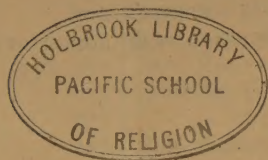


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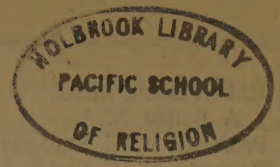
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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

Books about preaching are always interesting, at least to preachers. When Dr. Dale of Birmingham wrote *his* book about preaching, he told us that he read every book about preaching he could find. And some of us accepted the example at once; it seemed so good and so easily followed. But it must be confessed that the interest is out of proportion to the profit. For the essential elements in preaching are these two: the message, and our own personality; and books about preaching can give us neither.

Still they can do something, and they are always interesting, and we gladly welcome one more. The latest book about preaching is Dr. R. F. Horton's *Verbum Dei* (Fisher Unwin, publisher). It is the course of lectures delivered in 1893 before the Divinity School of Yale College, under the Lyman Beecher foundation. That lecture-ship has been held by the most distinguished preachers of America, and three times Englishmen have accepted it—Dr. Dale in 1878, Dr. Stalker in 1891, and Dr. Horton in 1893.

Dr. Horton tells us that when he was invited to deliver the Lyman Beecher lectures at Yale, he at once accepted the invitation, because he felt that there was something about preaching which none of his predecessors had expressed, and which urgently called for expression. He believed that preachers had forgotten when to deliver the

Word of God, forgotten how to obtain it, and even forgotten what it was. He felt that it lay upon him, therefore, to go to Yale and carry this burden with him—the Word of God, what it is, how we must receive it, and when we must give it forth. And so he calls his book *Verbum Dei*, the Word of God.

He went with a distinct message; and that there might be no misunderstanding or suspense, he stated it in a clear-cut proposition at the very beginning of his first lecture. It is this: "Every living preacher must receive his message in a communication direct from God, and the constant purpose of his life must be to receive it uncorrupted, and to deliver it without addition or subtraction."

That is a truism, Dr. Horton hears you say, and he hastens to say so himself. But he believes you will admit that it is a neglected truism. "It is a truism; but are we ready, in the face of what is involved, to grant that it is true? The message must be received from God in a direct communication! The preacher is indeed a Prophet. The full meaning of this dawns upon us as we look at the alternatives. He is a Prophet; that is, he is not merely a Reciter or Rhetorician; he is not merely a Lecturer or Philosopher; he is not, above all he is not, merely a Priest."

Well, if that is all that is involved in Dr. Horton's thesis, it *is* a truism, and we are not even prepared to admit that it is a neglected truism. Surely few things have been more persistently or more ruthlessly forced upon our attention of late. It is a truism that is so true and momentous that we welcome the vehement words in which Dr. Horton restates it here, though we wonder that he should claim to have rediscovered it. "All manner of sins may be forgiven a preacher—a harsh voice, a clumsy delivery, a bad pronunciation, an insufficient scholarship, a crude doctrine, an ignorance of men; but there is one defect which cannot be forgiven, for it is a kind of blasphemy against the Holy Ghost; it cannot be forgiven him if he preaches when he has not received a message from God to deliver. Woe unto those prophets whom the Lord has not sent!"

How forcibly it is expressed! How willingly it is granted! But was it worth while going all the way to Yale to say it? For a time one is sorely puzzled. It is so unlikely that Dr. Horton of all men should be unaware that during these many years we have been driven on every side of him to assert this truism as the one great truth in the preaching of the gospel, the truth that makes it preaching—

First seek thy Saviour out, and dwell
Beneath the shadow of His roof,
Till thou have scanned His features well
And known Him for the Christ by proof;
Such proof as they are sure to find
Who spend with Him their happy days,
Clean hands and a self-ruling mind,
Ever in tune for love and praise.
Then, potent with the spell of Heaven,
Go, and thine erring brother gain,
Entice him home to be forgiven,
Till he, too, see his Saviour plain.

But before one is out of the first lecture one perceives that Dr. Horton's meaning is very different from that.

It all turns upon the meaning which Dr. Horton gives to the expression, "a communication direct

from God." There are two meanings which that expression may have, and they are very different from one another. As an example of the one meaning, take this passage out of the life of Balaam: "And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, go with them; but only the word which I speak unto thee that shalt thou do. . . . And God put a word in Balaam's mouth. . . . And he took up his parable, and said . . . How shall I curse, whom God hath not cursed? And how shall I defy, whom the Lord hath not defied?" (Num. xxii. 20, xxiii. 5, 7, 8). Of the other meaning it is not so easy to find an example in Scripture, and be sure that you have it; but perhaps this will serve: "I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself" (Rom. xiv. 14).

Now in the first of these two examples the word comes manifestly from without the person who receives it. It comes independently of that person's knowledge or will. It comes, he knows not when, he knows not how, and he knows not what. He must simply wait for it, or pray for it, till it comes; and then act upon it, whatever it may be. In the other instance the word is as certainly a direct communication from God, but it comes in a different way. It is found within. It is a conviction. It is a persuasion. The will has consented. It is the person's own word as well as the word of God; for the person is in respect of it in the fullest harmony with God. It is a persuasion *in* the Lord Jesus, because the Lord Jesus is resident within.

The distinction is valid, whether the examples chosen are correct or not. The first, certainly, is so. Of the second, one cannot be sure; and the reason may be given in this way. In the third series of Robertson of Brighton's *Sermons*, there is one on "The Dispensation of the Spirit," and it opens with these words: "According to a view which contains in it a profound truth, the ages of the world are divisible into three dispensations,

presided over by the Father, the Son, and the Spirit. In the dispensation of the Father, God was known as a Creator; creation manifested His eternal power and Godhead, and the religion of mankind was the religion of Nature. In the dispensation of the Son, God manifested Himself to Humanity through man; the Eternal Word spoke, through the inspired and gifted of the human race, to those that were uninspired and ungifted. This was the dispensation of the prophets—its climax was the advent of the Redeemer; it was completed when *perfect* Humanity manifested God to man. The characteristic of this dispensation was, that God revealed Himself by an authoritative Voice, speaking from without, and the highest manifestation of God whereof man was capable was a Divine Humanity. The age in which we at present live is the dispensation of the Spirit, in which God has communicated Himself by the highest revelation, and in the most intimate communion, of which man is capable; no longer through Creation, no more as an authoritative Voice from without, but as a Law within—as a Spirit mingling with a spirit. This is the dispensation of which the prophet said of old, that the time should come when they should no longer teach every man his brother, and every man his neighbour, saying, ‘Know the Lord,’—that is, by a will revealed by external authority from other human minds,—‘for they shall all know Him, from the least of them to the greatest.’”

Now, the difficulty of finding in Scripture an example of the second meaning of the expression “a direct communication from God,” arises from the fact that the Old Testament belongs to the dispensation of the Son, in Robertson’s phraseology, and even the New Testament belongs to the transition between that and the dispensation of the Spirit. There is much in the life of St. Paul which clearly has to do with visions and dreams and the external prophetic, “Thus saith the Lord.” It is not so absolutely clear and certain that we have any passages wholly emancipated from that. But that does not affect the distinction. The dispensation of the Son did come to an end, and

we now, at least, are living under the dispensation of the Spirit.

But, to our great surprise, we find that when Dr. Horton speaks of “a direct communication from God,” he means such an external communication as Balaam received. Certainly he is not consistent about it. Very often he uses words and quotes examples that belong to the other meaning, and are useless for his purpose. But he leaves us in no doubt as to what his meaning really is, and why it seems to him a *neglected* truth that the preacher must not preach until the word of the Lord has come to him.

In the second lecture he quotes freely from the prophets of the Old Testament, to show us what *their* word was. We easily see that it is such a word as we have quoted from the history of Balaam. Whereupon he at once turns to certain modern biographies, and selects three passages. The passages he selects record experiences which seem to be exactly parallel to those of the Old Testament prophets. Dr. Horton believes that they *are* parallel, and selects them for that reason.

Here is one of the stories. Mr. Egerton Young records in his “deeply interesting book,” *By Canoe and Dog Train*, that he visited a band of pagan Indians, about sixty miles from Beaver Lake. He found them in a kind of lethargy, and nothing that he or the Christian Indians who went with him could say had any effect upon them. “They sat shrouded in their blankets, smoking in a sullen indifference, upright and motionless as mummies. Tired out in body and sad at heart, I threw myself upon the help of God, and breathed a prayer for guidance in this hour of sore perplexity. God heard me, and, springing up, I shouted, ‘I know where all your children are, all your dead children!’” At the word the Indians uncovered their faces and manifested intense interest. Then “a big stalwart man sprang up and rushed towards me. ‘Missionary, my heart is empty, and I mourn much, for none of my children are left among the

living; very lonely is my wigwam. I long to see them again, and to clasp them in my arms.' He sank at my feet in tears, and was quickly joined by others."

That is the story. And this is Dr. Horton's comment on it. "Was not that exclamation, 'I know where all your dead children are,' a veritable 'word of God'? Did ever any saint in Old Testament times receive a more direct or manifest message to deliver? It was the one point where the callousness of that congregation was penetrable. The missionary had no means of knowing where that one point was. And the word of the Lord came to him. He gave it, and with such result as might be expected."

But the question is not whether that was a veritable word from God or not. The question is whether every preacher of the gospel in the land must wait on every occasion for such a word as that before entering his pulpit; and whether he runs the risk, if he does not wait, of committing the unpardonable sin.

Travellers have their weaknesses; and to those who do not travel, one of the most marked and unaccountable of their weaknesses is the difficulty they seem to have in finding places which they have gone to see, and which are plainly set down in the maps. There is Mount Sinai, for example. Few places on the earth's surface are more fixed and certain to those who have never visited the Peninsula that lies between the Gulf of Akaba and the Gulf of Suez, but who possess "a good map." Yet travellers of sense and experience will go there for the very purpose of identifying Mount Sinai, and return home either to confess that they could not find it, or else (and that is even worse) to tell us that they have found it, each in a different spot. "You have seen Mount Sinai?" you ask of Burckhardt on his return; and he answers, "Yes; the Jebel Serbal is Mount Sinai." But you turn to Robinson, and he replies, "Ras-es-Sufsafeh is Mount Sinai." And he is not done speaking when

a chorus of travellers' voices breaks in: "Jebel Musa, the Mount of Moses, that is the historical Mount Sinai, as an unbroken tradition of sixteen centuries has maintained, and the rest are uninteresting pretenders."

Professor Sayce maintains that only they are right who cannot find it at all; for Mount Sinai never was in the Sinaitic Peninsula. "It may seem cruel," he says, in an article in the *Asiatic Quarterly* for July, "to disturb the convictions of the numerous travellers who have patiently supported the fatigue of a journey among the monotonous and inhospitable rocks of the so-called Sinaitic Peninsula, under the belief that they were treading in the steps of the children of Israel. But, in spite of the tradition of the last sixteen centuries, that belief is contrary to the combined evidence of the Old Testament and the Egyptian monuments. Where the mountain peak of Sinai actually was, we do not know; perhaps we never shall; but of one thing we may be certain, and that is, that it was not in the peninsula which is now called Sinaitic."

It was the Christian monks and coenobites of the fourth century that gave the peninsula the name of "Sinaitic." In their anxiety to escape from the world, they fled into this desert and hid themselves in its cells and mountain-caves. Food and drink were both scarce enough and plentiful enough to meet an anchorite's necessities. They were not altogether delivered from the coveted fear of persecution, and yet they were not utterly at the mercy of the wandering Bedouin, being protected by a garrison of Roman soldiers. Now Moses and Elijah had fled like themselves into the wilderness, and had come to the Mount of God. What was easier than to imagine that *this* was the Mount of God which they had visited; and then find the special scene of the giving of the Law in one of its cliffs, black and lonely and awful? Before the Roman Empire had tottered to its fall, and the Roman garrison had been withdrawn, this belief had taken root. The

Mohammedans accepted it as well as the Christians; and even the nomad Bedouins were persuaded to see the footprint of the man of God among the barren rocks of the Jebel Musa or Hill of Moses.

But it is not in this "Sinaitic" Peninsula that the Old Testament invites us to look for Mount Sinai; and the monuments of Egypt absolutely forbid it. At the time of the Exodus, as well as long before, and long after it, the Sinaitic Peninsula was in the hands of the Egyptians. Its lucrative copper-mines were worked by Egyptian convicts; and in order to protect them from the wild and wandering Bedouin, the peninsula was strongly garrisoned with Egyptian troops. "For fugitives from Egypt, therefore, to have entered the peninsula would have been an act of insanity. A people who were not allowed to travel along 'the way of the land of the Philistines,' lest they might 'see woe' (Ex. xiii. 17), were not likely to venture into an Egyptian province guarded by trained veterans. The account of the flight of Moses after the murder of the Egyptian implies how carefully the peninsula would have been avoided by one who had escaped from Egypt. When Moses 'fled from the face of Pharaoh,' it was not to the so-called Sinaitic Peninsula that he made his way, but to the land of Midian. That was the nearest locality in which he could find himself in safety."

Where, then, is Mount Sinai? Josephus says it is in Arabia, and St. Paul agrees with him (Gal. iv. 25), and Professor Sayce holds that to a writer of the first century Arabia would denote Arabia Petræa, rather than a peninsula which in the age of the Ptolemies was still a province of Egypt. Wherefore Professor Sayce thinks we must look for the mountain that burned with fire in the borders of Midian and Edom, among the ranges of Mount Seir, and in the neighbourhood of the ancient sanctuary of Kadesh-Barnea, whose site has recently been discovered in the modern name of Ain Kadis.

Principal Brown has sent us the proof of a lecture which he delivered in Aberdeen on the Revised Version of the New Testament. That subject has been so recently discussed in THE EXPOSITORY TIMES, and so fully, that we feel no call to take it up again. But as Dr. Brown confines his attention almost entirely to the Greek text which the Revisers adopted, a topic but slightly touched upon in our discussions, and as he makes some interesting contributions to that topic, in his own racy manner, it will be useful to refer to one or two points in his lecture.

Wisely enough, the meetings of the Revision Committee were marked "private and confidential." But it has long been an open secret that in questions respecting the Greek text to be adopted, there were two parties, somewhat sharply divided, so that Principal Brown is now at liberty to refer to that freely. The one party was led by Bishop Westcott and the late Professor Hort, the other by the late Dr. Scrivener. Textual criticism is so intricate and laborious a study that there were not a few of the members who felt that their opinion was of little independent value, and they were influenced for the most part by the arguments which were brought forward on either side by these leaders. "For myself," says Dr. Brown, "I had for thirty years before this made the textual criticism of the New Testament a subject of special study, and as I found myself getting more and more into line with Dr. Scrivener, when the various readings began to be discussed, I voted for the most part with him."

Principal Brown did not always vote with Dr. Scrivener, as we shall hear in a moment. But he voted most frequently with him; and he says that as the work went on he got uneasy. He perceived that there was a fundamental difference between the grounds on which Drs. Westcott and Hort judged of readings from his own, and he wanted to get at the bottom of it. He found that with them only five MSS. were of any value. When these

differed, two of them were chosen, Codex B and Codex \aleph ; and when these two disagreed, Codex B was followed alone, a proceeding which led the Dean of Rochester to say, since Codex B belongs to the Vatican Library at Rome, that it was time they had raised a cry of "No Popery!"

Of course Drs. Westcott and Hort gave reasons for their preference (and it may be well to state here parenthetically that these reasons have convinced by far the majority of scholars). But Dr. Brown holds that Dr. Scrivener in the third edition of his *Introduction to the Textual Criticism of the New Testament* has made a conclusive reply to these reasons. What convinced him at the time, however, that there must be a fallacy somewhere in their system, was "that it obliged them to defend impossible, and in some cases absurd, readings." And he gives two examples.

One of the examples is from the eleventh chapter of St. Mark. On approaching Jerusalem, Jesus sent two of His disciples to the village over against them, to find and fetch a colt which was tied there, and on which no man ever sat. "And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither." Now Codex \aleph and Codex B (together with some others) insert the word "back" (*πάλιν*, *palin*) before "hither." Codex B, indeed, has no word "hither" at all, but simply reads, "and straightway he will send him back." And that is how Dr. Hort wanted the text to read, with "*hither or again*" in the margin, which "makes nonsense of the verse," says Dr. Brown; for "what our Lord wanted the man to do was to send the colt to Him, not to send it back again." But surely Dr. Hort meant that it was Jesus that was to send the colt back—back to the man again. You cannot distinguish by the Greek whether the "he" refers to the man or to Jesus Himself. And Dr. Hort must have meant to read the verse, "Say ye that the Lord hath need of it, and He will immediately send it back again."

The other example is more remarkable, and we shall give it in Dr. Brown's own words. "In the eleventh chapter of Acts we read that a prophet came to the Gentile Church at Antioch, telling them that a great dearth was about to come over the whole Roman world; and as this would reduce the poor Christians at Jerusalem to starvation, they determined to make a contribution for their support, and, says the historian, 'they sent it by the hands of Barnabas and Saul.' So we expect in the twelfth chapter to find some account of what they did with it. But it is only in the last verse that we read, 'And Barnabas and Saul returned from Jerusalem when they had fulfilled their ministration.' But what does the Westcott and Hort text read? It says they returned *to* Jerusalem. But as they were in Jerusalem, they could not return to it. 'Yes,' says Dr. Hort, 'but the text of the Acts sometimes inverts the order of the words, and the meaning no doubt is: When they had fulfilled their ministration to Jerusalem, they returned.' The reply to that was, that no Greek would so understand the sense. But so strongly did he urge his point that it was agreed to insert this margin: 'Many ancient authorities read *to Jerusalem*.'

Thus when the leaders differed, Dr. Brown for the most part went with Dr. Scrivener. But not always. There were times when that was impossible, for Dr. Scrivener sometimes clung to readings which he could by no means accept. He gives but one example, and it is so interesting and instructive that we shall close these notes on Dr. Brown's lecture by offering it as it stands. "Dr. Scrivener contended that the doxology in the Lord's Prayer was part of the original text as our Lord uttered it. No one, of course, supposed that any one, when using it as a prayer, would close it without some doxology, and there were plenty of doxologies ready at hand in the Jewish services. But the question was, Did our Lord, when He gave this prayer as a direction or model for our prayer, close it with this doxology? Two arguments were conclusive with me that it formed no part of the original text. In the year 382, Pope

Damasus asked Jerome, the only competent scholar of his day, to revise the Latin version of the Bible. At first he stoutly refused, saying it was the Christians' Bible; they lived upon it; and 'if I tampered with it, they would stone me.' But he had to yield; for the copies, being all written with the hand, differed so much from each other, that it was hard to say which was right. But he was determined to do it very cautiously. He would take the New Testament first, and begin with the Gospels; and he determined to change nothing except where the Greek text demanded it. Accordingly, the Lord's Prayer would be the last thing he would venture to touch; and if the doxology had been a part of it, would he have ventured to leave it out? Never. Yet it is not in the *Vulgate*, which is the revised version that Jerome made. But a better argument remains. Origen, a century before Jerome, and the first biblical scholar that the Church produced, wrote a Commentary on the Lord's Prayer (which will be found in the splendid Paris edition of his works in three volumes, folio). If you read it through, you will find every clause explained. But it stops at the clause preceding the doxology—not only without that doxology or any other, but without a word implying that it had or needed a doxology. Our learned friend sat silent, but not convinced."

On the 20th of August the Rev. William Ince, D.D., Regius Professor of Divinity, Oxford, preached a sermon at West Malvern on Election, and a verbatim report of it is found in the *Record* for August 25. It is a sermon that compels attention. Outside the University pulpit it is unusual to hear so purely theological a discourse. And at the present day it is become rare to hear a discourse on Election anywhere. But the ability of this sermon is the best excuse for its novelty.

Professor Ince thinks that the reason why we now so rarely hear the pulpit "resound with sermons on what used to be called the doctrines of grace, the five points of predestination, the extent

of Christ's redemption, freewill and human corruption, conversion by irresistible grace, and final perseverance," is that preachers have come to the conclusion that there is no outlet that way; that the mysteries handled in this whole controversy between Calvinism and Arminianism are really insoluble; and that, therefore, it is better to avoid imitating the example of Milton's angels, who

apart sat on a hill retired
In thoughts more elevate, and reasoned high
Of providence, foreknowledge, will, and fate,
Fixed fate, freewill, foreknowledge absolute,
And found no end in wandering mazes lost.

But it is not probable that the preachers of to-day have less faith in their skill to thread these wandering mazes than their fathers had. And the reason why we hear so little about election is, that it is felt that the subject has been exhausted for the present. Everything has been said about it that can be said. And we must leave it where it is, until some theological genius shall arise to open new pathways across it.

It was Dr. Fairbairn, was it not, who recently said that that theological genius is the greatest need of our day? Professor Ince cannot well be he, else Dr. Fairbairn, being on the outlook, had discovered him for us ere now. And certainly Professor Ince does not make the claim. Nevertheless, he says some new and striking things in this sermon, and that even on so old a subject as Election.

Some time ago attention was directed in THE EXPOSITORY TIMES to a remarkable paper by Mr. Gore, which appeared in the third volume of the Oxford *Studia Biblica*. In that paper Mr. Gore maintained that the election of Scripture—or at any rate the election of St. Paul—was an election to special privileges; not the election of individuals to eternal salvation, but the election of a chosen body—first the Jewish race, and then the Christian Church—to a special position of honour and responsibility. Professor Ince does not mention Mr. Gore in his sermon. But if we

mistake not, he has them well in mind. For he says that Scripture does contain this election to special privilege; but it contains more than this. And as he argues for the further election of which the Bible speaks, he evidently has such an adversary as Mr. Gore in mind.

Professor Ince maintains, then, that the terms "election" and "elect" are used in the Bible in two different and distinct senses; and that the great controversies on the subject have mostly arisen because men have missed the distinction. Election means, first, "the selection by God's providence of nations or individuals to certain privileges, advantages, opportunities of improvement and service, by the possession of which they are distinguished above other nations or individuals." This was the election to which the nation of the Jews was called. And the passages that speak of it are very numerous, but these two will satisfy: "The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are on the face of the earth;" "The Lord set His love upon you and chose you, not because ye were more in numbers than any people." This election of the Israelites was an election to the privileges of being the sacred people, the priests of God, the adopted children of God, the receivers of the Law of God, the occupants of the promised local territory.

But special privileges involve special responsibilities. And the children of Israel were always warned that if they proved unfaithful to their high calling their privileges would be taken from them. They did prove unfaithful. The climax of their unfaithfulness was the crucifixion of the Messiah. Whereupon the election visibly passed from them as a nation: it passed to the Church of Christ.

But the election was not a failure though Israel as a nation failed to appreciate it. From the first the election was on a principle. Not all the sons of Abraham were chosen, only Isaac; and again not both the sons of Isaac, only Jacob. So the

election is not of those who can count their descent by ordinary generation from Abraham; but as Abraham himself was chosen on account of his faith, so they are blessed with this election who are the children by faith of faithful Abraham.

This, then, is the election, says Professor Ince, of the 9th, 10th, and 11th chapters of the Epistle to the Romans. It is not an election of individuals to eternal salvation, but an election of the members of the Christian Church, in respect of their faith, to the inheritance promised to the sons of Abraham. And the apostle's argument, that there is nothing unfair in such an election, is unanswerable. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Surely. For the honour carries its own grave responsibilities along with it. And if these responsibilities are not recognised, no blessing will flow from the election, but only the deeper curse.

But, besides this election to special privilege, "Scripture recognises an election of individuals to eternal salvation and final glory, founded upon a sovereign decree of God." So says Professor Ince. And he adds: "It is this election, of which I cannot but think St. Paul speaks in the eighth chapter of the Epistle to the Romans, when describing the called according to God's purpose; 'For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.'" This election is an unfathomable mystery. It is connected with a divine decree secret to us. No man can be certain that he individually belongs to the number of those thus elect. No man can pronounce positively of others whether they are or are not thus elect. He who feels within him the working of the Spirit of God may humbly trust from this sign that he is among the elect, but he may not presume upon it.

But what of man's free will? That also is a doctrine of Scripture, and "the fact is that we must hold at the same time the two great truths of God's predestination and man's free will. They cannot be stated separately as complete intellectual propositions; they are mysteries which we cannot adequately conceive or express. In philosophy, as well as in religion, they are mysteries. We cannot conceive of God as absolute will; that makes Him the author of evil as well as of good; and denies His attribute of righteousness. We cannot conceive of man's absolute free will, for that is a denial of the obvious fact of the weakness of his moral nature, and of the almost overwhelming forces of habit and example."

Thus Professor Ince has not been able on this point to pass beyond the position so seemingly defenceless, yet so ably defended by the late Professor J. B. Mozley. But he very wisely says, as he concludes his sermon, that the doctrine of Election, as taught by St. Paul, is not taught in order to drive us to desperation, but for the very opposite end and purpose. St. Paul's doctrine of Election—the election of individuals to everlasting life—is a hopeful and courageous doctrine, and these are its most characteristic expressions: "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." "My sheep shall never perish, neither shall any man pluck them out of my Father's hand."

Studies in Tennyson's "In Memoriam."

BY MARY A. WOODS.

I.

"Yet in these ears, till hearing dies,
One set slow bell will seem to toll
The passing of the sweetest soul
That ever look'd with human eyes."

THERE is no poem of Alfred Tennyson's more frequently quoted and less really known than "In Memoriam." The two facts (inconsistent though they may appear) spring from the same causes. The poem is so long that, while it is seldom read through from beginning to end, it is impossible to overlook it altogether. Again, it is so thoughtful, so filled with matter of deep and perennial interest, that, while it is difficult really to grasp it, a knowledge of it has become one of the hall-marks of culture, and no one can afford to be wholly ignorant of it. And lastly, it is so diverse, both in tone and subject, that, while it has much in it that appeals only to the few, it cannot fail to have something that appeals to every one. Thus our knowledge of it is in danger of being (1) a mere matter of words and names; (2) a repertory of borrowed opinions; or (3), at best, a knowledge of detached fragments which, beautiful though they may be, lose half their value when severed from their context. And it is just this "little knowledge," superficial, borrowed, fragmentary,

which is "a dangerous thing," being apt to be mistaken by us for real knowledge, and to supersede the necessity, in our view, of more detailed study. We travel through the poem as we do through a foreign country, at railway speed, noting here and there a lovely peep of lake or mountain, but knowing nothing of the country as a whole, and leaving its more inaccessible parts unexplored and unvisited. In the following papers I propose to make a voyage of discovery through this country, not as a guide, but as an inquirer, in the hope that I may find a few fellow-travellers ignorant enough, and at the same time, sufficiently interested, to care to go with me.

Let us begin by looking at the poem as a whole. That it *is* a whole, not a succession of unconnected poems, is obvious from the title. It is a commemoration; and as we look at the shorter poems of which it is composed, we find that the idea of commemoration runs through them all. There are few, in fact, that might not have been headed "In Memoriam A. H. H." The four-lined stanza with its alternation of outside and inside rhymes, continued without intermission from end to end of the poem, is suggestive of this common likeness. It reminds us that we have not, as in "Maud," the

expression of disconnected and even of contradictory moods, but of moods which, amid all differences, are inspired by a common sentiment—that of loyalty to the dead. Some recall the life of Arthur, his gracious looks and bearing, his wisdom, his kindness; others speak of his death and burial, and the funeral voyage which intervened; others again of “his place without him,” the fields and woods from which he is absent, the Christmas festivities in which he can no longer share; others are busied with speculations about the life he is leading now. Even in those that are least directly concerned with him, we have sudden touches which remind us that all alike are, as the poet describes them, “brief lays of sorrow born.” Thus to take three of the most familiar of the poems, cvi., xxxvi., liv.—the first does not allow us long to forget

“The grief that saps the mind,
For those that here we see no more;”

the second tells us of a “creed of creeds,”

“Which he may read who binds the sheaf,
Or builds the house, or *digs the grave;*”

and the third, in which we read of

“An infant crying in the night . . .
And with no language but a cry,”

suggests that the poet’s “night” is that darkest night of an irreparable loss in which, for the moment, Death, and not Love, appears to be “Lord and King” of life.

The poems, then, of which “In Memoriam” is composed, are united by a common memory and a common sorrow. What is the character of this unity? It is obvious that we might have had a series of songs commemorating the same event, yet absolutely independent of one another. An interesting example of such an “In Memoriam” is the series called “Astrophel,” dedicated to the memory of Sir Philip Sidney. This is simply a series of commemorative poems, collected and edited by Spenser, and having nothing in common but their common editorship and the common loss that inspired them. Each is complete in itself, and easily separated from the rest. But as we look into the poems before us, we find that in many cases they cannot be so separated. Often one poem is a continuation of the last, and cannot be understood without it. Sometimes the continuity of thought extends over several poems, combining

them into a connected group—a series within a series. Thus Nos. ix. to xix. give us (with the interruption only of xvi.) a series of pictures, as they present themselves to the sufferer’s mind, of the home-return between death and burial of the friend he has lost. A smaller group (xxii. to xxv.) is one of reminiscence, a back look over the four years before Arthur died, when

“ . . . we with singing cheered the way,
But where the path we walked began
To slant the fifth autumnal slope,
As we descended following Hope,
There sat the Shadow feared of man.
And bore thee where I could not see
Nor follow.”

The same metaphor of the journey, once shared, now solitary, is carried on through the next poem (xxvi.), which is linked with the first in the group by

“That Shadow waiting with the keys.”

Sometimes a thought is allowed to lie dormant, and only taken up again after a long interval. Thus at the end of xxvii. we have the first expression of the idea so familiar to us in connexion with lxxxv.—

“’Tis better to have loved and lost,
Than never to have loved at all.”

So the lines in cxxiv.—

“Then was I as a child that cries,
But, crying, knows his father near”—

contain an obvious allusion to those of liii. already quoted. The opening words of cxix.—

“Doors, where my heart was used to beat
So quickly”—

have occurred already in vii., and the anniversaries of the death-day (lxxii. and xcix.) begin alike—

“Risest thou thus, dim dawn, again?”

So, of the three Christmases over which the mental history of the poem extends, the first and third are connected by identical words—

“The time draws near the birth of Christ;
The moon is hid, the night is chill;”

the first and second by words nearly (not quite) identical—

“With trembling fingers } did we weave
Again at Christmas }
The holly round the Christmas hearth;”

and all three by a line in which one word only is different—

“And {sadly
calmly
strangely} fell our Christmas eve.”

But those repetitions suggest to us a further principle of unity. For they are repetitions with a difference. There is always a change, either in the words or their context, which is emphasised by the general resemblance. Thus the cry which “knows its father near” of cxxiv. is not the desolate orphaned cry of liv. The “doors” in vii. are visited by one who cannot sleep for sorrow; those of cxix. by one who weeps no longer. So, of the two death-days, the first wakes only the

“Bitter memories that make
The whole earth blasted for our sake;”

the second, a tender sympathy for those myriad mourners

“Who count to-day as kindred souls.”

So, in the case of the three Christmas Eves, the change of adverb is not merely rhetorical. For that first Christmas the holly was woven by mourners who made

“A vain pretence
Of gladness, with an awful sense
Of one mute Shadow watching all.”

But when Christmas came again, the hands were no longer tremulous, and that awful feeling of an

unseen Presence had become “a quiet sense of something lost” . . . “that over all things brooding slept.” And when the third Christmas comes, though, as at the first,

“The moon is hid, the night is chill,”

the sadness awakened by the “single peal of bells” is not so much for memories as for the absence of memories; and the sorrow, even for Arthur, is merged and all but lost in the blankness of the new life.

What do those changes suggest to us? Surely that the poem is not only a whole, but a living whole. If on one side it is a record of permanent facts, of a loss and of a love, on the other it is a record of growth, involving minor changes. We find at the end of it, that while the love indeed is unlesened, its elements are modified: the sorrow in it has been subdued to a tender regret; the despair transmuted to trust. The unity of “In Memoriam” is not that of beads strung on a single thread, or of detached fragments of a homogeneous whole; it is that of an organism which cannot be severed without injury to its life. It is the unity of a modulation in music; one that is dominated indeed by a single note—“a set slow bell” that tolls continually, but one also whose opening minor harmonies have trembled through discord into peace—“the C major of this life.”

To trace the progress of the change will be the object of the following papers.

“In Many Parts and in Many Fashions.”

BY THE RIGHT REV. BROOKE FOSS WESTCOTT, D.D., D.C.L., BISHOP OF DURHAM.¹

THESE words (Heb. i. 1) describe the divine method of the education of the world. When we look back over large spaces of time, we can see how new lessons have been taught in the past in unexpected ways, and added to the treasures of the race. By victories and defeats, by solitary enterprise and national movements, men have learnt from age to age a little more of the power and meaning of life; and the teaching still continues uninterrupted and invisible. But there is this difference between the training of the Old World

and the training of the New. In pre-Christian times there were two distinct lines of movement. There was, on the one side, the natural unfolding of human powers, the disclosure of human needs and failures, through the experience of the nations; and, on the other side, there was the stern shaking of Israel through repression and chastisement and hope. “In many parts and in many fashions,” as it has been well said, the world was prepared for the Christian, and the Christian was prepared for the world. In post-Christian times there was no such division of discipline. The one universal fact, “the Lord became flesh,” is offered to all

¹ Delivered before the British Medical Association meeting at Newcastle.

peoples, and still, "in many parts and in many fashions," little by little the manifold experience of states and men contributes to its interpretation. From the Apostolic age theology has entered into the fulness of life, and claimed for its ministry every energy of thought and feeling and will. No element of human activity can be indifferent to the Christian. He seeks a testimony from all the ages. He tries his creed by the necessities of every class and of every nation. He interrogates, with courageous patience, Nature and History, and through their answers, enlarges his understanding of the Incarnation, by which both are invested with a divine meaning.

Meanwhile, the problems of thought and life grow more and more complex. We are, at the present day, contemporaries, as it were, of every stage of civilisation—scholars in every school of thought. It is no longer possible for any one student, like the masters of the Renaissance, to occupy the whole field of science. The least fragment is sufficient to interest and engage a lifetime. We are overpowered by the marvels of detail. We are tempted to be one-sided, and are in constant danger of forgetting the proportion of things. We apply the same sacred name of Truth to conclusions which are wholly different in nature; and then, preoccupied by our own special methods, tacitly claim that tests which are appropriate to the material with which we deal should be applied to all subjects alike. It becomes, therefore, increasingly difficult for serious students who are engrossed by definite pursuits and duties, to welcome as fellow-labourers those who seem to be outwardly their rivals; to feel that different methods of inquiry can converge to one end; to recognise in those who follow not with them equal devotion to the truth; to acknowledge with the frankness of sincere conviction that various types of intellectual, social, political opinions can coexist in the unity of one body, and reveal to us, "in many parts and in many fashions," fresh aspects of the counsel of God. Under such circumstances, in an age which is characteristically critical and analytic, we need to use every opportunity for strengthening the sense of spiritual fellowship among representative leaders of thought. There can be no rest while candid and reverent students are kept apart by suspicions and reticence, and hope for the world is clouded by a pessimism which naturally arises when we take the

outside of things for the reality. But already we are learning even through

"blank misgivings,
Fallings from us, vanishings,"

that God is teaching us, "in many parts and in many fashions," and leading us back to Himself.

Life, indeed, is greater—greater in common joys, greater in lofty promises—than we know. We cannot with impunity identify the phenomenon with that which it suggests to us. After all, the burning bush is the true emblem of Nature. We enter with confidence at every moment into the future and the unseen. We know all things, it is true, in a human way, under the conditions which belong to our present state, but our knowledge is not, therefore, less valid. It is not the limitation of our knowledge which is perilous, but our tendency to regard the limited as absolute, and to treat the part as the whole.

The physician and the theologian are more familiar with these truths than other men from their contrasted and complementary experience. They are bound together by the study of the mysteries of life. They meet in the chamber of death. They know how bodily weakness and suffering reveal unexpected depths of tenderness and heroism. They watch from opposite sides the interdependence of the material and the spiritual, the force of the organ through which it works, of the organism and its environment. They are alike bound to consider that element with which they do not directly deal if they would discharge their office aright. The physician takes account of the action of the "spirit" when he seeks to restore health to the body; the theologian takes account of the action of the "body" when he seeks to establish and to develop the health of the soul. In old times—and the practice has found a remarkable revival within the memory of many of us—the offices of priest and physician were united in one person; and it will be a grievous loss to all if those to whom they are committed separately ever fail to fulfil them with one heart and one soul.

Life, I repeat, is greater than we know. It is strange forgetfulness, or still stranger presumption, which leads us to think either that our senses exhaust the phenomena of the universe, or that the range of our observation is sufficient to give a final view of the course of created beings as far as we can observe it. As it is, we ourselves

bring from within that which gives validity to our limited apprehensions, and invests sequences of the phenomena with the force of law. We trust to the general truth of things. We walk by faith, not by sight. That is the antithesis of Scripture when we cast ourselves courageously upon the invisible. We unconsciously assume that the order which we can trace for a little distance represents for us the will of One, absolutely powerful and loving and righteous. Life justifies the assumption. And at the same time, while we study with untiring care what lies open to us, fresh and unexpected voices come to the patient listener from which the gospel draws a fuller meaning.

So revelations are made to us now, and I thankfully confess that the conceptions which have brought most light to the Christian faith during my own time have been drawn from the study of the outward world—the conceptions of continuity and dependence which present the universe to our minds as in some sense a living whole. The physicist tells us that the earth is as a grain of dust in the system of space, and that the life of man is an episode in the history of the earth. The Christian has learnt to recognise that time and space are no measures of the eternal, and that it answers to the divine method in the general ordering of existence that God should concentrate in one point His redemptive work for creation. The physicist tells us that the last view which we can gain of all inorganic substance suggests at least the thought of life. The Christian welcomes the suggestion as serving to give clearness to the great hope in which he looks for the accomplishment of the divine purpose to gather all things, and not only men, in Christ. The physicist tells us that man cannot separate himself from the world in which he is set. The Christian remembers that from the very first page of Scripture to the last the world is associated with man's sin and man's salvation.

Now, not to dwell at length on these illustrations, it is clear that when we study the gospel under the aspects which are thus opened to us through other studies we are led to feel something, at least, of its intellectual power and grandeur. For the gospel deals with the whole sum of existence, and not only with the single soul. It offers objects for praise as well as for thanksgiving. It claims and it satisfies man's intellect not less than his feelings. It discloses immeasurable depths on every side, through

which we can see finite things moving to their consummation. The thoughts come to us from without—from other studies—and the gospel fills them with transcendent glory. It raises every form of knowledge to a higher ground; it makes all experience contribute to the completeness of a vision in which we combine the fragmentary promises of a final harmony. We grow wearied with much seeking. At last the childlike heart is proved to be the best interpreter of life. We learn to believe that there cannot be one lost good; we learn to believe that there cannot be one fruitless pang. Such beliefs furnish fresh incentives to research. We question, as we have power, every creature of God which falls within the range of our intelligence as one of His messengers. We isolate phenomena and groups of phenomena for the purpose of inquiry; and still everywhere we recognise that that with which we deal is not the whole. The seen becomes for us a sacrament of the unseen; the known is a sign of the unknown. It has been said that the religious opinions of men rest on their views of nature. I should invert the sentence, and say that our views of nature rest on our religious opinions, and then strive to show that no man can rival the Christian who is faithful to his creed, in tenderest regard for all thinking things, all objects of all thought, because he believes that every observed sequence of phenomena is a disclosure of the divine will, and every least work in the visible creation a fragment which will be gathered up in a final unity in the Son of Man, who is also the Son of God.

At the same time, this vision of the deeper truths of nature brings nobility to the commonest offices of life. The Christian is able to receive with a new intelligence the old truth that in God we live and move and have our being. "In many parts and in many fashions" he learns the truth; "in many parts and in many fashions" he labours to translate the truth into action. For him every power and opportunity of ministry is a divine endowment. He draws no sharp line between natural and supernatural. He stands everywhere and at all times in the presence of a spiritual power. For him gifts of healing are, as we have just heard, in the same category as miracles and prophecies. All these worketh the one and self-same spirit, dividing to each one severally as He will. For him the exceptional phenomena of the first age are signs through which he realises the

full meaning of the memorable words: "I dress, God heals."

It is our privilege to labour in our several offices as fellow-workers with God, inspired by the thought that it is through us and our labours He is pleased to reveal and to accomplish His will "in many parts and in many fashions." Our work, as we welcome it, will be a pledge of fellowship with Him, and, through Him, of fellowship with all who work beside us. We shall do just that which is prepared for us. What we do according to our powers will become the measure of what we receive. Serving the whole, we shall enjoy the life of the whole; and by such service the highest is brought within the reach of all through equality of devotion. This issue is of momentous importance. It is in this truest equality of man, this joy of manifold service, this fellowship in the pursuit of the human ideal, that we find the only satisfying solution of the serious problems of our time. It is not through a mechanical and material levelling, not through the removal of the necessity of labour, not through the obliteration of individuality, through any schemes of collectivism, that we shall reach the end for which we feel that we are made; but by obedience to the spirit of a divine trusteeship in the administration of every gift of wealth or power which has been committed to us, by the generous recognition of the dignity and worth of every form of toil, by the most complete development of personality, not for self-assertion, but for common ministry. If the individual is supposed by some to exist for the State, while by some the State is supposed to exist for the individual, we combine the partial truths. It is through the social devotion of every personal endowment that the individual and the State alike reach their end, not separately, but together. Thus the highest, as I said, is found to be for all. The advantages, the pleasures, the rewards which come through these noblest exercises of man's energy, open to the humblest, are not lessened, like material goods, but indefinitely increased as they are shared by more. Even on earth the true servant enters into the joy of his Lord, and knows the truth of words which express the secret of human happiness, "*Cum pluribus major erit beatitudo, uti unusquisque de alio gaudebit sicut de seipso,*" and how our inheritance, amassed "in many parts and in many fashions," is the measure of our obligation and the assurance of our vital unity. When we reflect on what we owe

to our fathers as men and Englishmen—and I must add, as Churchmen—on the treasures of knowledge and wisdom, on the privileges and the inspiration of freedom, on the sobering influence of traditional self-respect and self-restraint, on the quiet dominance of a national type of character, patient, upright, resolute, untiring, on the invigorating moral and spiritual forces which are active even through the most sordid tracts of life, we discern our debt to innumerable workers in the past, separated by every kind of difference and even antagonism, who yet worked together, and are now united in that better order which they helped to mould. For it is not only the great sanctuary which is a temple of reconciliation and peace. The council chamber, the market, and the study teach us, through the lessons of a life enriched by the large counsels, wise forethought, and penetrative insight of rival masters, how God purifies and even unites those whom man puts asunder.

So we come back to the thought which I desire to emphasise, that all students of the truth, as servants of man for Christ's sake, through whom He reveals Himself "in many parts and in many fashions," are bound together by ties immeasurably stronger than the forces which tend to separate them. And if only we can realise what the thought is, we shall be enabled to pursue our several tasks with undistracted zeal, resolved to avoid by strenuous endeavour the ways of isolation, resolved to understand a little better the methods and the objects of those who are placed in fields remote from the plot which we are set to cultivate, resolved at least to strengthen the bonds of sympathy between all liege men of the truth, and to fortify ourselves with the sense of a great companionship. If we toil in this temper, outward separation will not divide us. No egoisms or jealousies will distract men who are filled with the greatness of their work. We shall anticipate the judgment of a later age which will see that whatever has been worthily done amongst us harmonises in one result.

But in order that we may know the full consolation, the full enlightening in our day of trial, we must conquer for our own sake and for the sake of others; that irony of thought which dissembles the highest purposes of the student; we must confess with the humblest thankfulness the nobility of our service; and must believe, and live as believing, that God makes His Son—the Word become flesh—known

to us "in many parts and in many fashions," even as in old times He prepared men to receive Him, and that to each one of us He commits the care of some part of His counsel, and speaks to each one of us in some appropriate fashion.

The end for which we look and labour may seem to be far off, but the promise which has been justified in the past still remains—"Ye shall know the truth, and the truth shall make you free,"—free because it has vanquished for ever every suggestion of caprice or selfishness. The end may seem far off, but each day brings us nearer to it. Men and nations may be defeated, but it has been most truly said humanity never lost a battle. The loftiest desire we can frame for the world, the loftiest ideal towards which we can strive, is only a faint and

imperfect reflection of the will of God, and with Him power, righteousness, and love are one. The end may seem far off, but to labour for it is to have a foretaste of victory, and to know that the fruits of our service of an hour are garnered in the treasury of God, where every difference of small and great is lost in the sameness of love. "In many parts and in many fashions"—that is the law of man's learning and teaching; and the purpose of God's good pleasure, which it is our privilege to serve, is to sum up all things in Christ—the things in the heavens and the things on the earth. In the prospect of this end, learning, teaching, serving, find their inspiration, their support, and their reward. May God help us in our measure to hasten it!

Alexander Vinet: a Pioneer of the Nineteenth Century.

By J. VERNON BARTLET, M.A., MANSFIELD COLLEGE, OXFORD.

WHAT Schleiermacher has been to Germany; what men like Erskine of Linlathen, Robertson of Brighton, and Bushnell have been for various sections of the English-speaking peoples; that Alexander Vinet was, yea and is, for French-speaking Protestants. Each man must here speak for himself. But as the aim of this sketch is to reawaken evangelical Christians at large to a sense of the loss involved in suffering a luminary of the magnitude of Vinet to sink below their horizon, its writer, as one whose lot has been cast emphatically in the present spiritual generation, feels constrained to say quite simply, yet boldly, that there is more permanent light and leading in Vinet than in any one of the highly prophetic souls already named. Schleiermacher was indeed a more masterful genius, and developed under more manifold and brilliant personal influences; though it may be doubted whether, as a religious man and still more as a Christian—rather than a man of consummate culture—he did not thereby lose quite as much as he gained. But if greatness in a Christian thinker be measured by the actual amount of the "mind of Christ" which a man vitally assimilates, and the faithfulness with which he preserves that balance among the Christian principles which constitutes the very *genius* or spirit of the gospel, then it is not too much to say

that Vinet will not suffer by comparison with the greatest "of the school of Christ," to use the phrase applied to him by Sainte-Beuve.

Be this as it may, one thing is certain—namely, that Vinet goes far to explain the noblest elements in French Protestantism of the last half century. So that, if we seek for the secret of the large, sympathetic, progressive, yet assured faith of men like a De Pressensé and a Bersier, we must reckon intelligently with the sensitive, often solitary, thinker of Lausanne, who in his retirement went so deep down into the human soul—universal humanity, as it were, in and beneath the particular—and disclosed the gospel of Christ as implied in its essential constitution, its aspirations, and its needs. Vinet had none of that superficial originality, which consists in realising some truth in so masterful a fashion as to force it out of perspective, and thus convey the impression of novelty. He was original, rather, in the nobler sense that he penetrated to the origins of human life, where the human blends with the divine. Thus his conception of Christianity stands firm, and his spirit is abreast of the most thoughtful Christian spirits of to-day. Moreover, when we remember how Vinet the Christian was one and the same with Vinet the *littérateur*, it is significant of his calibre that so modern a critic as M. Brunetière

has confessed how often he has found his best ideas anticipated by Vinet.

His external life was singularly uneventful. But if it be true that "the decisive events of the world take place in the mind," it is equally true that Vinet's mind was the arena in which met, and only after years of *travail intérieur* came to reconciliation, forces and factors of change that have seldom been equalled in history. The early years of this century were charged with a sense of unrest and revolution, for which the political upheaval of 1789 had created the pervasive atmosphere. In England the outcome of this shaking of traditional conceptions led, in the religious sphere, not so much to healthy development, by absorption of the new fruitful ideas, whether philosophic or historical, as to obscurantist reaction, the outcome of fear rather than of faith. The result being, that the present generation, including the writers of *Lux Mundi*, is struggling with arrears of unreconciled elements in the realm of our higher thought, for which the "ostrich policy" of the Tractarians is largely responsible. Patristic authority, "Church principles," and the antique in ritual were barriers which could not long avail, when conscience and reason were pressing for larger and franker recognition, side by side with faith, under the roof-tree of the Church. It was otherwise on the Continent. There, within the sphere of Protestantism at least, the irrelevancies of authority devoid of inner basis of authentication in the soul itself—which is no religious authority—were not interposed between religious men and the issues. Accordingly, Vinet was fronted by the inevitable problem of the "old" and "new" theology—the theology which was an amalgam of the Protestant doctrine of Justification by Faith and the scholastic or traditional method of "Catholicism," as contrasted with that which was Protestant through and through, appealing to the renewed conscience for verification of the system as well as of its basis.

Born at Ouchy, "the Piræus of Lausanne," in 1797, Alexander Vinet early found himself in the midst of the conflict between the "old" and the "new." First of all there was his father, Marc Vinet, who was a fine specimen of the intelligent French Puritan of the best eighteenth century type, to whom the tradition of his Church was something so fixed, that re-examination of it by the individual seemed to smack of profanity; while

Holy Scripture was so august *per se* as to be able to guarantee Christ and His gospel *ab extra*, itself being approved; if such a thing were necessary, by its prophecy and miracles rather than by its relation to Christ on His own merits. Trained by such a father he was sufficiently under the influence of the old orthodoxy when he went at the age of twenty-one to teach French literature at Basle, where his spiritual *Wanderjahre* began in earnest. His "innate love of truth and candour" and his "dread lest speech should outrun sincere conviction," together with the rapid enlargement of his mental horizon through his serious study of literature as a revelation of the human soul, caused his sensitive conscience much heart-searching. And it is clear that, absorbed in the study of ideas, he might have become a very Amiel in his all-round self-dissatisfaction, had not his affections found an outlet, leading to a deepening of character and insight, in the pure love that breathes in the correspondence between himself and his future wife. From her he learnt not only something of the nature of true piety, but also, by experience, how "the idea of God is linked with all pure and deep affections"—the germ of his later doctrine of the interpenetration of the truly human by the divine. Already he can say Amen to Schiller's confession, "I own it frankly, I believe in the reality of disinterested love; I am lost if it does not exist, and I renounce belief in divinity, immortality, and virtue;" and he adds, *à propos* of Lamartine's *Meditations*, "If it can be proved that poets are charlatans and that we are dupes, I renounce the study of poetry"—words that give us a glimpse into the serious spirit in which he was prosecuting his study of literature. Already, too, he has felt that "Liberty alone can develop and ripen thought." Accordingly, his spiritual emancipation was in various ways already in process before the coming of De Wette to Basle introduced him to the freer and more historic methods of German theological science. Hitherto theology had forgotten that "exegesis is the parent, and not the maid-of-all-work of dogma" (Astié); and Vinet was quick to note the greater reality of the new exegesis. But he was not to be carried away by any current tendency to divorce Christian morality and positive doctrine based on the Christian facts. Where this latter is set forth in its unargumentative simplicity, he holds it "equally impossible to believe without practising, and to practise without

believing." Briefly speaking, then, this dictum contains the germ of his whole life's problem—namely, How so to grasp and state the ultimate Christian facts that, in relation to them, belief and practice shall be necessary correlatives? From this standpoint he soon saw that faith does not call upon us "to penetrate the mystery of the divine essence, nor to grope our way in the uncertain glimmer of a subtle system of metaphysics," ere we are entitled to be recognised as true Christians. "Religion is not a science: it is not a series of external facts submitted to our reason. . . . It is by the heart we shall learn if the Messiah who appeared in Judæa at a certain period is a Being whose coming was necessitated by the craving of the human soul. It is by the heart that we shall learn to know if the Holy Spirit is really essential to our increase in holiness; and we may say the same with regard to all the other doctrines." These words were written in September 1824, after he had been quickened in his sense for personal religion by the warm and vital piety manifest in some of the finer spirits touched by the *Réveil* movement, and by his own personal experience when face to face with death in the latter part of 1823.¹ They breathe the same spirit as his remark, in speaking of Erskine's *Reflexions on the Intrinsic Evidence of Christianity*, to the effect that "though we cannot conceive the 'how' of the mysteries of religion, the 'why' is perfectly-accessible to our reason." To this end, "to study our own heart, and to consult the religious experience of those who have consecrated their lives to the service of Christ—this is the first means. To study the Gospel and some of the books that explain and apply its system—this is the second." Here, then, we have already in nuce Vinet's distinctive conception, his Christian *individualisme*, which, as emphasising the moral conscience in preference to consciousness in general, builds upon the most universal elements in man, which in turn involve truths as to the divine nature that have the highest objective validity. Thus its affinity is not so much with Schleiermacher's "Individuality" and his highly subjective *Glaubenslehre*, as with Frank's mode of thought in his *System of Christian Certainty*,

¹ This period is recognised by Vinet himself as marking an epoch in his life; and its significance appears in the fact that what now most strikes him about De Wette is his deficiency in constructive effort.

which makes the experience of regeneration the basis of Apologetic and Dogmatic.

So much space has been devoted to the growth of Vinet's personal religion and his corresponding convictions, that we can notice his subsequent career only in its relation to modifications in his maturer thought, as indicated by his strictly religious writings. For neither his nobly ethical literary criticism, nor even his strivings for religious and ecclesiastical liberty, fall directly within our present scope. Schérer has thus summarised Vinet's central thought of the vital interpenetration of creed and conduct, faith and action, in the veritable gospel. "Conduct demands a motive power, which cannot be anything but an affection: this affection needs an awakening—an inspiring fact; this fact is realised in redemption, which is only dogma because it is first fact. Such was his conception of Christianity." At various times, however, marked roughly by the *Discourses on Certain Religious Subjects* (1831), the *New Discourses* (1841), and the *Evangelical Studies* (1847), he worked out more fully certain distinct aspects of the subject. The aim of the *Discourses* was similar to that of Schleiermacher's *Speeches upon Religion*, addressed, as he puts it, "to its cultured despisers." Their audiences no doubt differed somewhat. Still each writer believed that the indifference deprecated, had causes other than the inevitable prejudice of the "natural man" against the element of surrender involved in "the obedience of faith." If we may adapt some famous lines, we may say that both held that, in a sense,

"Christ is a master of so gracious mien,
As to be welcomed needs but to be seen;"

that religion, whether as an idea or as a need of human nature, was so implied in the very constitution of humanity, that even the "natural" man could not but feel some responsive emotion in his being awoken, if but for a moment, when the appropriate religious object was immediately presented in native simplicity and purity to his sensibility, apart from all the conventional trappings of a scholastic orthodoxy. Alike, therefore, they restored religion afresh to the language of literature. But the religion which Vinet had at heart was by no means identical with that of Schleiermacher's *Reden*. While sensibility meant to the latter a certain pervasive artistic sense,

to the former it was rather conscience—an intuitive recognition of "whatsoever things are true, worthy of reverence (*σεμνὰ*), just, pure, lovely,"¹ such as might deepen into an awestruck sense of personal deficiency and demerit. A sense for beauty might be included, but it was for "the beauty of holiness." No doubt these conceptions are capable of converging in the idea of the Sublime; but the impression produced is quite different in each case. The atmosphere of the one is Romanticist and philosophic; of the other, ethical and religious. And these differences come out decisively in the prominence accorded to Christ in the two presentations; though the contrast is lessened by the "Explanations" subsequently appended by Schleiermacher to his discourses. Still the tendency underlying both was the same. Thus Vinet relied, for personal or vital conviction, upon the internal self-evidencing power of Christianity; the more so that even if the external evidences led a man to the water of life, they could not give him the desire to drink.² Again he saw the danger latent in the current dualism between the "natural" and "supernatural" as such, a dualism on which Revivalist theology at home and elsewhere was laying undue stress. He saw that there must be some bond between the natural and the regenerate man, other than the mere creative act of God, some point of contact, not totally effaced by man's sinful estate, which could ensure personal identity even where the "old man" gave place to the "new." And this he found in the rudiments of conscience in human nature as such, when fairly and sympathetically regarded;³

¹ Phil. iv. 8.

² This was the radical defect of the "orthodox form of rationalism"—an inheritance from both seventeenth and eighteenth century Apologetics and Dogmatics—which Vinet found in the *Revival*, as well as in the current "Moderatism" of the pulpit.

³ No account of Vinet would be complete even in principle, which omitted reference to his affinity with Pascal (whose most sympathetic interpreter he became), especially as regards the harmony of the gospel with the needs and aspirations of the human soul. Yet Vinet maintains his originality even here. For not only did he emphasise man's sense of sin and duty, rather than that intellectual misery so subtly set forth by Pascal; but he never put faith and reason into the hopeless antithesis, in which the latter gloried to a morbid degree. Rather, he more and more tended to regard them as two distinct functions of the essential rationality of the soul, considered as the correlate of the uniform, though variously mediated, truth of God. Herein "the Pascal of

although the unifying principle of selfhood, rather than filial trust, vitiated the *tout-ensemble*. Hence he recognised implicitly from the first, and explicitly in his *New Discourses*, a moral element in the faith demanded by Christ,⁴ an idea which he set forth in an epoch-making sermon on Faith as a *work*, the "work of God" (John vi. 29). In this and other attempts to do justice to both the divine and human factors in regeneration and in the gospel as a whole, Vinet found his reconciliation of all antinomies in the Person and Work of Christ, in whom the two natures united with obvious harmony *in fact*, whatever difficulty there might be in a theory. Nor was one needed at the experimental stage of moral appropriation by personal trust. Thus he felt his way to the great truth, towards which we have been tending since his day, —namely, that it is the image of Christ, as He stands forth, a spiritual unity, to the look of need, that authenticates Christianity and the sufficiency of Bible and Church as the media through which externally He reaches the individual; while on the inner side the immanent Spirit of God witnesses with our consciences that He is Lord of the conscience and its Redeemer.⁵

Perhaps the climax of his progress towards a complete innersness of conception, to which "faith" ceases to anything short of a receptivity of the whole personality,—reason, emotion, will,—uniting the believer really, if implicitly, in a spiritual union with God in Christ which itself constitutes salvation or eternal life—this climax is reached in

Protestantism" has seen further into the significance of the Incarnation than even the Evangelical Catholic who wrote the *Short Life of Jesus*. Thus he says: "The glory of the gospel is not only to be found in its having made truth *divine*, but in having made it *human*. It touches by its two extremities the mystery of the divine essence and the mystery of human nature. The two elements, human and divine, are *not the two terms of an antinomy, but two poles of truth*" ("Theology of the *Pensées*").

⁴ For an attempt to draw out this thought exegetically, see *Expositor*, June 1892.

⁵ "There are," says Vinet, "two modes of conceiving Christianity—(1) as the reign of visible authority; (2) as the reign of the Holy Spirit. This latter says, 'You are all taught of God.' . . . In the judgment of some persons, all this is rationalism; for others it is pure mysticism; in our eyes it is simply the gospel. . . . The gospel can be nothing else than *spiritual*, otherwise the principle is denied which Jesus Christ established at great cost—the principle of the immediate relations of man with God . . . of *religious individuality*."

one of his latest meditations, entitled "Looking." *Croire c'est regarder*, is the legitimate outcome of his whole development. This, while recalling the chaste mysticism of William Law, has yet more direct affinity with those mystical passages in which Paul's thought finds its most personal utterance, apart from the Jewish setting in which he is often obliged to frame it, as well as with the characteristically Johannine attitude.¹ Mysticism is a term at which many look vaguely askance. But that mysticism which is the mature outcome of the assimilation of all the earlier phases of Christian experience, comes to us not only as the last word of a Paul and a John, but also with a certain suggestion of absoluteness on its very face. For it yields a point of view from which justification and sanctification melt away into one another, as the implicit into the explicit form of one supreme consciousness of divine fellowship or community of life. In it he at last transcended the "orthodox rationalism" of the older theology, whether in its method of external "proofs," or in its idea of salvation by dogmas, some of which were conceived as the arbitrary contents of justifying faith, some as the bare sanctions of the requisite degree of virtue to be attained by the believer, but all very imperfectly homogeneous with the human spirit to be regenerated and transfigured by their aid. In it, then, his idea of a really "vital Christianity" found its final fulfilment.

Now that we are less likely to misunderstand his true meaning, let us hear Vinet speak in his own inimitable way. "Revealed truth is only human, because it is divine, and only divine on condition of being human. Man carries within him the twofold need of giving himself wholly to God and of remaining wholly man. All heresies which are born in the bosom of Christianity belittle either man or God. The religion of the heart, which is a living faith, maintains an admirable equilibrium between these two extremes; while

theology has great difficulty in preventing itself from inclining to one or the other. Why? Because it remains always below the summit of the angle; while living faith, throned on the apex, commands the two sides, or two slopes, of truth without inclining to one more than the other. It is the work of the theologian to distinguish between the two . . . and theology belittles by turns divinity and humanity. . . . This conflict takes many different names; but its identity remains the same. It is in philosophy the inexhaustible question of the subjective and the objective. Philosophy has not yet understood that the Incarnation of the Word is the supreme and unique solution of the problem. For *ipso facto* it is face to face with *impersonal reason*. The Christian believes in personal and supreme reason, which is Jesus Christ." We confess that Ritschl does not seem to us to have improved on this position either in balance or in truth.

But we should be sorry to convey the idea that Vinet did not linger long at many transitional points on the way towards this goal. For such was not the case. And, further, had it been so, those who have learnt to occupy the same position themselves, would have had less confidence in its permanence than they now feel, seeing that a man of Vinet's noble conservatism of temper has been with infinite patience over the road from beginning to end. No "neologian" he; but one in whose pure and humble person the new theology was born out of the old with travail-pangs that witness to the full continuity of life. This should serve to embolden some who hesitate to commit themselves to the liberty of sole and immediate dependence upon God in Christ, attested by the Spirit of Regeneration and Holiness energising in the pulses of the soul's needs and satisfactions, both in their own persons and in those of dutiful, saintly, and self-forgetful men from the first even to the last "bondservant of Jesus Christ." It may also serve to give pause to any inclined hastily to acquiesce in certain rather jejune and "positivist" conceptions of Christianity and of life as seen in its light. For the Vinet, whose breadth of view and large humanity made his criticisms welcome to the *littérateurs* and thinkers of his day, was an eminently sane Christian, and no fanciful enthusiast. At a time, then, when the exact type of Christianity to be approved is often a matter of some doubt to even pious souls, "the spirit of

¹ In justifying his mature judgment that "Antinomianism" was "one of the weaknesses of the *Revival*," he wrote a few days before his death: "It would ill become the disciples of the gospel to take from St. Paul only that which distinguishes him from his companions, and not that which they all have in common. As a fact, all St. John is to be found in St. Paul; but how many students of the Bible seem never to have made the discovery." Surely this is a "biblical" or "exegetical theologian" before his age!

Alexander Vinet," which endears him to many others besides M. Astié, his faithful interpreter, may well be recommended to thoughtful Christians everywhere. It may be gathered not only from the excellent sketch of his *Life and Writings* by Miss Lane,¹ but also from his *Vital Christianity* and *Gospel Studies*, or again from the *Outlines of Theology*,² an anthology gathered from his works by the master-hand of Professor Astié.

Vinet died in May 1847 at Lausanne, where he spent the last decade of his life, a powerful factor in the life of his native Canton, not only by his professorial lectures and literary productions, but also through the leading part played by him in the formation of the *Église libre*. Its creed and constitution—even as they stand—are an abiding monument to his enlightened, catholic, and profoundly Christian piety. Yet touching both, his ideal was in advance of what he could get his brethren to adopt. As to Constitution, he desired even fuller recognition of the laity, wishing that pastors should be consecrated with the aid of the elders; for "it is the Church that consecrates, not the clergy." As to the creed, he would have had it yet more religious

and experimental than was even the simple form finally adopted. "If," he writes, "it be necessary that the Church confess its faith, it is certainly essential that the form of this confession be accessible to the humblest servant, the most ignorant workman, if only they are Christian, and that each article should find an echo in their hearts. Every other system leads us unconsciously . . . to the *faith of authority* and to the *principle of tradition*."

But, after all, the spirit of Vinet cannot be really conveyed by an epitome. For as a writer he was eminently *distingué*. There is an incommunicable charm in the fine way in which he throws out his lucid and suggestive ideas. Take the following as samples:—Conscience, as a primitive fact of our nature, is "a necessity to make our actions harmonise with our convictions." "Repentance is a grace." "The morality of the gospel is known only by him in whom it has produced the need of something more." "Christianity is morality planted in the soil of grace." Accordingly, as well as for the deeper reason that the part is only true when seen in the light of the whole, no man can appreciate Vinet at his true worth who has not handled some of his writings. And he who has communed with him, in the *Outlines of Theology* for instance, will ever after be at once a deeper, a more courageous, a more balanced thinker; and, what is even higher, a nobler Christian.

¹ Edinburgh, 1890: T. & T. Clark. The classical French biography is that by E. Rambert. Other Vinet literature is given by Miss Lane.

² This includes some of the profoundest and most suggestive remarks on Christian Ethics—"the morality which abounds in the gospel itself"—which was eminently Vinet's forte.

The Kingdom of God in the Teaching of Christ.

BY THE REV. PROFESSOR H. H. WENDT, D.D., HEIDELBERG.

(*Christliche Welt*, April 6, 1893.)

How are we to understand the idea of the kingdom of God when we pray, "Thy kingdom come!" or when we enforce on others or ourselves the precept, "Seek first the kingdom of God?" There is great danger in explaining this idea either that we satisfy ourselves with certain general expressions, like "Christianity," "Christian Church," "Christian state of salvation," which yet reproduce the idea but inaccurately, or that in attempting a more precise definition we import thoughts which harmonise more with our own religious conceptions

than the conceptions of Jesus. In our days an important part has been assigned to the idea of the kingdom of God, both in the scientific and the popular statement of Christian doctrine. It is used to describe comprehensively the final aim of God's eternal saving purpose, of His working in creation, redemption, and sanctification, and also the highest end of man, his highest good and duty. How easy it is for us to read our own ideal conception of this "kingdom of God" into the utterances of Jesus respecting it; whereas plainly the

sense in which Jesus used this idea, ought to be the rule for its application. Of course this does not imply that we speak only in the language of Jesus, and use the several words only in the same verbal sense that He did. The important point is, that we adopt the religious views of Jesus and communicate them to others, even when we perhaps describe them in quite different words from His. But where we have to do with an idea which comes into our Christian vocabulary from the teaching of Jesus and from the words of the Gospels, which we read and have to explain, it would be misleading if we attempted to apply it in a different sense from Jesus Himself. Let us think, *e.g.*, of the two sayings of Jesus quoted above. How could we rightly understand the thoughts of Jesus expressed in them if we accustomed ourselves to take the idea of the kingdom of God in a different sense from His?

Jesus used this idea in various connexions and relations, whilst yet, in keeping with the popular character of His preaching, He nowhere gave a definition of it, expressly saying in what the essential features of this idea consisted to His mind. If we would give an explanation of this idea in His sense, we have not merely to ask what He in general understands by a "kingdom," a "kingly government," and accordingly what He may have understood especially by a "kingdom belonging to God," "a kingly divine government." For in this way we should get a definition far too wide and general, taking no account of the fact that Jesus did not first coin the idea of the kingdom of God, but adopted and developed still further a definite form of it already in existence. The general idea of the kingdom of God, such as meets us in the Old Testament in several passages (*e.g.* Ps. xciii. 1, xcvi. 10, xcvi. 1, ciii. 19), had received in later Judaism a special reference to the spiritual kingdom which God was to set up in the last days (*cf.* Dan. vii. 27); and in this special reference again Jesus viewed the kingdom of God differently from His Jewish contemporaries. On this special view of Jesus, also, we get no light from the circumstance that in Matthew's Gospel the phrase "kingdom of heaven," "kingdom of the heavens," is very frequently used, and the other Gospels have the phrase "kingdom of God." For we can say with great definiteness—on the ground of our general knowledge of the relation of our Gospels to one another, and to older sources—

that Jesus did not Himself use this expression "kingdom of heaven" in order more exactly to explain the nature of God's kingdom, but that the evangelist Matthew first inserted the phrase in order by it to paraphrase the phrase "kingdom of God," just as, *e.g.*, in Luke xv. 18, "heaven" is a paraphrase for God. We can, therefore, obtain the right exposition of the idea of God's kingdom in the sense of Jesus only by considering the view of this idea, which Jesus found existing, and which He adopted, and by examining the various statements He Himself made on this subject.

Now the idea of God's kingdom in Jesus has in recent times been often and thoroughly investigated. I have also myself endeavoured in a connected exposition of the entire teaching of Jesus¹ to expound at length this chief thought of that teaching, and to give the reasons for my view. My reason for treating this idea here anew is the stimulating work published by Prof. J. Weiss, *Die Predigt Jesu vom Reiche Gottes* (the Preaching of Jesus concerning the Kingdom of God), a work demanding much thought. J. Weiss comes to the conclusion that the view generally maintained to-day, according to which the kingdom of God means a state of an essentially moral and religious character already realised and still progressing at present in the Christian Church, does not correspond to the original thought of Jesus, since Jesus regarded the kingdom of God simply as such an eschatological state as will not and cannot be realised under the conditions of the present earthly dispensation. It is incumbent on me to compare my own divergent view with this opinion in which J. Weiss substantially agrees with other inquirers at present. And I hope also to serve the interests of many readers by seeking on this occasion to examine the idea of the kingdom of God in Jesus with special reference to the question, Whether in the thought of Jesus the idea really has a purely eschatological character and stands in irreconcilable antagonism to the present earthly state?

I.

Without doubt the confident expectation of a new state of the world, quite different from the present one, forms an important part of Jesus' system of teaching. This state God will inaugurate by means of His miraculous power, carrying out a great

¹ *The Teaching of Jesus*, vol. i. 173. (T. & T. Clark.)

judgment to the eternal destruction of all who resist His will and the eternal salvation of the good. In opposition to the perishable blessings of the present earthly state, He considered the heavenly blessings of this new future state as the imperishable, and therefore true and genuine, blessings of man (Matt. vi. 19 f.; Luke xvi. 11 f.), and in the same way in opposition to the perishable earthly life, eternal life in the coming æon as the real life, "life" absolutely (Mark viii. 35, x. 30; Matt. vii. 14). Because this eternal life only comes to those whom God, the heart-searcher, acknowledges as righteous,—*i.e.* religious,—Jesus calls on His disciples, with an eye to this reward of salvation to be given by God, to practise a true righteousness of disposition, not merely one having regard to appearance before men (Matt. vi. 1, 4, 6, 18), and rather to submit to the most grievous loss of earthly comfort and life than by consent to the temptations of sin and denial of the gospel to incur the loss of that eternal life which can never be replaced (Mark viii. 35–38, ix. 43, 45, xiii. 12 f.; Luke xii. 4 f.).

The position which Jesus claimed for Himself was that, commissioned by God, clothed with heavenly power and glory, not secretly and invisibly, but in a form directly manifest to all men in all places, He will co-operate in the miraculous inauguration of this new state of things, carrying out the judgment on His enemies and the deniers of His word, and conducting His true disciples to eternal life (Mark viii. 38, xiv. 62; Luke xvii. 22–xviii. 8). I will not here examine whether from the beginning of His ministry Jesus had the clear knowledge that He would come *again* to this work of judgment and salvation, or whether in the first days He hoped that while still on earth He would witness this wondrous transition from the present to the new æon. The answer to this question depends altogether on the other, whether Jesus from the beginning of His work was of necessity clearly conscious that in His calling He must not only in general bear suffering and privation of every kind, but also pass through death. So far as we can judge from our present gospel accounts, Jesus, at any rate, spoke first of His glorious coming again after He had announced the necessity of His death (Mark viii. 38, cf. ver. 31). Of this He was certainly confident, and in the same way He sought to assure His disciples that, if His enemies killed Him, this fate would not

overtake Him in contradiction to the calling He had received from God, but as a necessity ordained by God for the sake of His calling. His death would be the salvation of His disciples (Mark x. 45, xiv. 24), would conduct Himself to the heavenly resurrection-life (Mark viii. 31), and would not frustrate His great task of co-operating, as commissioned by God, in the bringing in of the final judgment and the completion of the work of salvation. Rejected by men and cast away to die, He will return from heaven to accomplish this His task.

Jesus supposed that His return and the establishment of the new order of things connected therewith was comparatively near, and that the contemporary generation of His disciples and enemies would witness this day (Mark ix. 1, xiv. 62; cf. Luke xviii. 7). He indeed said definitely, that He Himself knew not the day and hour of His return (Mark xiii. 32), and He repeatedly called on His disciples, in view of the uncertainty of the time, to keep themselves always ready, and to prepare just as much for the possibility of an unexpectedly early as an unexpectedly late coming (Mark xiii. 33–37; Luke xii. 35–46; Matt. xxiv. 43–xxv. 13). But to His thought—as afterwards to that of Paul (1 Thess. iv. 15–v. 3)—the acknowledging of this uncertainty did not preclude the supposition that this incalculable day would come within the limits of a human generation. Not only the express statement (Mark ix. 1) testifies to this supposition of Jesus, but also the fact that, where He speaks of His Second Coming, He always expresses Himself as if His hearers would witness this coming; and, further, especially the fact, that His exhortations to constant readiness for the uncertain hour of His return altogether takes the place of such exhortations to readiness for the uncertain hour of death as we should expect if He had supposed that the great bulk of His hearers would die a natural death before His coming again. He insists, indeed, that His disciples must be prepared for a violent death for His sake and the gospel's, just as He submits to a criminal's death on the cross for the gospel's sake (Mark viii. 34 f., xiii. 12 f.; Luke xii. 4, xiv. 26 f.). And with regard to the case of natural death, He said that whoever believes in Him shall live, though he die (John xi. 25; cf. the appeal of Paul, 1 Thess. iv. 15, to a saying of the Lord, which must have had the like meaning). But He seems to have regarded a

natural death in the case of His disciples before His coming again as exceptional.¹

As now the Jews in the days of Jesus understood by the kingdom of God the future state in which the Old Testament prophecies would be fulfilled, so Jesus in some utterances used it as a designation for the *future* state of salvation to be inaugurated by Himself at His coming again with divine authority, inasmuch as in this state He saw a true fulfilment of Old Testament promises. The idea has this meaning, where Jesus, in direct allusion to a saying respecting His coming again to judgment (Mark viii. 38), continues, "Verily I say to you, there are some standing here who shall not taste death until they see the kingdom of God coming in power" (ix. 1); or where, in His exhortations rather to be cripples than by yielding to sinful lust to incur the loss of eternal life, He substitutes for the phrase "enter into life" (Mark ix. 43, 45), the phrase "enter into the kingdom of God"

¹ This is the only questionable position in the paper. Dr. Wendt has no doubt that the Lord placed His Second Coming in the existing generation, and Meyer agrees with him in this; see Meyer's notes in *Commentary on Matthew* xxiv., and Remarks, vol. i. p. 162. Mark ix. 1 alone would not bear out Wendt's position. Much stronger passages are Matt. xxiv. 14, 30, 34. Other explanations may be consulted in the different commentators. If the literal interpretation of Wendt and Meyer is accepted, the difficulty is precisely of the same kind as the one in Mark xiii. 32, Matt. xxiv. 36, and must be solved, or left unsolved, in the same way. Whatever explanations are pertinent to the one case are pertinent to the other. Some would solve it by the Kenosis view of the Incarnation, but the Kenosis theory again raises difficulties of a very formidable kind. It will be observed that both Wendt and Meyer, while adopting the literal sense, do not attempt to reconcile it with the Christian faith as to Christ's Person. It seems best to leave the difficulty unexplained. The rest of the series of papers will be found full of instruction.—*Translator's Note.*

(ver. 47; cf. the relation of Mark x. 23 to ver. 17). So in the saying to his contemporaries, who are near to Him outwardly, but whom He will one day deny, because they are doers of unrighteousness: "There shall be groaning and gnashing of teeth, when you shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, but yourselves thrust out. And they shall come from the east, and from the west, from the north, and from the south, and sit down to eat in the kingdom of God" (Luke xiii. 28 f.). Again, in the saying to His disciples at the Last Supper: "Verily I say to you, that I will henceforth drink no more of the fruit of the vine, until the day when I drink it anew in the kingdom of God" (Mark xiv. 25). So in the saying recorded by Luke at the farewell Supper: "Ye shall eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 29 f.). Also in the Sermon on the Mount at the beginning of the beatitudes, which seem to me to be reproduced by Luke in a more original form than by Matthew, the kingdom of God has this meaning (Matt. v. 3; Luke vi. 20). For here the future salvation is put in contrast with present earthly misfortune. Happy he who gains this future salvation of God's kingdom, although poor and suffering on earth! Woe to him who loses future salvation although rich and prosperous on earth!

Very numerous these passages are not. But still in them it is really made clear that the idea of the kingdom of God has special reference to that future state of salvation. We must guard ourselves against applying this conclusion to many other utterances in which this special reference to the future state *might* possibly suit, but in which according to the context it is not *necessary*.

Wendt on the Self-Witness of Jesus.

BY REV. PROFESSOR JAMES ORR, D.D., EDINBURGH.

The Teaching of Jesus, by Professor H. H. Wendt, may be described as a remarkably fresh and original attempt at the interpretation of the teaching of Christ on the lines of a theology which accepts Him as the Supreme Revealer of God, but dissociates itself from the old Church doctrines

of His Person and atonement.¹ The first volume,

¹ H. H. Wendt is Professor of Theology at Heidelberg. Though a comparatively young man, he is already a leading representative of a school of theology which has risen into prominence in recent years in Germany, and seems likely to exercise considerable influence both there and in our own

which appeared in 1886, is mainly critical; the second, on "The Contents of the Teaching of Jesus," was published in 1890. On the critical investigation it is sufficient to remark that Dr. Wendt holds a peculiar view of the Gospel of John, regarding it as derived from a genuine apostolic source, yet only as respects the discourses, and not as respects the narratives. Of the five sections into which the second volume is divided, I propose to confine myself in this paper to the fourth—that on "The Testimony of Jesus to His Messiahship." This section is perhaps the most interesting of all, for it takes us directly into the heart of the Messianic consciousness of Jesus, and leads to the discussion of the subjects which must always be of supreme moment to those who desire to know what Christianity was in the mind of its own Founder—namely, the view of Jesus of His own Person and vocation, of the necessity and significance of His death, of His heavenly future, and of the attitude which He requires men to take up towards Him. It is at least of importance to know what an expounder like Wendt—whose book has taken a foremost place in the literature on Christ's doctrine—supposes the mind of Jesus to have been on these subjects.

For convenience' sake the references in this paper are made to the recent English translation of Wendt's works (two vols.), though the liberty is taken of occasionally modifying the translation of passages.

Following the order of Wendt's chapters, we have to ask first—What did Jesus teach on the all-important subject of His own Person? It is Wendt's view (in this differing from Beyschlag and others) that, while allowing Himself to be openly acknowledged as Messiah only towards the close of His ministry, Jesus had borne within Himself the consciousness of His Messiahship ever since His baptism. Only thus, he thinks, can we explain the wonderful certainty and consistency of His teaching in regard to the kingdom of God. This consciousness of His Messiahship, again, Wendt supposes to stand in indissoluble connexion with the idea which Jesus entertained of the

kingdom of God (Sect. III. of Wendt's work). It was His consciousness of perfectly corresponding to the nature of this kingdom which furnished the basis of His certainty of being the Messiah. But both of these things—both His view of the nature of the kingdom, and His view of the perfect conformity of His Person therewith—had a yet deeper root in the consciousness of that perfect filial relation to God which was the primary fact in His experience. In an earlier chapter, speaking of Christ's personal Messianic consciousness (i. p. 180), Wendt endeavours to show that Christ did not attain this Messianic consciousness without preparation. That preparation consisted in His having known and loved God from childhood as His Father, and in His having striven to fulfil God's will of love in upright obedience. "Only because He had already constantly lived and moved in this relation to God, which He deemed the normal and natural one, could the knowledge have come upon Him at His baptism with the sudden clearness of a revelation that on this very religious relation the peculiar nature of the expected kingdom of God rested, and that He Himself, in whom this relation had already found its complete and pure realisation, was called to be the Messianic Founder of the kingdom of God" (p. 136). It was out of this consciousness of perfect Sonship, then, that, according to Wendt, Christ came first to apprehend the true nature of the kingdom of God, and afterwards, from His own perfect agreement with the idea of this kingdom, came to apprehend that He must be the Messiah.

The next point to be investigated, therefore, is the nature of this root-consciousness in the experience of Jesus—namely, His sense of perfect Sonship. Here, in the first place, as respects Jesus Himself, Dr. Wendt simply accepts this fact as given. Jesus simply found Himself thus and thus,—grew up with the consciousness that He stood in this perfect filial relation,—and nothing is asked respecting either origin or cause. But in the next place, Wendt argues very strongly that the filial relation in which Jesus stood to the Father was in no way different from that which belongs to *all* members of His kingdom. "He stood to God," he says, "in a filial relation of such a kind as applied also to all His disciples; that is, He was the object of the fatherly, graced bestowing love of God, and on His part He main-

country in the immediate future. His chief earlier work was a monograph on *The Notions of Flesh and Spirit in Biblical Usage*. The dates of the publication of the volumes of the present work are given above. The translation of Wendt's second volume is by the Rev. J. Wilson, and was published (in two vols.) by Messrs. Clark in 1892.

tained a deportment of filial loving trust and obedience towards God" (ii. p. 124). It is recognised that Jesus, on certain occasions at least, spoke of Himself, in distinction from all others, as "the Son of God in a pre-eminent sense" (p. 125). This, however, is not to be understood as meaning that the relation between Jesus and God is different in kind from that which subsists between God and the members of His kingdom, but only that this relation of mutual love subsisted in unique perfection. "On the one hand, He knew Himself filled with a power which did not spring out of this world, but which God in fatherly love imparted to Him out of His own nature. . . . On the other hand, He knew also that He fulfilled the commands of God in perfect filial obedience, and in His own loving conduct resembled the conduct of God" (pp. 128, 129). He was "certain of *being* κατ' ἐξοχήν the Son of God, since He wholly fulfilled the conditions which were set before others in order to others *becoming* sons of God" (p. 129). Here, then, we have the key to the use by Jesus of the title "Son of God." In Jewish circles, likewise, this title was regarded, on the ground of Old Testament passages, as belonging to the Messiah; but whereas with the Jews it was only a secondary title, with very indefinite contents, in the case of Jesus it was primary, the expression of that inmost consciousness of His filial relation to God which was the source of His consciousness of Himself as Messiah.

Along with this consciousness of His filial relation to God, however, went, on the other side, in Wendt's view, the consciousness of His creaturely limitation, separating Him as man from the infinite God. It is this which Wendt supposes to be designated by the other favourite title which Jesus applied to Himself—"Son of Man." This title, he thinks, has for its meaning—weak, creaturely man, the finite lowliness and weakness inherent in man as such, according to his origin and nature; and he tries to show by examination of passages that this is its significance where Christ uses it of Himself. The use of the title in the Book of Daniel he grants to be an exception. There it denotes rather what made man Godlike in distinction from the beasts. But the general Old Testament usage compels us, he thinks, to give to the title the sense of the creature weakness of man as opposed to the divine nature. The difficulty of this view is, that it requires us to attri-

bute a non-natural sense to many passages in the Gospels in which the highest Messianic functions—*e.g.* forgiveness of sins, lordship of the Sabbath, the judgment of the world—are claimed by Jesus, not, as the argument of Wendt would seem to require, despite of His being the Son of Man, but *because* He is the Son of Man (Mark ii. 28; John v. 27, etc.). I must also confess to a difficulty in conceiving the psychological possibility of the combination of the two elements in Christ's consciousness which Wendt's explanation requires—on the one hand, the ever-present sense of creaturely weakness and limitation, which could hardly exist without some feeling of distance from God, and of fear and restraint in His presence; and on the other, the perfect freedom and love of the filial relation.

These views of the meaning of the titles "Son of God" and "Son of Man" Wendt now thinks he finds confirmed by examination of the passages in John. At first sight, he grants, we have expressions in John which seem to indicate that Christ's Sonship is of a peculiar and heavenly order. Jesus is said to be not from beneath, but from above; He is declared to have come down from heaven, etc. There are also passages which appear directly to affirm His pre-existence. When, however, we look more closely into these sayings, we find, Wendt holds, that the former passages are all paralleled by others applied to believers. They, too, are not of the world, are of God, are one with Him, as He is one with the Father, etc. This is ingenious, but the majority of exegetes of the Fourth Gospel would allow that it is not convincing. All the expressions applied to Jesus in the Fourth Gospel are not applied to believers. *E.g.* believers are not said to have come down from heaven, to be in heaven, to have proceeded and come forth from God. Especially is this true of the pre-existence passages, of which Wendt gives a rather laboured explanation. The chief one,—John xvii. 5,—he admits, cannot be explained, as, *e.g.*, Benschlag would explain it, of mere ideal pre-existence. He accounts for it by New Testament modes of thought, according to which a heavenly good or glory which a person is to possess is conceived of as already in some way deposited and preserved for this person in heaven. Thus we read of treasure in heaven, of the hope laid up in heaven, etc. He argues that it is to miss the sense of the passage to suppose that Jesus meant to teach His

own pre-existence with the Father. The meaning is that the heavenly glory, which as Messiah He shall attain at the end of His earthly ministry, is already laid up for Him with God in heaven. It need scarcely be said that this is a very far-fetched, and, as I think, inadmissible interpretation of a very plain passage—"Father, glorify Thou me with Thine own self with the glory which *I had with Thee* before the world was!" Wendt thinks that if we admit a real pre-existence here, we must hold that the speaker had pre-existed as the man Jesus just as he was on earth—another palpable *non-sequitur*. The remaining passage—John viii. 58, "Before Abraham was, I am"—is held, on the other hand, to be explicable through the notion of ideal pre-existence, existence in the pre-determination and foreknowledge of God. He speaks, Wendt says, of His ideal existence for God, which He knew He always had as Messiah, simply as existence, as if it were a real existence. But why, on Wendt's theory, are believers also not regarded as pre-existent?

So much directly on Christ's Person. But these ideas receive further illustration when we now proceed, secondly, to speak of Christ's vocation, or work as Messiah. Here, in the first place, Wendt rejects the view that Christ began with the thought of setting up an earthly Messianic kingdom, and holds, as I think rightly, that Christ conceived clearly of the nature of His kingdom from the first. From the time of His temptation He definitely rejected all ideas of a kingly rule after the pattern of an earthly kingdom. "The essence of the kingdom was only sought in the pure realisation of the relation of men to God, corresponding to the fatherly character of God, in His reception of all gracious manifestations of God leading to everlasting heavenly life, and in His fulfilment of the will of God in genuine inward righteousness" (ii. p. 181). It is held, however, as we shall immediately see, that while clear as to the general nature of His kingdom, and as to the duty of renouncing all things for it, Christ did not at first recognise the necessity of His death. If we ask, then, what was the nature of Christ's Messianic activity as Founder of His kingdom, we get two answers. His activity was (1) that of a Teacher. His teaching, however, was of a nature which not only enriched men's knowledge, but put them in possession of the saving good which He preached. (2) That of an Example. Jesus founded

the kingdom of God, not only by His ministry of word, but by the example of His own actions. His whole practical and beneficent activity was part of His work. Reference is made here by Wendt to His miraculous activity—specially his casting out devils and cures of sickness. Jesus, it is acknowledged, had undoubtedly the conviction of being able, by the power of God, to bring to the trustful miraculous help in earthly distress. It is still left doubtful, nevertheless, how far, in Wendt's view, these cures were really what we would call miraculous, or were merely cases of faith-healing—the result of "moral therapeutics." He holds, at anyrate, that the sayings about cleansing the lepers and raising the dead are not authentic. As respects the *sphere* of Christ's activity, Wendt shows that while Jesus bound Himself on principle to the limitation of His work to Israel,—*i.e.* as knowing the greatness of the field, and His own power of limited work,—He yet did not restrict the scope of His kingdom to Israel, but viewed it as in its future development a kingdom for all mankind.

Of special importance in this connexion is the third chapter in Wendt's treatment, to which we now come—that, namely, which relates to the necessity and significance of the death of the Messiah. It was observed above, in speaking of the vocation of the Messiah, that Wendt supposes that Jesus did not include in this the necessity of His death. While teaching from the first the duty of a renunciation of all things for the kingdom of God, He did not apprehend that this involved for Him a violent and shameful death. He may have begun, Wendt thinks, with the hope of success in His mission. But towards the end of His life, He saw that death was inevitable. This leads to a discussion of the sense in which Jesus viewed His death as related to the objects of His kingdom. The main passages considered are Mark x. 45—"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," and the sayings at the Last Supper. Wendt is very elaborate here, and evidently feels himself in considerable straits in attempting to give a clear and consistent meaning to these passages. For while recognising quite frankly that Jesus attributes a sacrificial character to His death,—nay, regards it as necessary for the establishment of His kingdom,—Wendt yet thinks it necessary to dissociate from this death every idea of the forgiveness of

sins. The Church afterwards, he admits, read this meaning into Christ's words,—in fact, added to His words the clause in Matthew xxvi. 28, "which is shed for many for the remission of sins." The fourth Evangelist, too, he allows, puts this meaning into the mouth of the Baptist, and has it in his First Epistle. But Wendt holds that for Jesus Himself there was no intention of this kind. "Jesus Himself," he says, "has, neither in the words at the Last Supper nor elsewhere, expressed this special reference of the saving significance of His death for the benefit of the forgiveness of sins" (ii. p. 241). Jesus did not teach, Wendt thinks, the forgiveness of sins through His own mediation at all! When He speaks of giving His life a ransom for many, his idea is that of deliverance from *servitude*, as in Matthew xi. 28. Yet Wendt cannot get away from the admission that in some sense Christ attached a saving significance to His death in the sayings at the Last Supper. What that is, he tries to express in such words as these—"He declared His death to be such a sacrifice as would form a sure seal, of blissful import for His disciples, on the new covenant of the kingdom of God,—not in the idea that God needed this sacrifice in order that His saving grace might have existence,—but yet in the assurance that His obedience, ratified by His death, because of the actual value which it has in God's eyes, would also become an *actually operative motive* for God to ratify His gracious will in the case of His disciples" (ii. pp. 245, 246); or again, "Already in the Old Testament legislation there stood the promise of God to reward, with mercy to thousands, the faithfulness of those who kept the covenant (Ex. xx. 6); how could not Jesus, with His still higher idea of the mercy and faithfulness of God, entertain also the certainty that God would superabundantly repay, with blessing to thousands, namely, to all members of the community of His kingdom, the perfect obedience of His beloved Son" (ii. p. 239)? Similar ideas of the significance of Christ's death Wendt finds in the Gospel of John. I need only refer to his interpretation of the words, "My flesh, which I will give for the life of the world" (John vi. 51). This means, Wendt thinks, that Jesus "ascribes to Himself and His flesh and blood, that is, His creature nature, this saving significance, inasmuch as in His earthly creature life He is the bearer of a verbal message which originates from the Spirit of God" (ii. p. 209).

Could the evisceration of the meaning of a pregnant passage much further go?

A few words must now be devoted to Wendt's treatment of another subject—namely, that of the heavenly future of the Messiah. Two points here demand special attention. First, there are the sayings of Jesus about His own resurrection—*e.g.* Matt. xvi. 21, xvii. 23, xx. 19. These words of Jesus, announcing that on the third day He would rise again, Wendt allows that the disciples subsequently interpreted, on the ground of certain experiences they had, of a bodily resurrection. But this, he thinks, was not their meaning for Christ Himself. His words were intended to convey no more than the idea that Jesus would, "after the briefest possible delay, be awakened from death to the heavenly life with God" (ii. p. 266): *i.e.* He would pass through Sheol, but would not be detained there, but would be received to be with God, where He anticipates reunion with His disciples. Very ingenious—only too much so—is his interpretation of the passage in Mark xiv. 28—"But after that I am risen, I will go before you into Galilee." These words by no means imply, Wendt thinks, that Jesus would go first into Galilee, and there await the disciples, but that He would (spiritually) accompany them into Galilee, going before them as their leader, as the shepherd goes before the sheep. But, second, there are the eschatological discourses—the return in glory, etc.—which occasion him much more difficulty. Wendt is fair enough to recognise that it is needless to try to explain the eschatological sayings out of the influence on Christ's mind of the current Apocalyptic mythology. They must, he sees, have some origin in his own Messianic consciousness, and he fully admits the greatness and gravity of the claim which they involve. Yet when all this is done, he only comes back to this as the thought implied in them, that they are intended to convey "the continuance of His Messianic significance in the kingdom of God in spite of His death" (ii. p. 283)—a vague expression, which may mean much or little, according to what the critic chooses to put into it.

The chief point of interest in the closing chapter of this section on "the conduct required in men towards the Person of the Messiah," is Wendt's recognition of the fact that Jesus requires that, in view of His death, "His disciples should come into a relation to Him as *the Dying One*, and

should recognise and use for themselves the saving significance of His death" (ii. p. 316). This leads to further explanations on the meaning of the words in the institution of the Last Supper, on which we need not delay. It may only be observed that the remarkable and solemn importance which it is admitted that Christ in these words attributed to His sacrificial death does not seem adequately accounted for by Wendt's very meagre interpretation of their meaning.

We are now in a position to sum up and estimate Wendt's view of the teaching of Jesus on the all-important subject of His own Messiahship. One thing very clear is that Jesus, in Wendt's view, is not more than man. Jesus, indeed, holds a unique place in history. He is the Son of God *κατ' ἐξοχήν*. But the Sonship which Wendt recognises in Him is an ethical Sonship, not different in kind from that of ordinary believers—only pre-eminent and perfect in degree. Even on his own showing, however, Wendt has difficulty in keeping the Personality of Jesus within this merely human limit. The attributes he assigns to Him are too great to be borne by one who is not more than man. The perfect Revelation of God, the Founder of the kingdom of God, the Sinless One, the Giver of eternal life, the Dying One, whose death has a saving significance for the world,—this, regard it as we will, is a distinctly supernatural and super-human Personality. Still more instructive is it to observe what Wendt has to cut out in order to keep the Person of Jesus within the limits which he recognises. He has to prune down the sayings of John regarding the Sonship and the pre-existence,

has to explain away the fact of the resurrection, has to evaporate into a truism the sayings about the Second Advent and the claim of Christ to judge the world, has to put a weak and arbitrary sense on the passages connecting the forgiveness of sins with His death. Yet the parts of the gospel testimony which he rejects agree better with the parts which he retains than his own theory does. The view of Christ's Person affects the treatment of all the other subjects. It is a meagre notion of Christ's relation to His kingdom to say that He founded it only by His teaching and example. This scarcely rises higher than the Socinian or Deistic conception, which we thought we had left behind. If the significance of Christ's death for the founding of His kingdom is subsequently recognised, it is only as a kind of afterthought. Even then it is not brought into any organic connexion with man's salvation. As respects the resurrection, it is extremely doubtful if Wendt accepts it in the literal sense. The whole of the eschatological part of the teaching of the Gospels becomes of little significance. If Wendt's expositions were correct, it would be difficult to find a basis for the Apostolic doctrine of Christ's Person and work; while, if that doctrine is accepted, it clearly needs a broader foundation than Wendt's theory allows. At the same time, every reader must acknowledge the exceedingly lucid and suggestive character of Wendt's exposition within its own limits, and cannot but feel grateful for the interesting lines of connexion shown to exist at every point between the teaching of John's Gospel and that of the Synoptics.

Keswick at Home.

An Exposition of Recent Teaching on Holiness.

INTRODUCTION.

BY THE REV. G. H. C. MACGREGOR, M.A., ABERDEEN.

ONE of the most interesting and hopeful signs of Church life at present is the extraordinary interest taken by Christian people in the subject of Holiness. For the time being the doctrine of Justification has dropped into the background, and the doctrine of Sanctification is being eagerly discussed. We read of holiness conventions here, and meet-

ings for the deepening of spiritual life there; and on all sides we hear believers crying, "O wretched man that I am! who shall deliver me from the body of this death?"

How is this extraordinary interest in the question of sanctification to be explained? Ultimately, I believe by the working of the Spirit of God, who

has different lessons to teach the Church at different times. But a more obvious cause of the interest is found in the fact that, within the last few years, there has arisen in the Church a new teaching on the subject of holiness. It is not really new, for it is found in the Bible; it is not really new, for men like Marshall well understood it; but for years it has been so ignored by the Church, that to thousands and tens of thousands in the present generation it has come with all the freshness of a new discovery. And the widespread interest in the question is the result of the conflict—if I may use so strong a word—between the old theory of sanctification and the new. Let us put them side by side, that we may compare them.

How what I speak of as the old theory of sanctification arose, it is hard to tell. It was not formulated by theologians, but seems to have been formed by our Christian people for themselves. But it is something like this. Sanctification comes after and is based upon justification. No man can atone for his sins, but through the death of the Lord Jesus he obtains forgiveness. He is justified freely by God's grace through the redemption that is in Christ Jesus. The justified man is then called to live a holy life. For living this holy life the motive power is to be found in gratitude and love to the Lord, who has forgiven him all his sins. This holy life is a life of progress, in which the believer dies to sin, and lives to righteousness. But the progress is slow, for sin still dwells within, and only by slow degrees can it be driven out. Evil habits may therefore retain their power after conversion, and a man need not be surprised if they overcome him. Temper, evil speaking, pride, selfishness, may manifest themselves, and can only be overcome after severe and long-continued discipline. So all through the life there is warfare; a warfare in which the soul has little rest or peace; a warfare in which it is sometimes victorious, but probably more often defeated and cast down. And this continues until death, when, with one stroke, the soul is set free from sin, and made perfect in holiness. This is what I call the old theory of sanctification, which, although it may not be the formulated doctrine of the schools, is, in my belief, the doctrine of the majority of the people.

But the new teachers, appealing to the Bible as their authority, come with a different message.

They teach that a man can no more overcome his sins than he can atone for them, and that holiness, in the sense of deliverance from sinning and power to do the will of God, is as truly the gift of Jesus Christ as forgiveness. They teach that the power for a holy life is not to be found in gratitude or love, or firmness of resolution, or in anything in the regenerate man, but in Jesus Christ Himself, and in His Spirit whom He causes to dwell in those who love Him. And because they teach this, they teach also that it is possible for believers, even in this world, to attain to heights of holiness and blessedness, not only indefinitely beyond those actually attained at present by the mass of Christian people, but even beyond what men have imagined to be attainable. They hold that, seeing that the work of overcoming temptation, of keeping indwelling sin in check, and destroying the dominion of habit, is the work not of man but of the omnipotent Christ, it can be done thoroughly, and done at once. Therefore they teach that the power of anger, covetousness, pride, selfishness over a human soul may be broken in a moment. They teach that evil habits are not to be driven out of the soul by a long process of self-discipline, but are to be swept away by the power of the Divine Spirit received by faith. They hold, in short, that Christ's miracles of bodily healing are paralleled by His miracles of soul-healing. He spoke and immediately the sick were healed. Not first the checking of the disease, then a long convalescence ending in recovery. He says to the man at the pool of Bethesda, who had lain there for thirty-eight years, "Rise, take up thy bed and walk," and *immediately* the man was made whole, and took up his bed and walked.

But when this teaching is presented to many Christian people, they object to it. The opposition to holiness teaching has come not so much from the world as from the Church. Some regard it as fanatical, high flying, mystical, unpractical; some revile it as dangerous; some denounce it as untrue. And even where there has been no open opposition, there has been utter incredulity, which ignores the truth and declines to act on it in daily life. And because of this refusal to believe that there is anything better attainable, there is, on the part of thousands of our Christian men and women, the acceptance of, and acquiescence in, a standard of Christian living that is shamefully and sinfully low.

This is a matter in regard to which each of us may test himself. I am a minister of Christ's Church, harassed by a thousand cares, and tempted to the sin of worry. Do I believe that Jesus Christ can give me perfect peace to-day, so that although nothing else changes, I shall go through my work to-morrow with unfurrowed brow? I am a workman, and to-morrow shall work with men who will throw dishonour on the name of Christ. Do I believe that Jesus Christ can give me power to do to-morrow what I have never dared to do before, to overcome my sinful cowardice, and confess Him before them? I am a woman in society, given to saying sharp things about my neighbours. Do I believe that Jesus Christ can so control my tongue that I shall get through all my visits without speaking an unkind word? When such questions are faced by us frankly, our answer has to be, No. At bottom we do not believe Jesus Christ can, for we never expect that He will. Therefore, although the promised Land of Holiness lies open before us, we cannot enter in because of our unbelief. So it comes to pass that our Lord has to argue with His people somewhat as he argued with the Pharisees in Capernaum. He has to say to us, You have trusted me for forgiveness, why should you not trust me for deliverance? If I can give the one blessing, can I not also give the other? "Whether is it easier to say, 'Thy sins be forgiven thee,' or to say, 'Rise and walk?'"

In order to vindicate the reasonableness of the new teaching which bids us look to Jesus Christ for present and altogether decisive interference with the power of sin in the soul, three statements may be made:—

I. The whole teaching of Scripture warrants us in regarding the forgiveness of sins as a greater divine work than the work of deliverance from sin. It is spoken of as if it were a more difficult thing to achieve. But if God can do the greater, much more can He do the less.

A great part of Scripture might be quoted to prove this, but one passage will suffice. In Romans v. 10 we read these words: "If, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." This settles the question. It is easier for God to keep the forgiven soul from sin, to give it deliverance from evil habits and daily temptations, than for God to blot

out the sin of the past. This is what we feel when we come to consider the matter. For what does forgiveness mean? It means the separating a man from the consequences of his sin. The Law stands written, "Whatsoever a man soweth, that shall he also reap." "Be sure your sin will find you out." "The wages of sin is death." But forgiveness implies that a man sows, but in the mercy of God does not reap what he sows; that a man sins, but in God's mercy is so hidden in Christ, that his sin does not find him out; that he earns death, and receives instead eternal life. But to bestow on men a forgiveness like that was so hard that it cost the death of the Lord Jesus Christ. The precious blood of Christ was the price paid to cancel the past, to break the chain that bound the sinner to his sin and the consequences of it. Now, if God spared not His own Son, but gave Him up to death to secure forgiveness for us, and now is able to forgive, do you not think He will be able to give us deliverance? Is it not one of the "all things" promised. This deliverance is the lesser gift which we may expect to follow the greater. For deliverance is a matter of prevention rather than cure. Forgiveness deals with sin that is past, that has become a dark, deadly fact, and to blot it out requires blood; deliverance deals with sin that is not yet existent, and it calls for the presence of the living Lord by His Spirit in the heart to deal with the inmost springs of thought and will, and check the evil ere it comes into existence at all. The work of forgiveness is like the work of sweeping back the waters of a mighty river that has burst its banks, and is carrying devastation far and wide; the work of deliverance is like the work of watching those banks, and keeping them in such repair that the waters do not break forth at all.

Now we have trusted God for forgiveness. We believe He is able to forgive us. We believe He has forgiven us. Why should we doubt His power to keep us from falling? Why should we be afraid to trust Him to make deliverance from sin an actual experience to us? Why should we not *expect* Him to do it now. Scripture warrants the expectation. He who reconciled, much more can save.

II. Our second statement is that the objections usually made by Christian people to the new teaching about holiness, or the doctrine of "sanctification by faith" as it is sometimes called, are just of the same kind as the objections of unconverted

people to the gospel of forgiveness. The parallel is strikingly close.

You come to an unconverted man who is anxious about his soul, and you speak to him about forgiveness. You find that he thinks he must earn it by a long course of self-reformation. He thinks he must show the sincerity of his sorrow for the past by a long struggle against sin ere God will grant him forgiveness. You tell him that God is willing to forgive him *now*, that his efforts are needless and useless. You tell him that he cannot earn forgiveness, but must just accept it from God and rejoice in it. And you know how incredulously he looks at you. He cannot believe it. It seems too simple, too good to be true.

And you come to an earnest Christian, whose desire is after holiness. You find he is troubled with a wandering heart, a defiled imagination, a hasty temper, a backbiting tongue. You speak to him about overcoming these things, and you find that he thinks they are to be overcome by long discipline. If he watches, prays, reads good books, is careful of his company, he may hope by and by, by God's help, to get the victory. You tell him God is willing to give the victory *now*; you tell him that if he will only trust Christ fully, He will snap the chains of habit now. He will so fill the heart with His Spirit that the unclean thoughts will die; so fill the mouth with His praise that evil speaking will be impossible; so fill the life with His love that unkindness and unselfishness will no more be seen in it. And I know how incredulously Christian people look at me. They say, "It is impossible; I do not believe it." But that is exactly the case of the unconverted over again. It is doing to Christ in regard to holiness what we formerly did in regard to forgiveness. But the second mistake is less excusable than the first. For if God has done the greater thing for us, why should we doubt His power to do the less?

III. Our last statement is this, that as the objections which Christian people make to the gospel of deliverance are just the objections which unconverted people make to the gospel of forgiveness, so the obstacles that keep Christian people from entering into what is spoken of as fulness of blessing are just the obstacles which keep the unconverted from salvation. They are unwilling to surrender, and fear to trust. What kept some of us so long from salvation was an unwillingness to accept Christ as Master, and a fear to let everything go and venture wholly on Him. We delayed long ere we took that leap in the dark, which is of the essence of faith. We were afraid to peril our souls on the bare promise of God. But at last we did it. We flung ourselves on Christ, knowing that if He failed to save us we would sink into hell, and it was thus we found salvation. We stepped out on God's promise, and the foot that seemed to be plunged into the abyss struck the solid rock of God's faithfulness. Now this is just what is keeping so many back from the life of peace, joy, and victory which God offers. There is an unwillingness to surrender absolutely to the will of God; an unwillingness to venture wholly on Christ, and peril everything relating to our personal holiness on His faithfulness. Oh, that this were changed! For were there only on our part an act of unreserved dedication of ourselves to God, and an act of unreserved trust in Christ, acts, of course, not isolated, but introducing states corresponding to them, we should find these acts bring us into a life as different from the life many of us have been living as noonday from twilight. For we would know from actual experience that He who can forgive can also heal; and we who, when we were enemies, were reconciled to God by the death of His Son, would find ourselves, now that we are reconciled, being actually saved through His life.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members

of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once

enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.

The parts of Scripture selected for the session 1893-94 are the Epistle to the Romans and Isaiah xl.-lxvi. And the Commentaries recommended for use are—

I. On the Epistle to the Romans—(1) Godet's (T. & T. Clark, 2 vols., 21s.) for the student of the Greek; and (2) Moule's (Cambridge Press, 3s. 6d.) or Brown's (T. & T. Clark, 2s.) for the junior student. It may be well to state that Godet is by far the most satisfactory and fruitful work we have on this Epistle, and that he may be used with very little discomfort by those who cannot read Greek. The publishers of the work (T. & T. Clark, 38 George Street, Edinburgh) will send a copy of it for 12s., postage paid, to any *Member of the Expository Times Guild* who directly applies to them for it.

II. On Isaiah—Orelli (10s. 6d.) or Delitzsch (the fourth edition, 2 vols., 21s.) may be recom-

mended most confidently. And the same publishers will send a copy of Orelli for 6s., and of Delitzsch for 12s., to any member of the Guild.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid—the above are merely suggested—the point being that the portion selected be studied and not merely read over.

The members of the Guild include many of the Bishops of the Church of England and Professors in the Theological Colleges of all the Churches, besides a number of ladies and laymen.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in *THE EXPOSITORY TIMES*; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with His Son Jesus Christ."—1 JOHN i. 3 (R.V.).

EXPOSITION.

In the opening verses of this Epistle we have a sentence whose ample and prolonged prelude has but one parallel in St John's writings (the noble and enthusiastic preface to the washing of the disciples' feet, John xiii. 1, 2, 3). It is, as an old divine says, "prefaced and brought in with more magnificent ceremony than any passage in Scripture."—ALEXANDER.

"We"—St. John throughout this section uses the plural (contrast ii. 1, 7, etc.), as speaking in the

name of the apostolic body of which he was the last surviving representative.—WESTCOTT.

"*That which we have seen and heard.*"—The construction of the passage is broken by the parenthesis of verse 2, which may for the moment be dismissed from consideration. The beginning of verse 3 thus stands out clearly as a resumption of the construction and (in part) of the words of verse 1. The relatives are the same in the two verses, and here it is clear that it is strictly neuter, "that which"; it can have no direct personal reference.—WESTCOTT.

The "hearing" is not to be limited to the actual preaching of the Lord during His visible presence, though it includes this. It embraces the whole divine preparation for the Advent provided by the teaching of Lawgiver and Prophets (cf. Heb. i. 1)

fulfilled at last by Christ. This the apostles had "heard" faithfully when the Jewish people had not heard. So also the "seeing" reaches beyond the personal vision of the Lord. The condition of Jew and Gentile, the civil and religious institutions by which John was surrounded (Acts xvii. 28), the effects which the gospel wrought, revealed to the eye of the apostle something of "the Life."—WESTCOTT.

The message of which the apostle speaks is manifestly to be understood of an historical proclamation. Such a proclamation, however, this letter does not contain, but rather rests upon it as its presupposition. We already know that it refers back to St. John's Gospel.—ROTHE.

"*Unto you also.*"—The revelation was not for those only to whom it was first given, but for them also who "had not seen." The message was for "them also" that "they also" might enjoy the fruits of it. There is no redundancy in the repeated (*καί*) "also."—WESTCOTT.

"*That ye also may have fellowship with us.*"—i.e. "may be united with us, the apostolic body, in the bonds of Christian communion," by the apprehension of the fulness of the truth. The words cannot, without violence, be made to give the sense; "that ye may have the same fellowship [with God and Christ] as we have."—WESTCOTT.

When he states it to be the object of his message that his readers also should have fellowship with him, this is not to be understood as if he thought of them as still standing outside of this fellowship. He means to say to them that one who has had personal experience of Christ as the eternal life cannot do otherwise than declare it also to others.—ROTHE.

"*Fellowship.*"—The word "fellowship," or "communion" (it is a pity it is translated in the Authorised Version by two different words, and the verb formed from it yet more loosely, e.g. Rom. xii. 13, xv. 27), is one of the most important words in the New Testament. What is meant by it is the common possession of anything by various persons. Aristotle (*Ethics*, iv. 8) uses it as almost equivalent to *interchange*. St. John here states that he declares what he has seen and heard to those whom he has seen and heard that it may henceforth be a common possession between him and them.—LIAS.

"*With the Father.*"—The thought of verses 1, 2 now finds its full expression. The revelation of

the "Life" had brought men into connexion with the "Father." Through the Son, apprehended as the Life in virtue of the Incarnation, God was revealed and apprehended as "Father," the source of life.—WESTCOTT.

"*And with His Son.*"—For fellowship with Christ is not absorbed by fellowship with the Father, but continues uninterruptedly for the apostles, because fellowship with the Father is fellowship with God in and through Christ. Nothing is so repugnant to John as such a separation between God in Himself and Christ. He knows nothing of the idea, that to man there could be given an image of God otherwise than in the face of this Son of Man, Jesus Christ, in whom he beholds only the only begotten of the Father.—ROTHE.

"*His Son Jesus Christ.*"—By the use of this full title, St. John brings out both aspects of the Lord's Person ("His Son," "Jesus Christ") which he had indicated before ("which was with the Father," "which our hands handled").—WESTCOTT.

The two members of the clause are parallel with the two members of our Lord's petition in the High-priestly prayer (John xvii. 21), "that they all may be one . . . that they also may be in us."—EBBARD.

CRITICAL NOTES.

FELLOWSHIP.

1. The phrase *κοινωνίαν ἔχειν*, as distinguished from the simple verb *κοινωνεῖν* (2 John 11; 1 Pet. iv. 13; Phil. iv. 15), expresses not only the mere fact, but also the enjoyment, the conscious realisation, of fellowship. Compare *ἀμαρτίαν ἔχειν*, verse 8.—WESTCOTT.

In the New Testament *κοινωνία* is rare, excepting in this chapter and in St. Paul's writings. It is almost always used of fellowship with persons or with things personified. In 2 Cor. ix. 13, Rom. xv. 26, it has the special sense of almsgiving as an expression of fellowship.—PLUMMER.

[See also Evans' Note in *Speak. Com.* on 1 Cor. x. 16.]

It is not true, as some have maintained, that *κοινωνία* is in the New Testament employed only of communion with God: the passage, Acts ii. 42 ("And they continued stedfastly in the apostle's teaching and fellowship"), sufficiently refutes that idea.—HAUPT.

[See also THE EXPOSITORY TIMES, iii. 197.]

METHODS OF TREATMENT.

I.

*THE APOSTLES' DOCTRINE AND FELLOWSHIP.**By the Rev. R. S. Candlish, D.D.*

"That which we have seen and heard declare we unto you." He means to indicate the "apostles' doctrine" (Acts ii. 42), the common doctrine of them all alike. And he would have his hearers or readers to be sharers with him and the rest of the apostles in their knowledge and in their fellowship. In regard to their knowledge, indeed, we cannot, he would say, make you as well off as ourselves have been, who have had a personal acquaintance with Jesus in the flesh. But, even if we could, we should not consider that enough. For to us that knowledge has become, under the teaching of the Spirit, invested with a new spiritual meaning and power, presenting to the spiritual eye a new aspect of light and love. So that we have learned to say, with our brother Paul, "Yea, though I have known Christ after the flesh, yet now henceforth know I Him no more" (2 Cor. v. 16). It is into this new knowledge and new fellowship that we would have you to enter as participators with us.

1. The Knowledge. He describes it as "the Word of Life"; "the Life"; "that eternal Life which was with the Father, and was manifested unto us." It consists of two parts:—(1) the eternal life of the Son with the Father; (2) that eternal life manifested to us upon the earth. He is manifested as "life." Why? Because, being "dead in trespasses and sins," it is life we need. He is so manifested that He takes our death upon Him and gives us His life, so that we, too, enter into that eternal life which is with the Father. What that eternal life is: how He is that life with the Father, righteous, holy, loving; how He is that life to us, miserably dead in sin; this is what is manifested in Him as He was on earth, in all that He taught, and did, and suffered. And it is this that we, His apostles, now taught to understand it by His Spirit, desire to declare unto you.

2. The Fellowship. "That ye may have fellowship with us"—*i.e.* that ye may share our fellowship, which is with the Father, and with His Son Jesus Christ. This is what the knowledge we communicate will, under the Spirit's teaching,

bring; this is our purpose in communicating it. (1) The Object of this fellowship is the Father and the Son. Not two, but one; the Father and the Son together, in their mutual relation to one another and their mutual mind or heart to one another, constitute the one object of this fellowship. (2) The nature of this fellowship can be truly known only by experience. In so far as it can be described in its conditions, practical working, and effects, it is brought out in the whole teaching of this Epistle, of which it may be said to be the theme.

It implies intelligence and insight, such as the Spirit alone can give, for no one naturally desires it. It demands faith, that the insight may be quickened by a sense of personal interest—an interest that is the death of self. It is a fellowship of a transforming nature; for you are made "partakers of the divine nature." It is a fellowship of sympathy. Being of one mind with the Father and the Son, you are of one heart too. One in sympathy, you, too, "must be about your Father's business," must "be going about doing good." Finally, it a fellowship of joy. Intelligence, faith, conformity of mind, sympathy of heart, all culminate in joy—joy in God, entering into the joy of the Lord.

You can hear Him and obey Him when bringing home one and another of the poor wandering sheep He came to seek. He makes His appeal to you as knowing His mind and entering into His heart: "Rejoice with me, for I have found that which was lost."

II.

*ST. JOHN'S THEOLOGY.**By the Ven. Archdeacon Farrar, D.D.*

The apostles had seen the Lord, and had heard the gracious words that proceeded out of His mouth. Their first object, therefore, in writing was that we might have fellowship with them. The revelation was not meant for them alone. God has no favourites. We think of the first apostles as exceptionally favoured.

"Oh, had I lived in that great day,
How had its glory new
Filled earth and heaven, and caught away
My ravished spirit too!"

But these yearnings only show an ill-instructed faith. Christ Himself said that His bodily absence

meant His nearer spiritual presence. And it is fellowship with them in this spiritual presence that they seek by their preaching to call us to. It is fellowship with them in love, a unity of love—the very essence of Christ's kingdom.

This fellowship of love springs from the twofold root of a deeper fellowship, fellowship with the Father and with the Son. "Our fellowship is with the Father." If we could but grasp that one truth, how would all life be elevated and inspired by it! Belief in man, hope for man, love to man, are restored to us only by fellowship with God.

"And with His Son Jesus Christ." His is not a different fellowship, but it is one that is nearer, more tender, more capable of being realised. Fellowship with God is not possible without fellowship with the Man Christ Jesus.

III.

COMMON PRAYER.

By the Right Rev. B. F. Westcott, D.D.

It is often said that religion is a matter for the soul and God. The statement is true as far as it goes. The solitary conscience must regard itself alone with the only One. This is the spring and test of our sincerity, our faith, and our strength. But God makes Himself known to me not only in my soul, but in nature and in society; religion is a matter for the soul, *and the world*, and God. It brings consecration and unity to the whole of each life and to the sum of all lives brought into harmony with God in Christ. This declaration of the social destiny of religion is characteristic of the gospel. It is set forth by St. John in our text.

This is the purpose of public worship. Do we use it so? Is it to us a safeguard against the perils of individualism, a help towards the realisation of the fellowship with men through which, according to the apostle, we realise, under the conditions of earth, fellowship with God? Do we find that our common worship becomes to us, if I may use the phrase, a sacrament of human fellowship?

Our Common Prayer is social in form. "*We* believe," not "*I* believe"; "*We* praise Thee." It is a frank acknowledgment of union in the deepest facts of human experience. In our joys we have sorrows of others to acknowledge, of which we are bound to take account. In our sorrows we have joys of others to welcome, of the issue of which we shall be inheritors.

And to speak of Christendom only, the one baptism by which we are all incorporated into Christ, the breaking of the one bread by which we proclaim Christ's death till He come, simply as facts,—however little one may be able to interpret, or agree in interpreting, the fulness of their meaning,—simply as facts, I say, witness to a fellowship between all who profess and call themselves Christians, strong enough even now in the season of our bitterest trial [the reference is to the death of Matthew Arnold] to confirm patience with a reasonable hope, and make our Common Prayer for us a sacrament of fellowship. "Yea, and our fellowship is with the Father, and with His Son Jesus Christ."

NOTES AND ILLUSTRATIONS.

The Gospel and the Epistle.

THE preface to the Epistle corresponds in a remarkable manner with the preface to the Gospel (John i. 1-18); but the two passages are complementary, and not parallel. The introduction to the Gospel treats of the personal Word (*ὁ λόγος*), and so naturally leads up to the record of His work on earth; the introduction to the Epistle treats of the revelation of life (*ὁ λόγος τῆς ζωῆς*) which culminated in the Incarnation, and leads up to a view of the position and privileges and duties of the Christian.—WESTCOTT.

WE shall miss the purport of the Epistle if we do not bear constantly in mind that it was written as a companion to the Gospel.—PLUMMER. See whether his Epistle does not bear witness to his Gospel.—AUGUSTINE.

THERE is a tradition that a presbyter of Asia Minor confessed that he was the author of certain apocryphal Acts of Paul and Thecla—probably the same strange but unquestionably ancient document with the same title which is still preserved. The man's motive does not seem to have been selfish. His work was apparently the composition of an ardent and romantic nature, passionately attracted by a saint so wonderful as St. Paul. The tradition goes on to assert that St. John, without hesitation, degraded this clerical romance-writer from his ministry. And yet this same St. John is charged with fabricating discourses and inventing miracles which he attributes to the Incarnate Son of God!—ALEXANDER.

Seen and Heard.

HEARING and seeing are combined in the work of the Seer—Apoc. xxii. 8, "And I John am he that heard and saw these things."—WESTCOTT.

AUGUSTINE asks the question: Are we, then, less fortunate than they who saw and heard? and answers it by recalling the history of St. Thomas (John xx. 26 ff.), who rose by faith above touch.—WESTCOTT.

IN this "we have heard" there is a guarantee of the sincerity of the report of the discourses of Jesus in St. John's Gospel, and which forms so large a proportion of the narrative that it practically guarantees the whole Gospel.—W. ALEXANDER.

Fellowship with Us.

THERE is nothing, you see, which he claims for himself as an apostle, that he does not claim for those to whom he writes. The very highest privilege which can belong to him he affirms to be theirs. His reward is, that he has the delight of announcing to them that it is theirs, and how they may enter into the enjoyment of it.—MAURICE.

IN St. John's idea of the Church each member of it possesses the Son, and through Him the Father; and in this common possession each has communion with all other members.—PLUMMER.

OH, how blessed an assemblage it must have been, when, in the early days after Pentecost, the apostles and the three thousand met together with one accord! "One Lord, one faith, one baptism," was no doubt the word which echoed perpetually through all their hearts. They were *brothers*, which is more than good friends. It means *blood-relations*; and such they were, for the Lord had sprinkled them with His blood, and put one and the same spirit into their hearts, just as it is one blood that flows in the veins of those who are kinsmen.—A. THOLUCK.

How many there are who, at the social board, have sung of men's common brotherhood, and caught enthusiasm from the strain! But it is a strain which they sing by lamplight and over their wine. The sentiment which is expressed attains to perfect truth only *in Christ*.—A. THOLUCK.

I OFTEN think of the negro woman who was once asked by the governor of Surinam why she and her fellows always prayed *together*. Could they not do it each one for himself? He happened to be standing at the time before a coal-fire, and the woman answered: "Dear sir, separate these coals from each other, and the fire will go out; but see how brisk the flame when they burn together."

Children of God, if gentle charity,
Parent of concord, in your bosoms dwell,
Why let the separate flames grow faint and die,
And not unite one common blaze to swell?
Knit to one head, and members of each other,
Let brother give a friendly hand to brother.

—A. THOLUCK.

Fellowship with the Father and with the Son.

TWO fundamental truths, which the philosophical heresies of the age were apt to obscure or deny, are here clearly laid down at the outset; (1) the distinctness in personality and

equality of dignity between the Father and the Son; (2) the identity of the eternal Son of God with the historical person Jesus Christ.—A. PLUMMER.

How lofty and transcendent is the tone of the whole passage, elevating as it does each clause by the irresistible upward tendency of the whole sentence! The climax and resting-place cannot stop short of the bosom of God.—W. ALEXANDER.

FELLOWSHIP with the Father is only possible to us because it is possible to all; and that possibility is a thing so glorious that it exalts the whole nature of mankind into a redeemable and sacred thing.—F. W. FARRAR.

FELLOWSHIP with God presupposes and includes, but is much more than a knowledge of, nearness to, acquaintance with, and even waiting upon Him. The nearest in person may be farthest in soul.—J. PULSFORD.

A MAN may have fellowship with God even amid the fierce competitions of business. Think of the public speaker. In order to impress his audience with his subject, many processes are carried on within his mind while he is speaking; memory in recalling, abstraction in arranging, judgment in delivering; yet not for a moment does he let go his argument, not for a moment does he forget his audience. What the presence of an audience is to a speaker, the presence of God may be to a believer.—J. CAMERON LEES.

NOTE how extremes meet. The mystics, who deemed themselves eminently spiritual, fell into the materialistic theory of an organic substantial oneness with God. The true doctrine of union with God is, that we have to be brought into moral relationship with Him, as person with person—not that our personality is to be mixed or fused with His.—A. A. HODGE.

PANTHEISM represents absorption in deity, the losing of self in God, as the highest good of humanity; but this is a mere caricature of that idea of communion with God in which religion must find its realisation, as Pantheism leaves neither a self to surrender nor a personal God to whom to surrender it. The absorption of the finite in the infinite which Pantheism preaches is as different from that surrender of the self to God, which is the condition of God dwelling in us and we in God, as night is from day, as death is from life.—R. FLINT.

WHAT underlies the very conception of revelation is the doctrine that all progress in higher spiritual knowledge is bound up with conscious communion with God. As the human race has learned the highest spiritual truth by direct communication from God, so, too, in communion with God, far more than in intellectual power depends the progress of spiritual knowledge in every human soul.—FREDERICK TEMPLE.

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Contributions and Comments.

Through Christ to God: A Reply.

MR. LAWRENCE objects, in a kindly review of the above book in THE EXPOSITORY TIMES for July 1893, to my assertion that in John viii. 34 our Lord "assumes that all men are sinners." To certain Jews He said, as recorded in verse 31, "the truth shall make you free." This they resented as implying that they were now in bondage: "We were never made slaves to any one; how sayest Thou, ye shall become free?" To this concrete negative assertion touching themselves, Christ states, as a decisive reply, a universal principle, "Every one that committeth sin is a slave of sin." This reply would be utterly irrelevant unless this universal principle includes the persons addressed—*i.e.* unless they were themselves guilty of actual sin, and therefore, according to this assertion, slaves of sin. And, inasmuch as we have no hint that these men were sinners more than others, our Lord's assumption that they were sinners implies, as a matter which none would contradict, that all men everywhere are such. This underlying argument of Christ is sufficiently indicated in my book. I say, "This reply assumes that all men are sinners; otherwise it would be no proof that the persons addressed needed liberation."

My reviewer also objects that while I give fully sixty pages to Paul's teaching of justification by faith, I somewhat summarily dispose of all the other New Testament writers in ten. St. Paul is the only New Testament writer who speaks about justification through faith. It is a distinctive and fundamental feature of his teaching. Hence my long exposition. I then prove that the frequent teaching of Christ in the Fourth Gospel that all who believe have eternal life, is "absolutely equivalent" to the above teaching of St. Paul. By this I mean that whatever is implied in the asser-

tion, "A man is justified by faith," is implied also in our Lord's assertion, "He that believeth hath eternal life." And this I prove. This life eternal is certainly more than a forensic justification. But, as I point out, St. Paul's teaching about justification, although the word itself means only a forensic change, cannot be separated from his teaching that to all the justified is given the Spirit of life. No writer can avoid using sentences which, taken alone, might mislead. Taken as a whole, I am quite prepared to defend my teaching about the complete underlying harmony of the phrases compared.

Mr. Lawrence is surprised that I say that James ii. 14-26 "reveals the unique importance of faith in early Christian teaching." This proof would remain even if it were shown that James and Paul were in complete contradiction. For their dissension would prove that faith was an important element in the teaching of Christ. My critic adds, "To argue emphatically against a doctrine is doubtless to acknowledge its importance, but it is an odd way of expressing assent to it." That James assents to Paul's doctrine, I have neither said nor implied. My argument is complete without this. But that James does not argue against St. Paul's doctrine, but only against a perversion of Christ's teaching about faith, I have endeavoured to prove in a dissertation in my *Commentary on the Epistle to the Galatians*. Although I cannot expect a reviewer of my last book to have read my earlier volumes, to these I must refer for many expository details which are assumed in the volume lately published.

My reviewer says that my lecture on the Rationale of the Atonement "can scarcely be pronounced satisfactory. . . . The mystery of the atonement is not explained." All this I know well, and have said in my lectures. Can Mr.

Lawrence give, or point to, a satisfactory explanation of the atonement? Yet, unsatisfactory as are all such attempts to explain what the New Testament has left unexplained, we are compelled to undertake them. If we are earnest seekers after truth, after that deeper harmony which underlies all detailed truth, we must do our best to correlate the teaching of the New Testament about the death of Christ with whatever else we know about the character of God and His government of the world. The only question for the critic is whether the rationale under review helps us to do this.

Mr. Lawrence quotes and condemns an illustration given by me of the unity and tri-personality of the Divine Trinity. That his disapproval is shared by some other reviewers, claims for it my respectful attention. But it seems to me that we can understand God only so far as we can find in man points of analogy to God. All such analogies fall infinitely below, and are unworthy of, the great reality. And they are very liable to be misunderstood. Our Lord's own term, Son of God, implies a human analogy, and has been frequently and seriously misunderstood. The imperfection of my own analogy, to which my critic takes exception, I have acknowledged and guarded. Some object to all such analogies. But, without them, I do not think that we can have definite or helpful conceptions of God.

The real question is whether this illustration helps to make the mysterious Three-One God in any measure more intelligible to us. Some say that the doctrine of the Trinity, as involved in the divinity of Christ, is absolutely incomprehensible and unthinkable, that the mind can give to it no real meaning, and that therefore an intelligent man cannot accept either the tri-personality of God or the teaching of the New Testament about the Son of God. It is, therefore, all-important that a teacher who speaks about Three Divine Persons and One God should make quite clear in what sense he uses these words, and should show that his teaching does not involve a contradiction in terms.

My illustration proves that three distinct persons may be so related that in action they are practically one. That it is a mere human example does not invalidate it. For all that is good in man has an eternal counterpart and pattern in God. The unity of the Father and the Son is made by Christ, in John xvii. 11, 21-23, a pattern of the oneness of

His followers for which He prays. I do but carry the comparison a step further, from the inner unity of believers to a familiar and useful union in the outward life of men.

This illustration also presents an aspect of the Trinity conspicuous in the New Testament, but often overlooked in theological works, namely, that the unity of the Godhead finds expression in each Divine Person. We speak of the One God as consisting of Father, Son, and Spirit. And this mode of expression seems to me a correct inference from the teaching of the New Testament about the dignity of Christ, taken in connexion with its teaching about the unity of God. But St. Paul speaks of the Father, even in distinction from the Son, as the one and only God. So 1 Cor. viii. 6, "To us there is One God, the Father, . . . and One Lord, Jesus Christ." In Ephes. iv. 6, after a list of unities, including "One Spirit" and "One Lord," we read of "One God and Father of all." We have similar language in 1 Cor. xii. 4-6, Rom. xvi. 26, and elsewhere. So John xvii., "That they may know Thee, the only true God, and Him whom Thou hast sent, even Jesus Christ." In these and other similar passages the unity of the Godhead finds expression in the teaching that each Divine Person stands alone in His own place, and that each holds a unique relation to the universe and to the Church. This important and frequently overlooked teaching finds conspicuous embodiment in the illustration to which objection is taken. And I think that this gain overbalances the imperfection and incongruity of the comparison. Even by provoking a contrast it helps to clarify our conception of the unity and tri-personality of the Godhead. Moreover, the imperfections and the limits of the comparison are clearly marked out. No theological teaching is now more needed than an intelligible presentment, in modern phrase, of the New Testament teaching about the mutual relations of the Father and the Son and the Spirit.

The chief feature of my book is that, whereas almost all other English works on Systematic Theology begin by proving the divine authority of the Bible, and on this foundation base all further doctrine, I trace each doctrine by ordinary grammatical and historical methods to the lips of Christ, and I then prove that, in consequence of His unique relationship to God, a relation attested by decisive documentary and historical evidence, His teaching must be accepted as the authoritative voice of the

Creator of the world. This method gives to us a proof of the distinctive doctrines of the gospel far stronger and far simpler than any that can be adduced for the infallibility of the Bible. And, inasmuch as this argument is independent of the divine authority of the Bible, which, nevertheless, I heartily accept, it is independent of the critical questions raised by modern biblical scholarship. It is therefore specially suited, as many reviewers recognise, to the urgent needs of the present time.

J. AGAR BEET.

Richmond.

A Critical Edition of the Psalter.

I.

THE new version of the Book of Psalms which has just appeared in Kautzsch's *Bibelwerk* is from the pen of the editor, Professor Kautzsch himself. In these papers we do not propose to examine the translation as such. Being in German, the discussion of the words and phrases employed, as well as of the general literary character of the work, must be left to Germans. When we adduce any of its renderings it will be for the purpose of elucidating the meaning of the original. We shall be chiefly concerned with the Hebrew text adopted in this version, and defended in the Notes to it. And for the sake of brevity we shall abstain from examining passages which Professor Kautzsch, notwithstanding the verdict of other critics, does not think in need of alteration. Before entering directly on our task, let us fulfil the pleasant duty of observing that this volume contains, what Continental literature is not seldom lacking in, a full acknowledgment of good work done in England.

To begin with the Second Psalm. At ver. 11 the word "rejoice" is marked doubtful. The note points out that if the reading be correct we must think of the official rejoicing, the festivities with which men, willingly or unwillingly, do homage to the new ruler. This attitude of uncertainty is judicious. A plausible meaning can be extracted from the word and the clause as they stand in the Massoretic text. The LXX. ἀγαλλιάσθαι supports it. Yet, after all that has been said to the contrary, the demands of parallelism are not fully satisfied. Cheyne's "testify awe," Ewald's "tremble," or some other word corresponding to the "serve" of the first

clause, can hardly be dispensed with. The new Hebrew Lexicon of Brown, Briggs and Driver¹ boldly ascribes to the נָל of this passage the meaning "tremble," comparing the Arabic نَجَلَ

and mentioning Hosea x. 5 as a possible parallel. But it is admitted that the reading at Hosea x. 5 is doubtful, and Wellhausen has recently published the very plausible conjecture that נָלִי should take the place of נָל. Perhaps in our psalm חָלִי might be read for נָל. But the question is not closed, and Kautzsch's procedure indicates how it stands.

The words in ver. 11 which our English versions render "kiss the Son," are here left untranslated. The note states that the great difficulty in accepting this rendering is the use of a pure Aramaic word for "son," instead of the usual Hebrew one. To this might be added that the employment of the usual word at ver. 7 makes it still less probable that we should find an Aramaic substitute in ver. 12. Von Lengerke's idea that בָּן was avoided because פֶּן is the next word, supposes a larger sacrifice of clearness in favour of euphony than most will admit. The margin of our Revised Version points to the quarter in which the problem will be solved: "Some ancient versions render, *Lay hold of* (or, *Receive*) *instruction*; others, *Worship in purity*." The former of these classes is represented by the LXX. ἀράξασθε παιδείας, the Vulg. *Apprehendite disciplinam*, and the Targum אולפנא קבילא, all of which rest on מוֹסֵר for בָּר. Recognising this, Cheyne would correct, with Lagarde and Kamphausen, into מוֹסֵר or מוֹסְרִי. He says that the plural form of the suffix would also be possible, and he renders, "Put on (again) his bonds." But in the parallel (ver. 3) we have not merely the plural form of the suffix, but also of the noun, מוֹסְרֵיהֶמו. No palæographical considerations can make it easy to get בָּר from that. And there seems to be no sufficient reason for discarding the form which the LXX. found. The injunction thus conveyed is suitably followed by the warning in the next clause.

The first half of iv. 4 is rendered, "Yet know that Yahweh hath shewed me marvellous loving-kindness." This presupposes the substitution of לִי for הָסִיד לוֹ, and is suggested by the הָסִידִי of xvii. 7, and the הָסִידִי of xxxi. 22. Cheyne reads לִי הָסִיד. But if the change is to be

¹ Hereafter quoted as [Br.].

made, it should be carried out in full accordance with the parallels. And there can be little doubt as to the propriety of making it. It furnishes an excellent sense, and the parallelism with the two verses referred to can scarcely be denied. It might, no doubt, be said that the spelling should be הפלא, not הפלה. But the two forms are often confounded in the MSS.; even Delitzsch, whilst acquiescing in the traditional text and rendering, says that פלה=פלא: and whereas at xxxi. 22 הפלא is used, at xvii. 7 we find הפלה with the same meaning. It is a curious example of the misuse of philological arguments when Ewald concludes from the חקיר לו of the MS. to the antiquity and Davidic authorship of the psalm. For it is, and must be, admitted by those who would leave the text undisturbed that the לו belongs to the verb, and not to חקיר: the English versions recognise this.

Kautzsch is of opinion that there is a lacuna in iv. 5, after the words, "Speak in your heart upon your bed." He says that we should have expected to be informed what they were to speak, and that we do not get over the difficulty by adopting the other possible translation, "Think in your heart, etc." But neither of these renderings obliges us to suppose a textual omission. The speech within one's own spirit, the thought that is audible to ourselves but not to others, is a sufficient antithesis to rash utterance, or words that for any reason must be stigmatised as foolish. Cheyne's "Consider in your heart" cannot easily be improved on. De Witt admits that some utterance is implied, and finds it in "the admonition of the preceding line." Accordingly he boldly renders, "Thus admonish your heart," etc. אָמַר בּ, however, is much more naturally interpreted, "Speaking in" than "Speaking to." Whatever may be the man's own thoughts and self-communings in this time of trouble, the Psalmist would have him silent and self-restrained.

For שׁוּבָה, at the close of vii. 8, the reading שִׁבָּה is adopted: "Take thy seat as the judge," instead of "Return." Delitzsch admitted that some mention of the actual holding of the judgment might have been looked for, and referred to the opinion held by Hupfeld and others that the meaning of this clause must be, "Sit down again on Thy heavenly judgment-seat." He objects that this cannot be got out of שׁוּבָה. The answer is that שִׁבָּה is the genuine reading, the *mater*

lectionis being an erroneous later insertion, and the "again" not being required. As Kautzsch says, ver. 9 implies that a judgment is being held. Ver. 8 explicitly refers to this. Nor need we picture to ourselves a judgment held far off in the invisible heavens: the Judge is indeed enthroned above the nations, but His sentences are taking effect here on earth.

Following the LXX. and the Pesh., Kautzsch omits the ו before בָּתֵּן in vii. 10b. This is quite correct: ו came in through the influence of the ו before תְּכוֹנֵן. An appeal to God, such as is contained in the first half of this verse, is much more likely to be supported by a clause containing that divine title which guarantees the answer to the petition, than to be followed by a statement concerning God, made in the third person. Compare the verse as it stands in the Revised Version, "Oh let the wickedness of the wicked come to an end, but establish Thou the righteous: For the righteous God trieth the hearts and reins," with its form in Cheyne's version, "O that the wickedness of the ungodly might come to an end, and that Thou wouldest establish the innocent, Thou trier of the hearts and reins, Thou righteous God," or De Witt's, "The ill deeds of the wicked, let come to an end; but establish the righteous, God of justice, who triest the heart to its depths."

(To be continued.)

Winchcombe.

JOHN TAYLOR.

Why Judgement?¹

IF J. E. T. will consult the New English Dictionary, *s.v.* ACKNOWLEDGMENT, in which word there is a similar variety of spelling, he will find that the Editor, while of course recognising the shorter spelling, prefers the retention of the "e" as giving "a spelling more in accordance with English values of letters." One of the illustrative quotations under this word is from A.V., as printed in 1611, and there the "e" is found. It is my belief that Dr. Murray also prefers *judgement*, for precisely the same reason; but the Dictionary has not yet advanced as far as the letter J. Dr. Brown derives *judgement* from Fr. *jugement*. Surely it would be more correct to say that the words are parallel or similar formations, formed in each case on the verb (*judge juge-r*).

Westhoughton.

R. H. LORD.

¹ See THE EXPOSITORY TIMES, iv. 510.

Belshazzar.

IN your June issue,¹ in an article on "Cyrus and the Capture of Babylon," the author, after quoting the account given by Herodotus, adds: "It is noteworthy that Dan. v. rests upon a parallel tradition."

May I ask on what grounds this statement is made? It is true we have been accustomed to *read into* that chapter the account we have long believed of the means by which the city was taken; but the narrative by no means necessitates this. What it states is:—

1. Belshazzar made a feast, at which the handwriting on the wall appeared.

2. In that night Belshazzar was slain.

3. Afterwards Darius the Mede became king.

There is nothing in the narrative which implies the truth of the account given by Herodotus, or which contradicts the inscriptions quoted in the paper. Belshazzar might have been slain by conspirators in the city, as was suggested many years ago in Lange's *Commentary*. The writer of the article says that "the priestly party among the Babylonians, and probably the nobility as well, became more and more disgusted with the supine helplessness of the king." Under these circumstances, the handwriting and Daniel's interpretation might have brought about its own fulfilment that very night. The accession of Darius might have taken place after an interval; it is not said that this took place "in that night." The sentence recording it forms not only a new verse, but the beginning of a new chapter in the original.

There is, therefore, nothing in Dan. v. which implies the truth of the account given by Herodotus; nor which contradicts it, should that account be confirmed by further investigation.

G. H. ROUSE.

Calcutta.

Ancillary Note on "the Great Text Commentary."

MATTHEW xxviii. 18.

IT is surely to miss a high note in the Lord's words at the close of His transcendent work and ministry, not to place the infolding contrasts therein beside the temptation by which He was assailed

¹ THE EXPOSITORY TIMES, iv. 400.

in the opening. The Tempter said, after (as the prince of the power of the air (Eph. ii. 2)) showing Him "all the kingdoms of the world, and the glory of them" (Matt. iv. 8): "All these things will I *give* (δῶσω) Thee, if Thou wilt fall down and worship me" (iv. 9). We know how our Lord rejected the stupendous bribe. Only "in *righteousness*" could He or would He "judge and make war" (Rev. xix. 11) and possess Himself of the revolted province of His universe, our earth. But now at long-last He has "finished" the work appointed Him to do, and He announces His reward—using very remarkable and elect words whereby to link on His triumph with His never-forgotten temptations in the outset of the conflict: "All authority hath been *given* unto me (ἐδόθη μοι) IN HEAVEN and on earth." It seems to me profoundly as well as pathetically significant, that the Lord reduplicates on the Tempter's word "I will *give*," in "hath been *given*," and that He reveals that not only were "all the kingdoms of the world" ("on earth") so "given," but aggrandises, widens, heightens into "all authority *in heaven*"—unnamed of the Tempter. It needeth not that one enlarge on the "righteousness," the long patience, the magnanimity of suffering and self-denial shown by the Lord in delaying His possession. Nor must we fail to take the lesson home to ourselves that ultimately no servant of Christ is a loser by waiting, rather than snatching at (so-called) "glory." Study also Rev. i. 17, 18; Phil. ii. 9–11; Col. i. 15–19.

ALEXANDER B. GROSART.

Dublin.

"The Son of Man": A Rejoinder.

WHILE not feeling called to follow my friend Mr. Charles into the details, personal or otherwise, in which he has restated his views on this subject, I desire simply to point out that he has not really touched the point at issue between us. Had he read my criticism in THE EXPOSITORY TIMES (iv. 403) with closer attention, he would have perceived that I never doubted Christ's thorough transformation of the title "the Son of Man," even if rooted, as Mr. Charles would root it, in the fundamental supernaturalism of *Enoch*. But what I doubted, and still doubt, is whether Jesus could or would *count at once upon such a similar transformation in its associations to the mind of*

His hearers at large, as to justify His own attribution of the title in an Enochic (*i.e.* explicitly Messianic sense) to His own person. And I urged accordingly that Mr. Charles' theory—similar as it is in many respects to my own—has the fatal flaw of "setting Christ's procedure as regards the Son of Man at variance with His remarkable reserve touching other Messianic titles." To this Mr. Charles thinks it sufficient to reply that Christ from the first made what were in substance Messianic claims, and supposes me to "make common cause with the negative critics" in denying this. The fact being, that to his mind there seems no distinction between Jesus making such claims implicitly, and explicitly applying to Himself a Messianic title—a thing which we have positive evidence that He was careful not to do, presumably because of carnal or unspiritual inferences and actions which were sure to follow on the part of the people. Of course "the real question at issue between Jesus and the people turned on the conflicting *character* of their Messianic conceptions." But was it not precisely Christ's method to *rectify* their *conceptions* of what One sent from God must be, *before* throwing Himself upon them (to act out the logic of their thought) by naming Himself Messiah even by a conventional synonym (the Son of Man)? Had this constant use of the title had such a definite reference, there would not have been the formal veiling of His claim needful in order that the essential change of conception might have time slowly to proceed. Mr. Charles thinks it enough that disciples at Cæsarea Philippi should confess that "they still believe Jesus to be the Messiah, though therein their belief must run counter to Apocalyptic teaching, their national prejudices, and

the sacerdotal doctrines of the day." This I accept in so far as I hold that they joined themselves originally to Jesus as expecting Him to develop into the Messiah of their hopes. But the "faith" here blessed would have been a far less divine gift than Christ's emphatic words to Peter imply, had He Himself all along been *styling* Himself Messiah under the transparent veil of the title Son of Man used in an Enochic sense. Mr. Charles concedes that Mark in particular "appears to imply that a *new* truth regarding Jesus' person was for the first time communicated to the disciples at Cæsarea Philippi—and that a truth which they were forbidden to disclose to the people at large." This, as I take it, was the case: the *title* Messiah was for the first time *explicitly* proclaimed among them by Christ's own consent. But is not this also what Matthew gives us to understand (xvi. 20)? And finally, from the same Gospel, I put it to Mr. Charles, whether it is conceivable that the only views entertained as to Jesus among the people could have been those non-Messianic identifications given in Matt. xvi. 14 (cf. Luke ix. 19), had Jesus been wont to apply to Himself "a current Messianic designation" in a definitely Enochic sense, however much transformed? With these explanations, which do but emphasise what Mr. Charles had overlooked in my former position—*viz.* the difference between an implicit and an explicit Messianic claim—I am content to leave to others to judge whether he has really removed or can remove out of the way of his fundamental Enochic theory the "psychological stumbling-block" contained in a violation of Christ's method of reserve.

VERNON BARTLET.

Mansfield College, Oxford.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE NEW BIBLE AND ITS NEW USES. BY JOSEPH HENRY CROOKER. (Boston: *George H. Ellis*. Foolscape 8vo, pp. 286.) The "New Bible" is given to us by criticism, and its "New Uses" are ethical. It is the *New Bible* that has an ethical use. The Old has not. On the whole, its indiscriminate acceptance and use are seriously

unethical and immoral. In order that we may be able to use the Bible on the side of morality, we must purge it by the most unfettered exercise of modern criticism. That is Mr. Crooker's position.

Mr. Crooker has been a diligent student of recent discussions. He has let very few articles, and still fewer books, escape him. And he uses them with

effect—especially where they are “orthodox,” and make convenient admissions towards the side that Mr. Crooker advocates.

And to all that you can have no possible objection. So far as can be seen, Mr. Crooker takes no unfair advantage of any of the writers whom he quotes, though he quotes them for his purpose. You have simply to remember that he quotes the sentences that he desires to quote, and leaves the rest alone. If he finds in what he calls an “orthodox” writer one convenient admission, he culls it and lets the rest of the article go. It may give an unfair impression of the article or book if you are not on your guard; but it is not necessarily an unfair thing to do.

For example. In a recent magazine article Dr. Plummer said: “It is at least *conceivable* that Jesus so emptied himself of the attributes of his divinity as to be dependent for knowledge upon his earthly experience and the information which he obtained from others. In that case, he would know no more about the authorship of the sacred writings than his Jewish instructors could tell him; and he would share their ignorance, as he shared their customs and climate.” Mr. Crooker quotes that sentence. He could not have quoted another out of the whole article. But, although that is true, it cannot be said that he takes an unfair advantage in quoting that one. The only unfair thing he does is to omit the capital letters.

Thus you may go a long way with Mr. Crooker in his pleading; but you will not give him a verdict. Mr. Crooker will say that is because of your prejudicial training. To which the retort is easy. But, not to make use of any *tu quoque*, you will be able to say that the conclusion is uncovered by the premises. Even if Jesus “by an act of deliberate self-abnegation so emptied Himself as to assume the permanent characteristics of the human or servile life,” to copy Mr. Gore’s words here quoted from the Bampton Lecture, it does not follow, and Mr. Gore does not intend to make it follow, that Jesus never knew any life beyond the human and the servile.

THE RESURRECTION OF THE DEAD.

BY THE REV. JOHN PAISLEY. (*Nisbet*. Crown 8vo, pp. 182. 3s. 6d.) In the Preface to one of his *Gifford Lectures*, Professor Max Müller has set it down as his deliberate opinion that St. Paul

did not believe in the resurrection of the body. Mr. Paisley knows St. Paul better than that. But he thinks that we have made too much of St. Paul’s words on the resurrection of the body. The resurrection of the body, he holds, is not the theme of the fifteenth chapter of 1st Corinthians. And he writes a free commentary on that chapter to tell us what its theme really is.

It is the resurrection out of death. That involves the rising again of a body. But it was not the body that was laid in the grave, nor any other that we can understand with our present faculties; and the utmost that the apostle can do for us is to suggest more or less remote analogies to it. However, it is of less consequence that we should comprehend the resurrection body, as that is not the theme of the chapter, nor any but a subordinate matter in the apostle’s doctrine.

Nearly one half of the volume is occupied with an Appendix. Its subject is the Second Coming of Christ. And if Mr. Paisley was plain and practical in the matter of the resurrection, he is more strikingly so in this. There are two comings of our Lord (apart from His Incarnation) spoken of in the New Testament. The one is that which is so frequently referred to as His coming in His kingdom; and it is simply the passing away of the Jewish dispensation, and the incoming of the Christian; or, in other words, the spread of the gospel. The other Coming is spoken of in the last discourse in the upper room, “I will not leave you comfortless; I will come to you.” That Coming takes place, says Mr. Paisley, at the believer’s death. So it is rather a going than a coming, the Christian’s departure to be with Christ, which is far better.

BIBLE LAMPS FOR LITTLE FEET.
EDITED BY CHARLES B. MORRELL, M.D. (Cincinnati: *The Standard Publishing Company*. 4to, pp. 286.) Half this bright book for children is for the ear and half for the eye, and that is how it ought to be. And the ear and the eye go together, for the stories are illustrated throughout, some with coloured ink and some with black. Then there are two kinds of story. First, there is a series of Bible stories, all the familiar and ever interesting tales retold. And secondly, there is a careful selection of tales and sketches from the literature that children love. It is the first Christmas present that has come to hand this season,

and all we say is that if we get no worse our little ones will do well this year.

THE PRAYER-BOOK AND THE LORD'S PRAYER. BY FREDERICK DENISON MAURICE. (*Macmillan*. Crown 8vo, pp. 399. 3s. 6d.) Maurice's exposition of the Lord's Prayer is perhaps the most helpful thing he ever wrote. It is, besides, one of the few really successful expositions of the Lord's Prayer that have been written. The name of these expositions is legion, but they perish with the using, except one or two; and Maurice's is of the one or two that endure.

Along with it is bound up his Lectures on the Prayer-Book. Their subject is not so majestic and eternal; and they are not so great themselves nor so enduring. But together they make a handsome and marvellously cheap volume.

THE DOCTRINE OF SACRIFICE. BY FREDERICK DENISON MAURICE, M.A. (*Macmillan*. Crown 8vo, pp. xlviii, 315. 3s. 6d.) If there are any who do not yet know Maurice on the Doctrine of Sacrifice, it may be well to say to them that it is not only not a high and dry theological discussion (which it could not be, since it is Maurice's), but it is not a theological discussion of any kind. It is a series of sermons on texts which touch the doctrine of Sacrifice. They have a connexion, but it is not necessary that you should see it. For the main thing is that you have here some excellent sermons on some excellent and well-thumbed texts of Scripture. The famous "Dedicatory Letter" fills the first eight-and-forty pages.

CONSIDERATIONS UPON THE EPISTLE OF ST. PAUL TO THE EPHESIANS. BY CANON VENABLES. (*Jarrold*. Crown 8vo, pp. 61.) There are preachers who have the gift of commenting on the portion of Scripture which they read, and their comments are striking and helpful. There are other preachers who have not that gift. A man learns by experience whether he has it or not; and he should be able to refrain when he has discovered that it is not in him. Nor need he be greatly discouraged as he refrains, for it is really a special gift of a very peculiar virtue and granted to the very few. Canon Venables has discovered his possession of it. He uses it fully and systematically. He has even struck out new

paths in the exercise of it. And now here in this thin volume he offers us a specimen of his work. His comment is of three kinds. There are Fore-notes, a Paraphrase, and Remarks on the Fore-going. The Forenotes clear up the connexion between the paragraph and what has gone before it. The Paraphrase is the most difficult to do, and is the most successful. The Remarks are mainly practical, and nearly always admirable. Altogether it is an interesting little volume, well worth consulting on this Epistle, and it is very pleasantly printed.

THE GOSPEL OF ST. PETER. SYNOPTICAL TABLES. EDITED BY H. VON SCHUBERT, D.D. (*T. & T. Clark*. 8vo, pp. 31. 1s. 6d. net.) This looks a comparatively slight contribution to the literature of the Gospel of St. Peter, and it costs little money; but it will be recognised by the honest student of that Fragment as the most useful thing that has yet been published on it. First of all, Professor Schubert has gathered together all the references to the Gospel of Peter found in the literature of the early Church. Next he has printed the text of the Fragment, and in parallel columns with it (1) the quotations from the LXX. that illustrate; and (2) the passages from SS. Matthew, Mark, Luke, and John. These are most carefully printed, the coincidences being seen by their clarendon type. Last of all, there is a translation of the Fragment, which the Rev. John Macpherson, M.A., has rendered into English.

A CONCORDANCE TO THE SEPTUAGINT. BY THE LATE EDWIN HATCH, M.A., D.D., and HENRY A. REDPATH, M.A. Part II. Γ — "ΕΠΙΛΟΓΗ. (Oxford: *At the Clarendon Press*. 4to, pp. 233-504. 21s.) The purchasers of Part I. of this great work will be glad to know of the issue of the second part. And they will not look for any description of it. As the pages show, it is larger than Part I., and we believe it is not one whit less accurate. Of course the test of such a work is in its use. One can only try it here and there now, and verify its references to the most limited extent. But the work that is spent upon it is very great, and very sound and capable. Only a great University Press could have faced the expense; only the most self-denying scholars would have borne the labour.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. BY FRANCIS BROWN, D.D. Part II. *ב-ה*. (Oxford: *At the Clarendon Press*. 4to, pp. 89-176. 2s. 6d.) After the first surprise of the numerous signs and abbreviations is over, the originality of the new Hebrew Lexicon and its consequent supreme worth force themselves in upon us, and drive every other thought away. We see that Dr. Brown and his co-editors have a conception of what a dictionary ought to be, quite beyond anything that we have hitherto had to do with. A dictionary, we used to think, must give us the words of its language and their meaning. This Hebrew dictionary does that. But that is really only a small part of its accomplishment. It gives their origin and many of their philological affinities. It transcribes their equivalents in the other great versions. It shows us the variations of the MSS., and even suggests the source of the variation. It frequently quotes every instance of the occurrence of the word in the Old Testament; carefully distinguishes the shades of meaning, and watches for minute signs of a historical evolution in its meaning or in the use of its different forms. It compares Scripture with Scripture—incidentally, as it were, yet so as to serve that purpose better probably than any "Reference Bible" we possess. And, not to attempt to exhaust its properties, it directs us to the best and most recent literature on every important word, even to the length of a footnote or magazine article. And you are offered over 150 densely-packed columns of such work as this for the price of half-a-crown.

THE BOOK OF ESTHER. BY THE LOWELL HEBREW CLUB. (Andover: *W. F. Draper*. 8vo, pp. 196. \$1.50.) This is not one of the books of the month; but it is not of a great antiquity, and it has only reached us now, so it has its place among the rest. It is the outcome of a most interesting enterprise. Four ministers of the city of Lowell, Mass., have been accustomed to meet together for the purpose of studying the Hebrew Scriptures. After some time they began to publish the results of their study in the local newspapers. Then they selected the Book of Esther, and gave themselves to it in a fuller, deeper study; and, after five years' work, they have produced this attractive and likely volume. Its contents are these. First there is a new translation, direct from

the original, which is the joint work of the four. Next, there is a series of notes, mainly exegetical. And lastly, there are sixteen excursuses. The notes and the excursuses are the separate work of the individual members of the club, and each member's portion is faithfully assigned him.

Such a work must have been to its authors both a pleasure and a profit. It is both a pleasure and a profit to their readers also. There is no superior claim of scholarship; but there is real scholarship throughout. And into the excursuses there is gathered a great deal of reliable and most useful information, not easily to be found elsewhere, and nowhere to be found so conveniently.

THE UNKNOWN GOD. BY C. LORING BRACE. (*Hodder & Stoughton*. 8vo, pp. 336. 12s.) A new issue of the late Mr. Loring Brace's *The Unknown God* affords an opportunity of again drawing attention to a book that has been already described in THE EXPOSITORY TIMES. It is not so fresh or felicitous as his earlier volume, *Gesta Christi*. There is even the slightest suspicion of "book-making" about it. But it is full of real interest. And if one has not yet broken ground in the study of comparative religion, it will serve admirably as an introduction to that astonishingly vast and fertile subject.

THE DIVINE UNITY OF SCRIPTURE. BY THE LATE REV. ADOLPH SAPHIR, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 304. 3s. 6d.) This is a cheaper issue of Dr. Saphir's last volume. The volume contains sixteen lectures, which were delivered by Dr. Saphir in Kensington in the winter of 1888-89. The aim of the lectures is to prove that there is an organic unity in Scripture, that the Old Testament and the New fit into one another, as if you had torn a sheet of paper down the middle and now made the two parts meet together again; and then, as a consequence, that this perfect symmetry is a divine intention; not a fortuitous concurrence, but of the set purpose of God. Dr. Saphir was fitted almost beyond any of his equals to handle a theme like that. His birth fitted him and his history; his genius and the bent of his mind. And he handles it in the liberal sense, not pecking at trifles of incredible criticism, but so exhibiting the unity of Scripture, so making part answer to part openly in our sight, that all excrescences of scepticism

simply fall away, no place being found for them. There is indeed no species of writing so barren at the present day, nor, alas! so common, as that which with shut eyes and hardness of heart seeks to *answer* honest investigation into the facts which Scripture offers, the answer being a mere repetition of the things which some previous fallible critic has taught us to accept, and which we have now accepted so long that we reverence them. Dr. Saphir's answer is none of these. He goes to the facts himself with as much knowledge and discernment as the ablest, and he fairly states the things he has himself honestly come by. If there are any persons who have been shaken through the incredible answers of hurried orthodoxy, let them seek this book. It is calm, considerate, and convincing.

THREE CHURCHMEN. BY THE REV. WILLIAM WALKER, LL.D. (Edinburgh: *R. Grant & Son*. Crown 8vo, pp. 285.) The three churchmen are three sons of the Scottish Episcopal Church. The first is the Right Rev. Michael Russell, LL.D., D.C.L., Bishop of Glasgow; the second, the Right Rev. Charles Hughes Terrot, D.D., Bishop of Edinburgh; and the third, George Grubb, LL.D., Professor of Law in the University of Aberdeen. It is a small volume to contain the life and adventures of three such men as these; but what can you do? It would have been much easier for Dr. Walker to have written the Memoir of each of the three at the rate of two octavo volumes; for there were letters and memorials in abundance for that. But the men belonged to that nation of whom the new Beatitude was written: "Blessed is the nation that has no history." That is to say, they did no murders and raised no calumnies worth speaking about. So the two volumes would have lain on the shelves. Another method was to leave their lives unwritten altogether. And that is not such an evil as we think. For there must be a time beyond the present when the beautiful lives that have been lived here, but never were recorded, shall be read and known,—it is one of the most urgent proofs of the life to come,—and it would not greatly have mattered though these also had been allowed to wait. But Dr. Walker has taken the middle course. He has done something for us here and now, not enough, only as it were whetted our

appetite for the feast to come, but as much as will teach us that personality (the great benediction) is to be attained most easily by the close walk with God.

THE DIVINITY OF JESUS CHRIST. By the Authors of *Progressive Orthodoxy*. (Boston: *Houghton, Mifflin, & Company*. Foolscap 8vo, pp. viii, 233. \$1.) It is contended by many that the doctrine of the divinity of Christ demands restatement. It is held by more that it claims reinvestigation. It is admitted by all that there is a movement in the direction of both which it will not be possible to delay very long. Why should we seek to delay it at all? We certainly need not fear investigation. For if it is undertaken by men who lack the scholarship and the candour, there is no necessity now, nor any likelihood, that we shall listen to them. And if it is undertaken by men who *have* the scholarship and the candour, there will nothing emerge to make us tremble. For the truth is, men have been investigating it anew for some time, quietly and unofficially, men without suspicion of incompetence or prejudice; and we know that they have nothing distressing to tell us.

The book before us is the outcome of such an investigation, and we have not lately read a more encouraging work in theology. For certainly "the authors of *Progressive Orthodoxy*" are untainted by the suspicion of over-sensitiveness to the claims of tradition and dogma. Their scholarship is also untainted by suspicion. They count themselves at perfect liberty to make changes in our belief or the statement of it, wherever change seems of the slightest service. For they are professors in Andover Theological Seminary and editors of the *Andover Review*. And they do make changes. But we find no occasion whatever to bemoan that they have taken away our Lord, and we know not where they have laid Him. They have not even hidden Him from us for a moment. But rather, we do think, have lifted off some corner of an obscuring veil that still hung before Him.

It is an earnest work, and very able. None need fear it; almost all will rejoice in it; and although it is by no means final or unassailable, it cannot fail to stimulate and encourage us to a victorious appropriation of the cry of St. Thomas, "My Lord and my God."

EARLY CHRISTIAN MISSIONS. BY MRS. RUNDLE CHARLES. (S.P.C.K. Crown 8vo, pp. 425. 4s.) *Early Christian Missions of Ireland, Scotland, and England* is the full title, and the order is interesting. For "the story naturally begins, as it happens, with the Missions of the nation which since those early days has, through the confusions and collisions of conflicting interests, secular and ecclesiastical, had least opportunity of showing, as a nation, in the field of history the brilliant intellectual gifts, the lofty moral qualities, the intense spiritual force and intuition manifested in those times."

The Missions are not confined to these islands of ours. The second part of the volume traces the history of the Missions of Ireland and England in Europe; tells the story of St. Boniface, Apostle of Germany, and translates Theodoric's Life of St. Margaret, Queen of Scotland. It is a pleasant book, easily written, and not too hard to read. And how many questions of a fruitful sort will it raise in the mind of a thoughtful boy or girl!

A KEY TO THE EPISTLES OF ST. PAUL. BY THE VEN. J. P. NORRIS, D.D. (S.P.C.K. Foolsap 8vo, pp. 141. 2s.) The little book holds thirteen lectures which the late Archdeacon of Bristol delivered in the Cathedral there before he died. And the idea is that each lecture should state the leading thought of one of St. Paul's Epistles. Perhaps the title "Key" is not so felicitous as another might have been; for there is no suggestion of locked chambers that contain mysteries here. The writer's reason for writing—the main thing or things he sat down to say—that is what the Archdeacon desires to tell us; and he does that successfully.

HOW: A HANDBOOK OF CHRISTIAN ENDEAVOUR METHODS. BY W. F. M'CAULEY. (Cincinnati: *The Standard Publishing Company*. 32mo, pp. 131.) The Christian Endeavour movement has recently, through the flying visit of its originator to this country, forced itself upon the attention of the most conservative of us. And to those who now wish to know all about it, this is the book to recommend. It is not a history of the movement, which it is not necessary we should read, and perhaps better we should not know, lest we grow

suspicious of that which has got on so well and so long without us. It is a handbook to guide us in the formation and direction of Christian Endeavour Societies among ourselves.

NOTES LITERARY AND ACADEMIC.

The Rev. R. B. Woodworth, M.A., has republished in pamphlet form an article which we recently read and enjoyed in *The Presbyterian Quarterly*. Its subject is "The Origin of the Septuagint," and it is intended to be the first of a short series of such articles which will go by the General title of *Studies in the History of the Septuagint*. This article is introductory, and deals mainly with the late Professor Graetz' suggestions, which were somewhat fully discussed in THE EXPOSITORY TIMES when they appeared.

The Rev. W. L. Watkinson has entered on his duties as editor of the *Wesleyan Methodist Magazine*, and we hope the greatest things from him. For he has both a strong personality and a living incisive truthful pen. Besides editing the magazine, he is to watch over the production of a series of books, of some of which the authors and titles have been already published.

Besides Professor Sanday's Bampton Lecture, of which the title is to be *The Inspired Word*, Messrs. Longman announce for the autumn a new book by Canon Bright, entitled *Side Lights on Church History*; and one by Canon Scott Holland, called *God's City*.

Messrs. Oliphant, Anderson, & Ferrier have in the press a book entitled *The Covenanters of the Merse, their History and Sufferings, as found in the Records of that Time*, by the Rev. J. Wood Brown, M.A., Gordon, son of the late Dr. Thomas Brown, author of *The Annals of the Disruption*. The same publishers are also preparing to issue a companion volume, entitled *The Life and Letters of James Renwick, the last Scottish Martyr*, which is written by the Rev. W. H. Carslaw, M.A., Helensburgh.

An enlarged edition of the Rev. J. A. M'Clymont's admirable little *Introduction to the New Testament*, published by Messrs. A. & C. Black, is to appear immediately. It is to contain facsimiles of MSS. and a map.

The Life of Dr. Pusey, left unfinished at Canon Liddon's death, will be completed by the Rev. J. O. Johnston and the Rev. Robert J. Wilson, Warden of Keble. It will run into four octavo volumes. The first two volumes will be published in October.

Two sumptuous books have lately proceeded from the Oxford University Press. The *Facsimile of the Bodleian MS. of the Yasna*, with a preface by Dr. Mills, is a complete reproduction in colotype of the oldest dated MS. (A.D. 1323) of the Zend Bible, lately presented by a Parsee High Priest to the University of Oxford. Less bulky, but of more general interest, is Professor Percy Gardner's *Greek Vases of the Ashmolean*, a splendidly illustrated catalogue of the really good collection of Greek vases which, thanks mainly to the present keeper, Mr. Arthur Evans, fill the cases of the Ashmolean Museum. The volume is enriched by notes contributed by Mr. Evans himself. It is a good sign that the delegates of the press are as willing as ever to aid the cause of learning by costly publications such as these two books.

Principal T. C. Edwards, who has greatly recovered from his serious illness, has commenced this session's duties at Bala. He will deliver a series of lectures on the Fatherhood of God, and on the Epistle to the Romans.

The Rev. W. J. Smith, M.A., F.R.C.S., Vicar of St. John the Evangelist's, Kilbride, and editor of the *Rock*, has died during the month; and the *Rock* has given much space to well-deserved "eulogies." He has been a ready contributor of periodical literature, and a recognised authority on African Mission questions. He was chosen to read a paper at the forthcoming Church Congress in Birmingham "On the Church and the Press." His place on the programme of the Conference will be taken by the editor of the *Record*, the Rev. A. R. Buckland, M.A.

Under the title of *A Crisis in Egypt* (Elliot Stock), Mr. T. Hunter Boyd has published a remarkably graphic account of "What Happened on the Day of the Exodus." This living presentation of the great event, in modern language and in the light of modern research, is at once an excel-

lent model to lecturers on the Book of Exodus, and a source of reliable information for their use.

Immediately after the Church Congress in Birmingham, another Congress is to be opened in Belfast. And there apparently the leading subject of discussion is to be "The Bearing of recent Historical and Archæological Research on the Old and New Testaments." The papers on that subject will be read by the Bishop of Ossory (Dr. Pakenham Walsh) and Professor Hemphill; and among the subsequent speakers are named Professor Mahaffy, Dr. Kennedy, and Canon Keene.

Besides Professor von Schubert's work on the Gospel of St. Peter, now issued, Messrs. T. & F. Clark announce some important translations for the coming season, as Professor Godet's *Introduction to the New Testament*; Professor Beyschlag's *New Testament Theology*; Professor Kaftan's *Truth of the Christian Religion*; and Professor von Orelli's *Commentary on the Minor Prophets*.

Other books announced by the same firm are Hamlyn Hill's edition of *Tatian's Diatessaron*, and a history and exposition of *Darwinism* by Dr. Hutchison Stirling. This work is to be issued in two parts:—Part I. "The Darwins: Grandfather, Father, and Son;" Part II. "The Theory of Natural Selection."

But a greater announcement than any of these remains to be made. It is a series of Commentaries on the Books of the Old and New Testaments,—a companion series to the "International Theological Library." The Old Testament Books are under the editorship of Dr. Driver and Dr. Briggs; while for those of the New Testament, Dr. Plummer takes Dr. Driver's place. The volumes that are expected to be first ready are Professor Sanday's *Epistles to the Romans* and Dr. Driver's *Deuteronomy*. The Commentaries will not be addressed to the ripe scholar only, but will endeavour to do for the general student of the Bible what the Theological Library does for the general student of theology.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE next article in the "Keswick at Home" series will appear in the issue for December. We hope that the articles will then appear monthly till finished. It is not our purpose to publish criticism at this time. Our purpose is to give an authoritative exposition of what the Keswick teaching is, for we believe that there has already been enough of criticism, but far too little intelligible exposition.

The Expository Times Guild of Bible Study commences its work for the session this month. As announced on another page, Isaiah xl. to lxvi. and Romans have been chosen for study, either or both, as convenient. The period within which one or both of these portions must be studied is November 1893 and June 1894. The study may be distributed according to convenience within these dates. Any book or books may be used as an aid; the single point of distinction between this and other schemes of Bible-reading being, that they are content with the mere reading of Scripture, while this scheme takes up a limited portion and makes its *study* a condition of membership.

There is no fee, and all that is required for membership is that the name of the person (male or female, lay or clerical) who promises to study one or both of the selected portions within the given time, is sent to the Editor of THE EXPOSITORY TIMES at Kinneff, Bervie, N.B. The receipt of the

name constitutes membership, and the member is at once in a position to apply to the publishers for the book or books spoken of on another page. The promise is, of course, not binding if unforeseen circumstances hinder its accomplishment. And if any persons are to be engaged in the study of any other portion of Scripture than those selected, they are invited to send their names to be enrolled as honorary members. For one purpose that the Guild serves is to unite in one those who are giving themselves everywhere to the study of the books of Scripture.

It is a pleasure to know that the British Institute of Sacred Literature is prospering. Professor Marshall of Manchester, who has the burden of it on his shoulders, has written an article upon it to the American *Biblical World*, and his story is a hopeful one. Its aim is the acquirement of a working knowledge of Hebrew and of Greek. With these matters The Expository Times Guild does not interfere. It takes men and women with their linguistic equipment whatever it may be, and seeks to fix them down to the study of the Word, and that may be in the original language or in an English translation, just as convenient. But the Institute deals with the original languages. Its purpose is to enable the members to pass from reliance on the English Bible to a knowledge of the Hebrew or the Greek. The terms are simple, and the expense, considering the labour involved,

insignificant. Let those of our readers who desire to acquire or maintain some reliable knowledge of the Bible in its original tongues write by all means to Professor Marshall. His address is Sunnyside, Fallowfield, Manchester.

"We have dug up Homer; we shall yet dig up the Bible," said Professor Sayce. It was a bold prophecy. For Homer, one might say, was dug up in a single season; and out of the ruins of a single city. But into what distant lands must the diggers go, and how many years must they dig before they can give us the Bible? It was a bold prophecy. But Professor Sayce knew as well as any man what it involved; and yet he deliberately uttered it.

And now, as an index of the surprising swiftness with which that bold prophecy is being fulfilled, we may take the articles which Mr. St. Chad Boscawen is contributing to *The Sunday School*. In one of these articles Mr. Boscawen traces the historical allusion in the "bruised reed" of Isaiah; in another, he explains the point of Jeremiah's reference to the "bow of Elam"; and in a third, he discusses the meaning of the common Old Testament expression, "the Nations." And we find that the "Bible" which they are digging up is not merely the historical accuracy of the Old Testament, but also its interpretation.

Thus, to refer to the latest of Mr. Boscawen's articles on "The Nations," there is no doubt that that expression is usually employed in the Old Testament to signify the Gentiles, or the races outside the family of Abraham. But it is equally certain that that is not its meaning always. The most indifferent reader of the Book of Genesis has been struck with the impossibility of that interpretation in the first verse of the fourteenth chapter: "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations." It is clear enough that "nations" does not mean Gentiles there. It is equally clear

that it is the designation of some particular race or races. Tidal must have known his country and his people with as clear a definition as Arioch or Amraphel. And Mr. Boscawen believes that recent digging has made it possible for us to know them also.

In the British Museum there is a fragment upon which the Babylonian astronomers have marked down the points of their compass. The south is Elam; the north is Akkad; the east is Su-edin and Guti; and the west is Martu. Let us look at the word Guti here. In derivation and in meaning it is the same as the Hebrew word (*Goim*) which is translated "nations" in Genesis xiv. 1. Here, then, is the land and here is the race over which Tidal reigned. Guti lay to the east of Babylon, say the Babylonian astronomers,—rather, as we should say, to the north-east. On the same quarter lay Su-edin, or "the Border of Eden," that is the lowlands between Kurdistan and Mesopotamia. Again, these names are found together in one of the latest books of the Old Testament. In Ezekiel xxiii. 22, 23, we read: "I will raise up thy lovers against thee . . . the Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, all the Assyrians with them." The Shoa and the Koa (or Goa) are but the Babylonian Su-edin and Guti in the Hebrew spelling.

Having then discovered the whereabouts of the "nations" over which Tidal reigned, the question remains, Was the expression Guti used of an undefined conglomeration of races, or had it a fixed and definite localisation? One of the most recent additions to the treasures of the British Museum answers the question. There has been found at Abou Hubba, the ancient Sippara or Sepsarvaim, a round stone, upon which is the following inscription: "Lasirab, the mighty king of Gutium . . . he made and he gave. Whosoever this stone removes, and the record of his name shall be written upon it, the gods Gutium, and Ninna, and Sin shall tear up his foundation, and wipe out his seed, and shall not prosper him in his going." Here we

have three gods, and each is, of course, "the God of the land" (2 Kings xvii. 26, 27). Ninna is the great goddess of the Akkadian population; Sin is the moon-god, the chief god of the Semites; and Gutium is the god of Gutti. Thus the expression had a definite localisation, and that as early as the days of Tidal; for, says Mr. Boscawen, "the writing of this inscription is of so curious and archaic a character that we may agree with Dr. Hilprecht in assigning it to as remote a period as the early part of the third millennium before the Christian era."

The Rev. J. H. Bernard, D.D., of Trinity College, Dublin, contributes an article to *The Sunday School Times* of Philadelphia on the "Marginal Readings of the Authorised Version." These Notes, which are distinct from the References, offer a fine field for some future student of the history of interpretation. Scarcely any one but Scrivener has worked among them. The ordinary Bible reader is probably unaware of their existence.

It is for the ordinary Bible reader Dr. Bernard writes, and he brings some surprisingly interesting matters to light. One thing is clear at the outset: that if we had known these Notes as we ought to have known them, we should have been less startled at the novelties, as we supposed them, of the Revised Version when it appeared. For here are many of its novelties, at least as old as the old familiar version itself, and all the while lying peacefully in its unread margin. Again, if we had known these Notes, or even remembered their existence, we should have saved ourselves many a weary search for the meaning of words and phrases. The exact values of bushel, talent, farthing, penny, pound, are all given in the margin. We read in the text of John x. 24, "How long dost thou make us to doubt?" But if we had turned to the margin, we should have found the meaning to be, "How long dost thou hold us in suspense?" We read in the text, "If thy hand offend thee, cut it off," and being offended at that unintelligible

translation, we never think of examining the margin to find that the meaning is, "If thy hand *cause* thee to offend," a very different matter. And having read in the text of Acts xvii. 23 that St. Paul passed by and beheld the *devotions* of the Athenians, we conclude that, like the Jewish Pharisees, they offered long prayers in the corners of the streets, when, had our eye glanced at the margin, we should have found that it was not their devotions, but the *objects of their worship*, that is, the statues of their gods, that he saw and was amazed at.

But more instructive than any of these are some of the Notes which deal with various readings. Let us glance at two of them. The first is found at Acts xiii. 18. It is in St. Paul's speech at Antioch in Pisidia. He is speaking of God's dealings with the children of Israel, and he says, "About the time of forty years suffered he their manners in the wilderness." The Marginal Note tells us that there is some doubt as to which of two Greek words should be read. They are alike in spelling and in sound, but they are unlike in sense. Some MSS. have one and some the other. So it is possible that what St. Paul said was, "About the time of forty years bare he them as a nursing father in the wilderness." It is a beautiful alternative, but it lacks authority, and the Revisers have not accepted it.

The other passage is more perplexing. It is Mark vii. 3. The text reads: "For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders." But at the word "oft" there is the familiar mark (¶ oft), which leads the eye to the margin, and there we read, "Or, *diligently*: in the original, *with the fist*: Theophylact, *up to the elbow*." Here is confusion and bewilderment, as objectionable surely as anything that even the Revisers have done to us. What does it mean?

It means that St. Mark says the Pharisees washed their hands with the fist before they

partook of food ; and as that does not seem probable, even if it is possible, the editors and translators have tried various methods of making St. Mark say something else. The history of these conjectures (for they are conjectures, every one of them ; there is no doubt either about the word or its meaning) is interesting and not unprofitable. The book in which to find it is Dr. James Morison's *St. Mark* ; for it is always a great joy to Dr. Morison to come upon a matter such as this ; and he spends three closely-printed pages on it.

In the Old Latin copies, then, we have quite a variety of translations—*pugillo*, *prius crebro*, *primo*, *momento*, and *subinde*. Out of these Jerome chose *crebro*, “frequently,” which is therefore the reading of the Vulgate. Wiclif translated this Vulgate word by “oft,” and he was followed by Tyndale, Coverdale, the Geneva, the Rheims, and finally by our own Authorised. But “oft” will not do ; for there is no authority whatever for it as a translation ; and it is not at all probable that the Pharisees, however scrupulous they were to wash their hands once, would wash them *frequently* before every meal. Erasmus conjectured that the word in the MSS. (πυγμαῖ) was a corruption, and suggested another (πυκνά) with this very meaning of “frequently.” And then, strange to say, when Tischendorf made his discovery on Mount Sinai of the great Sinaitic Manuscript, it was found that Erasmus’ word was actually the reading that it gave. So Tischendorf adopted that word, and it may be found in his eighth edition.

But the editors have not followed him. And meantime conjecture was busy. In the eleventh century, Theophylact, as our Marginal Note informs us, suggested “up to the elbow” as the meaning of the word : to which there are two serious objections, that the word cannot possibly have that meaning, and that the Pharisees never did wash up to the elbow. But the Pharisees washed up to the wrist. For, having examined Thayer’s *New Testament Lexicon*, as in duty bound, we are referred to Edersheim’s *Jesus the Messiah* as

the latest authoritative word on the subject ; and there we read : “The water was poured on both hands, which must be free of anything covering them, such as gravel, mortar, etc. The hands were lifted up, so as to make the water run to the wrist, in order to ensure that the whole hand was washed, and that the water polluted by the hand did not again run down the fingers. Similarly each hand was rubbed with the other (the fist), provided the hand that rubbed had been affused ; otherwise the rubbing might be done against the head, or even against a wall. But there was one point on which special stress was laid. In the ‘first affusion,’ which was all that originally was required when the hands were not Levitically defiled, the water had to run down to the wrist. If the water remained short of the wrist, the hands were not clean. Accordingly, the words of St. Mark can only mean that the Pharisees eat not ‘except they wash their hands to the wrist.’”

Now that is somewhat staggering. For Edersheim knew what he spoke about, and he is very positive about it. But the Greek word will not translate “up to the wrist.” It has nothing to do with the wrist. It means the closed hand or fist. Indeed, as Thayer, with his usual felicity, points out, it is the very word “fist” itself, according to “Grimm’s Law.” And besides, even if it meant the wrist, the special case of the noun made use of here, cannot possibly signify “up to,” but only “with” or “by.”

So the conjectures still are rife. Godwin turns Theophylact’s “up to the elbow” into “a pigmy’s length”—“unless for a pigmy’s length they wash the hands and arms.” Wetstein transfers the reference away from the hands altogether, and fixes it on the water ; and he is followed by Wakefield and Campbell. Thus Wakefield translates, “For the Pharisees and all the Jews never eat without throwing a handful of water over their hands.” But the conjecture that has found most favour is that the word means “diligently.” The Peshitto Syriac version seems to have first sug-

gested this rendering. It translates the word by the same expression as it employs in Luke xv. 8 (though the Greek word there is quite different): "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek *diligently* till she find it." Calvin gives this as one of his alternative translations. Piscator, Zinzendorf, "the great Isaac Casaubon," and some of the most recent expositors, defend it. And it is accepted by our own Revisers. Dr. Morison accepts it also. But in doing so he confesses that there is no authority for the meaning. Only he conjectures that just as we speak of doing a thing "with tooth and nail," so in the days of St. Mark this expression "with the fist" may have been used colloquially to express that a thing was done energetically, vigorously, and effectively—and so *diligently*.

The book which goes by the title of *The Gospel of Paul* has already been referred to here. But it deserves more than a passing reference. And the occasion of its publication in this country (by Messrs. James Clarke & Co., at 6s.) may be chosen to touch upon it once again. It is not great as a book; and the pity is that it does not attempt to be. It carries one through many pages of highly debatable and doubtfully pertinent matter before it affords a glimpse of the subject in hand. And out of that subject it then makes much less than it might have done. But it has one of the qualities of a great book, and it is nearly the highest of all. It makes us think.

Professor Everett calls his book *The Gospel of Paul*. But it is by no means an exposition of the whole of St. Paul's gospel. Its right to that title arises from the fact that it deals with the starting-point of the gospel of St. Paul; gives us the thing out of which that gospel in all its many-sidedness grew; and so enables us, as it were, to watch its growth, and perceive that it could not have grown in any other way. That starting-point is the Cross of Christ.

"The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified." "For I determined not to know anything among you save Jesus Christ and Him crucified." Why does he say "crucified"? He does not always say so. It is often quite sufficient for his purpose simply to say that "Christ *died* for our sins according to the Scriptures." But when he speaks of the *peculiarity* of his preaching, the thing that makes it differ from the preaching of Socrates or Gamaliel, the thing that gives it its distinction and its grip, he speaks of preaching the *Cross* of Christ. Now it was never the way of St. Paul needlessly to offend. Most carefully and even adroitly he began his speeches always with the things that were common to him and to his audience; and only introduced the debatable matters when he had made the way ready for them; and then, no more and no more offensively than he could help. But the Cross was the great offence. It was the most abhorrent form of death known, whether to Jew or Gentile. To the Gentiles it was so abhorrent that the most powerful provincial governor dared not inflict it on a Roman citizen. But it was far more abhorrent to the Jews. Why is it that among the Gentile-Jewish Corinthians St. Paul determined not to know anything save Jesus Christ and Him *crucified*?

He tells us in his Epistles. He tells us especially and very plainly in the Epistle to the Galatians. It was through the Cross that Christ came to His kingdom, and that he himself came to Christ.

When Pilate had offered the people the choice—Jesus or Barabbas—and they had chosen Barabbas, "What will ye then," said the bewildered governor, "that I shall do unto Him whom ye call the King of the Jews?" And they cried out again, "Crucify Him!" Why did they choose the death of crucifixion? To the multitude it was simply the Roman death for the worst and most contemptible. To the high priests it was more than that. When Jesus stood before the Sanhedrin in the grey of that early morning, He

had uttered words which Caiaphas easily construed into the claim that He was their Messiah and the Son of God. And although the accusation before Pilate was that He claimed to be a King, the other was the charge on which He was condemned by the tribunal of the Jews. It is not enough then that upon that claim He be put to death. He must be put to death in such a way that His claim shall be proved baseless and blasphemous. Now there was a sentence in the Law which invoked the special and irrevocable curse of God upon him who "hung upon a tree." If Jesus should be crucified, He will come under that curse, and then, said the cunning Pharisees, we shall see what will become of His Messianic Sonship. So when Pilate asked them, "Whom will ye that I release unto you? Barabbas, or Jesus who is called the Messiah?" the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

"Then released he Barabbas unto them; and when he had scourged Jesus, he delivered Him to be crucified." And Jesus was crucified. He came under the curse of the law. He was made anathema to it. He was cast beyond its mercy and its salvation. At the door of hell, said the Jewish teacher, sits Abraham, to see that no son of his shall pass within. But there is no forgiveness in the hereafter, as there is no mercy here, for him who has come under the curse of the Law. He must go to his place, and Abraham will not know him as he enters there, for the curse of the Law is upon him. To that end, then, has Jesus come, and all His claims. Now let His foolish followers go back to their homes and take up their work again. The chief priests have no grudge against them. They do not claim to be the Messiah and Son of God. Honestly enough, however childish, they trusted that it had been He which should have redeemed Israel. Their trust has brought them to this.

But His disciples do not go home. Strange rumours are afloat that He has risen from the

dead. The rumours reach the ears of the Pharisees. And now these disciples are found in the temple boldly preaching this incredible and intolerable doctrine. Not that the Pharisees disbelieve in the rising again from the dead. But this Jesus has been crucified. He came under the anathema of the Law. It is intolerable that it should be preached that *He* has risen again from the dead. It is impossible to admit it. For then there is no alternative but that He *is* the Messiah and Son of God. He claimed to be; and it is the Law, not He, that is trampled under foot and put to an open shame.

Now there was a Pharisee of the name of Saul, who was exceedingly zealous for the Law. And it was to him a blasphemous and intolerable thing that Jesus should be preached that He had risen again from the dead. So he persecuted that Way unto the death. But as he went to Damascus for this end, suddenly Jesus Himself appeared to him in the way. And when Saul, who had fallen on his face, said, "Who art Thou, Lord?" the Lord answered, "I am Jesus of Nazareth, whom thou persecutest."

And that was Saul's conversion. We call it a sudden conversion; and then we take back our words and painfully grope for the steps that led to it in the unwritten past. But why should it not be a sudden conversion? And how could it be anything else? There was just one thing needed to make Saul the Pharisee a follower of Jesus—the proof that He had risen again from the dead. If He had not risen, the claims of His disciples were so heinous in God's sight and in the sight of the Law, that nothing short of death was penalty sufficient for them; the whole heresy must even be stamped out, and speedily. But if He has risen from the dead, then He *is* the Messiah and the Son of God. And so "when it pleased God *to reveal His Son* in me," Saul was converted suddenly.

"Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision," but began to

find my gospel and to preach it. And what is the point that must be settled first? Clearly it is the relation of Jesus to the Law. For there is no doubt that He came under the curse of the Law. He was driven outside its pale. And what can the Law do to Him more? Having spent itself upon Him, it has no more right or jurisdiction over Him. Jesus has returned to this earth to set up a Kingdom apart from the Law. And inasmuch as the curse He bore was not on His own account, but deliberately for the sake of others, it is manifest that every one who accepts Him as Lord, and enters His separate Kingdom, is free from the jurisdiction of the Law. No doubt the Law is still in force for those who choose to abide under it. But over those who accept the Lordship of Christ and pass within His realm, it has no control. They have been crucified with Christ; they have borne its curse in Him: and the Law has no more power over them. They are become dead to the Law through the body of Christ, that they should be married to another, even to Him who is raised from the dead.

So then, in so far as they are concerned who accept the Lordship of Christ, the Law is repealed. It is no longer existent for them. The handwriting in ordinances that was against them is taken away, for it has been nailed to the Cross of Christ. And

if the Law is repealed, its penalties fall away with it, as a homely illustration, such as the apostle would not have spurned, will make clear. A shepherd was charged recently before a Scottish sheriff with transgression of the law which forbids the pasturing of sheep along the sides of the public roads. He pleaded that the law was no longer in existence. "I saw it in the newspapers a short while since," he pathetically urged, "that this law had been taken out of the statute book." But the sheriff had to answer, "No; there was a change made in this law, and it is that you must have seen; but the law itself is still in force." And he fined him some considerable penalty. Now there is little doubt that there were other pleas that shepherd might have urged. But if only it had been true that the law was repealed, is there any plea he could have urged that would have been so effectual? But that is the plea that the follower of Christ may urge. Standing before the Judge of all the earth on that great Day, that he may give an account of the deeds he has done in the body, what answer will he make to the serious charges that are brought against him? One answer he will make to them all. Against me, he will say, there is no Law; it has been taken out of the way; He has nailed it to His Cross. And the Judge will accept the plea and let him go free. For there is therefore now no condemnation to them that are in Christ Jesus.

The Reading Idea of the "*Pilgrim's Progress*."

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AN attempt to consider the *Pilgrim's Progress* from a single standpoint is a difficulty, because the references inevitably widen out upon any consideration. For the interest in it answers to that in all literary masterpieces as being not single, but manifold. It is impossible, for instance, here to separate the author from his writings, therefore the book has its personal interest. It is equally impossible and uncritical to separate this work from the times in which Bunyan lived,

for the *Pilgrim's Progress* possesses the true hallmark of a great book in being the product of an occasion, and therefore it has a special historical interest of its own.

Again, as marking an epoch in religious thought, as it certainly does in the development of our language, it possesses a literary, if not a philosophical, interest. But the climax of interest is reached in its definite theological bearing. It is when the *Pilgrim's Progress* comes to be regarded

in its doctrinal reference, and still more in the practical effect which the book has exerted, and still exerts, upon the experiences of Christian life and conduct, that its interest is indeed pre-eminent and supreme. No better test of this is supplied than by the extraordinary demand still for the book in a generation perhaps not pre-disposed in favour of its characteristic teaching.

John Bunyan's life was cast in one of the most tragic, if not the most memorable, epochs of our history. In the very year of his birth the House of Commons extorted the reluctant consent of Charles I. to the Petition of Right (1628). He died in the same year (1688) which witnessed the trial of the Seven Bishops and the flight of the luckless James II. Bunyan was twenty years junior to the great Puritan poet, and twenty-seven years junior to the sweet singer of Bemerton—George Herbert.

Those who are familiar with the period will realise its extraordinary character—the vicissitudes social, political, religious through which the national life passed.

Bunyan witnessed within his lifetime what was to him the overthrow of a grinding tyranny, he witnessed what was to him the “insolence” of its revival. Such a period had at least character enough about it to produce something lasting in literature. If the bold and free times of Elizabeth are the golden epoch of our literature, the *Pilgrim's Progress* and *Paradise Lost*, as Macaulay has pointed out, are the worthy outcome of the bitter, if less impressive struggles through which England was then passing. Certainly neither of these great works could have been produced in the comparative stillness of the eighteenth century. Bunyan's writings were the consequence of the times in which he lived—they were the result of a great occasion.

Turning from this to the personal issue, we mark the greatest divergence of opinion in regard to Bunyan's career. Was his earlier life actually immoral or not? How far does this, his greatest work, reflect his personal experiences?—how far therefore are the familiar, yet always impressive figures in his allegory real portraits, or purely and wholly of the imagination? These are standing enigmas, and their solution is in all probability never to be looked for.

It is therefore wiser to occupy a field of inquiry which will be more fertile, and serve to

produce some definite gain in result. And with this view let us note a chief characteristic in Bunyan. He had that which few great theologians lack,—indeed, which few great thinkers fail to possess,—a strong tendency to mysticism, in the sense which Coleridge applied to it as a habit of mind. It is this tendency which only adequately accounts indeed for that extremity of self-condemnation, passing any Puritan standard or method, with which he pursues himself. Hence, too, his idealisation and emphasis of a few points of Christian doctrine, so that they are seen in giant, even grotesque, shape, dwarfing other balancing features of the Christian faith. It was this tendency again which gives the countless romantic touches to his characters. It seems a strange conclusion at which to arrive, but students of Bunyan will, we feel, arrive at it, that the very writer who appears to make Christian doctrine turn upon the fewest, not to say the narrowest, issues should himself be, heart and soul, a mystic. Yet any view of Bunyan's writings or of his influence which made it appear that he invented the theological conceptions linked with his name would be misleading. Many of them are as old as the age of St. Augustine. Bunyan has not the merit or demerit here of a discoverer. His pre-eminent genius lies in the fact that he took up certain truths accepted, if not acceptable, and placed them in such lurid light that it became impossible to avoid observing them—impossible indeed for some minds not to be absorbed in their contemplation. Instances of such truths occur obviously to any one who recollects Bunyan's writings. Man, as he was in the past by nature; man, as he may become—as he is, by grace; the idea of conversion as a change not rarely of instantaneous operation; the exceeding sinfulness of sin; the abounding efficacy of the redemptive work of Christ; the omnipotence and justice of God, as his strongest and most eternal attributes,—such truths as these are brought forward by Bunyan into startling, almost terrific, prominence. Yet it is only a great genius who could say, as Bunyan, “You shall see these things thus.” It is only a great genius who could, with entire unconsciousness, find the secret of that form in which these truths could so be presented, embraced, and felt as to become the terror or the comfort of his own generation and of generations to come.

If we are content to declare now of Bunyan's

religious instinct or attitude that he was a Puritan, we shall think of Puritanism in its leading characteristic, which is also its most favourable one. The standing merit of Puritanism was, and, so far as it survives in its best modern representatives, remains in the emphasis it lays upon the personal element in religion.

To such an emphasis a correspondent loss is inevitable, as with any other emphasis which tends to disproportion and exaggeration. To the Puritan, the individual stood in awful, solitary singleness before his God. It was as if but two beings were embodied for contemplation—the man and his Maker, the soul and the God who gave it. By contrast with this supreme and absorbing relationship, every other religious issue was as dust on the wheel. A right relation between the individual soul and God—a relation conceived as being mostly brought about in a single moment with no preventient or subsidiary causes, such was “salvation”; a false relation, if maintained, was utter and eternal ruin.

One may be glad to pause here on the extraordinary beauty—the beauty of all fine and true art—viz. the simplicity and strength of Bunyan's work. One is glad to link oneself, as a humbler witness, with the judgment of men like Coleridge, Scott, Macaulay, Froude, and a host of others, in their testimony to the lasting obligation under which the English tongue is placed by him. One is glad to re-read, and to recall passages like that at the close of the first part of the *Pilgrim's Progress*, which can be surpassed in no author for poetic charm and freshness.

Still, if the thought in Bunyan is what one desires most to reach, the underlying thought is still that awful relationship between God and the individual soul, and, as an outcome of this, a realisation of personal mercies at His hand, a still more intense realisation of personal judgment,—a concurrent apprehension therefore of the mystery as of the simplicity of the necessary truths of religion.

The form in which Bunyan's writings are mainly cast will help to illustrate this chief point. It is generally considered sufficient to describe them as allegories. But it is not, perhaps, observed with adequate attention what is their main “motif,” or how this leading idea depends again upon their single source of inspiration.

All students of Scripture are conscious of its

wealth in figures, and parables relating to and illustrating the spiritual experiences of men. But there are two lines of metaphor which challenge and keep attention, not only because of the striking significance of their direction, but because they run right through from the extreme points of the record of inspiration. Other figures and metaphors of the spiritual life there are, which are, of course, highly suggestive, e.g. physical growth, or the gradual elevation and completion of a great building; and these indeed are full of serious import to the contemplative biblical student. But they neither attract nor hold attention in the same way as the great twin lines of scriptural metaphor, one of which represents the spiritual life as a warfare, the other which represents it as a journey. Two points may here be noted. The first is, that these lines of metaphor in Holy Scripture are strictly parallel; however closely they approach, they do not meet or cross.

Now, here Bunyan's genius, commanding as it is, is imitative, but it is the imitation of the method traceable in the written revelation. Bunyan followed the first line of metaphor, and the *Holy War* was produced. He followed the second great line, and the *Pilgrim's Progress* is its consequence.

A second point emerges upon more careful observation of these lines. The former metaphor, that of warfare, is more frequent in the New Testament, it is written larger there, and is more characteristic of that revelation. The latter metaphor, that of a journey, belongs in origin, and by persistent emphasis, to the Old Testament. What student of Bunyan doubts that it was none the less congenial to him from this peculiar association? But further, the former conception of the spiritual life as a warfare, nobly illustrated as it is by Bunyan, and receiving magnificent illumination afterwards from his great contemporary, stands perpetually apart, as has been already indicated, from the leading idea of the *Pilgrim's Progress*.

The *Holy War* should have been conceived with the full and characteristic sympathy of one who realised, as Bunyan scarcely did, a Church militant here upon earth. To him the advance of the kingdom of God below lay in the persistent conversion and conquest of individual souls. The city of God for Bunyan was the heart of each Christian. So far, the conception was and must remain inadequate. But in the allegory of

the *Pilgrim's Progress* he could pursue a metaphor all his own with heart and soul. There lay the great journey of life. The individual stood upon its path—the City of Destruction at his back—the Holy City, his distant, longed for goal—Apollyon his chief foe, God his ever-present defence. The conception is weakened the moment the eye is taken off this solitary traveller, and so the second part of the *Pilgrim's Progress*, despite passages of unique beauty and tenderness, is less characteristic of the writer, and therefore less forcible than the first part. But the persistency of the line of metaphor is traceable throughout, and the metaphor is wholly drawn from Scripture, in its origin, wholly from the Old Testament. It is not needful to inquire whether other writers did not anticipate Bunyan's greatest allegory, still less to regard the obvious imitations of the *Pilgrim's Progress*. If Bunyan's work was an imitation, he had nothing from which to copy but an inspiration. In every other way his genius was purely original. The sources from which he drew are still open to any devout mind, but none have drawn from them as he. The Book of Exodus—the language and sentiment of annalist and chronicler, of poet and psalmist, of prophet and seer; the history of the Captivity and of the Return; or again, if more faintly, the gospel narrative, the Book of the Acts, as records of missionary work, and so of “journeyings often,”—all these are brought into the great allegory with the same underlying intention. Was ever any figure in Scripture made so luminous? The national deliverances of Israel, the crises of Egypt and of Babylon, the Psalmist's prophetic longings for restoration and return, the apostles' bitter experiences—the very name by which the first efforts after the Christian life and in Christian experience were described as “The Way”; the summary of all in the person of Christ as the Way,—all of this is woven into this marvellous framework of Bunyan's story; and while it appeals to all, appeals most strongly to those who, knowing the *Pilgrim's Progress* from childhood, have known also the Holy Scriptures.

And thus, and here, we light upon the “leading idea,” if one may borrow Professor Mozley's phrase, of the *Pilgrim's Progress*.

Bunyan's genius fastened upon the most persistent figure of the spiritual life—a figure standing out clearly in the literature of both Testaments. He perceived how this figure was not a matter merely of phrase or language—had it indeed been so, Bunyan would not have been its fitting interpreter, but rather he found it linked with the imperishable memories of a nation's experience; and Israel was for Bunyan but the individual soul “writ large,” whose sufferings and triumphs were still lessons to “learn by.” Thus it came about that Bunyan's mother wit brought this great and standing illustration of the Scripture home to men's hearts; he brought it to bear upon those personal and individual experiences which he chiefly regarded as the sphere and scene of the religious life.

To praise Bunyan or Bunyan's work is more than superfluous, but one may make the regretful inquiry why it is that he is so much less read now in childhood. There may be in many cases a fear on the part of parents that the *Pilgrim's Progress* should give their children a doctrinal bias from which they themselves shrink. If the danger is indeed a possible one, it is safely counterbalanced. Children are not taught nowadays so clearly about the exceeding sinfulness of sin, its eternal issues, the responsibility of themselves, and of all that they are, and have and do, to God, as to make it desirable to omit the *Pilgrim's Progress* from the school library.

But Bunyan does not leave us or our children merely with the terrors of the law. True it is that with him the soul seems to seek and find its rest in the cloudy and dark day, yet there is the light beyond; and none can grasp the leading idea of the *Pilgrim's Progress* without some strong and consoling thought of what God has prepared for them that love Him, and walk with Him, even here, in the way everlasting.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

BY D. S. MARGOLIOUTH, M.A., PROFESSOR OF ARABIC, OXFORD.

1. Jesus asked Gabriel when the hour (*i.e.* the day of judgment) was to come? Gabriel answered: He whom thou askest knows no better than He who asks. (Castalani, *Commentary on Bukhari*, i. 163.)

2. Jesus said: The world is a place of transition, full of examples; be pilgrims therein, and take warning by the traces of those that have gone before. (Jacut's *Geographical Lexicon*, i. 1.)

3. Jesus said: Be in the midst, yet walk on one side. (Baidawi, *Commentary on the Koran*, p. 71; ed. Constantinople.)

[This is variously interpreted. Some say it means, Be in the world, yet let thy heart be in heaven; the context, however, in which it is quoted deals with cases in which it is necessary to avow friendship while concealing enmity.]

4. In the sermons of Jesus, son of Mary, it is written: Beware how ye sit with sinners. (Zamakhshari, *Commentary on the Koran*, p. 986.)

5. Jesus said: I have treated the leprous and the blind, and have cured them; but when I have treated the fool, I have failed to cure him. (*El-Mustatraf*, etc., i. p. 20.)

6. God revealed unto Jesus: Command the children of Israel that they enter not my house save with pure hearts, and humble eyes, and clean hands; for I will not answer any one of them against whom any has a complaint. (*El-Hadaic El-Wardiyyah*, i. p. 27.)

The following are from El-Ghazzali's *Revival of the Religious Sciences*:—

7. i. 8. Jesus said: Whoso knows and does and teaches shall be called great in the kingdom of heaven.

8. i. 26. Jesus said: Trees are many, yet not all of them bear fruit; and fruits are many, yet not all of them are fit for food; and sciences are many, but not all of them are profitable.

9. i. 30. Jesus said: Commit not wisdom to those who are not meet for it, lest ye harm it; and withhold it not from them that are meet for

it, lest ye harm them. Be like a gentle physician, who puts the remedy on the diseased spot. According to another version: Whoso commits wisdom to them that are not meet for it, is a fool; and whoso withholds it from them that are meet for it, is an evil-doer. Wisdom has rights, and rightful owners; and give each his due.

10. i. 49. Jesus said: Evil scholars are like a rock that has fallen at the mouth of a brook; it does not drink the water, neither does it let the water flow to the fields. And they are like the conduit of a *latrina* which is plastered outside, and foul inside; or like graves, the outside of which is decorated, while within are dead men's bones.

11. i. 50. Jesus said: How can he be a scholar who, when his journey is unto the next world, makes for the things of this world? How can he be a scholar who seeks for words in order to communicate by them, not to act according to them?

12. i. 52. God said unto Jesus: Exhort Thyself, and if Thou hast profited by the exhortation, then exhort others; otherwise be ashamed before me.

13. i. 177. Jesus said: If a man send away a beggar empty from his house, the angels will not visit that house for seven nights.

14. i. 247. Prayer of Jesus—

O God, I am this morning unable to ward off what I would not, or to obtain what I would. The power is in another's hands. I am bound by my works, and there is none so poor that is poorer than I. O God, make not mine enemy to rejoice over me, nor my friend to grieve over me; make not my trouble to be in the matter of my faith; make not the world my chief care; and give not the power over me to him who will not pity me.

15. ii. 119. God revealed to Jesus: Though thou shouldst worship with the devotion of the inhabitants of the heaven and the earth, but hadst not love in God and hate in God, it would avail Thee nothing.

(*To be continued.*)

Requests and Replies.

Will you furnish some reliable guidance to the Literature of the Minor Prophets?—D. G. F.

Omitting the older literature, the best and most accessible book in English, covering all the Minor Prophets, is Archdeacon Farrar's *The Lives and Times of the Minor Prophets* in the "Men of the Bible" series. There is, perhaps, a little too much pointing of obvious morals, but the author is in harmony with the results attained by the soundest critics. The book does not supply the place of a commentary, though help in difficult places is often given. A scientific English commentary is still wanting, though Ewald will of course not be neglected. Wellhausen's is not translated. Dr. Driver's *Introduction* is, I need not say, very helpful. For Amos, Hosea, and Micah, Professor Robertson Smith's *Prophets of Israel* is unrivalled, though the student must seek elsewhere for detailed exegesis. Some of the best work on the Minor Prophets is to be found in the *Encyclopædia Britannica*. Professor Robertson Smith contributes the articles on Hosea, Micah, Nahum, Zephaniah, Obadiah, Haggai, Malachi, and Joel; Professor Cheyne those on Amos and Jonah; and Wellhausen that on Zechariah. In the new edition of Smith's *Dictionary of the Bible*, vol. i., Professor Kirkpatrick writes on Hosea, Habakkuk, and Haggai, Professor Driver on Amos, Mr. Nutt on Joel, and Mr. Chapman on Jonah. The following English commentaries on individual books may be mentioned:—Professor Cheyne on Hosea and Micah in the *Cambridge Bible*, very helpful, and in the same series Arch. Perowne on Obadiah, Jonah, Haggai, Zechariah, and Malachi. A translation of Orelli's *Commentary on the Minor Prophets* is advertised. Professor G. A. Smith is announced to write on the Minor Prophets in the *Expositor's Bible*. The articles on some of the Minor Prophets by Dr. A. B. Davidson, and by Professor Elmslie in the *Expositor*, are also valuable. For the theology, Professor Kirkpatrick on the *Theology of the Prophets* should be consulted.

ARTHUR S. PEAKE.

Manchester.

In 1 Kings xvii. 4, 6, it is said, according to the A.V. (and the R.V. makes no change), that Elijah was fed by *ravens*. Is not *Arabians* a possible and more probable translation?—J. J. F.

The unpointed Hebrew may be either "ravens" or "Arabs," or even one or two less likely things; but the traditional or Massoretic pointing gives "ravens," and I know of no good reason for altering it. The alternative reading "Arabs" is due, is it not, to the desire to *rationalise* the miracle, or perhaps, on the part of Jewish scholars, to obviate the objection to the prophet eating food which had been in the mouth of an *unclean* bird? But against that must be set the following:—

1. This whole section of 1 Kings is full of the miraculous.

2. The prophet is represented as fleeing for safety beyond the pale of civilisation (to use a modern expression), and the idea of his complete seclusion is much more forcibly expressed by the reading "ravens"; let alone the fact that we do not know where the Cherith was, and consequently whether Arabs were anywhere near.

3. Again, it seems to me that if the prophet had been fed by Arabs, they might as easily have brought him *water* as "bread and flesh"; and therefore the placing of "the brook Cherith" in the foreground of the picture loses much of its meaning.

ARCHD. R. S. KENNEDY.

Aberdeen University.

In the April number of *The Expository Times*, Mr. G. A. Frank Knight of Bearsden has an interesting note on "The direction of the wind when Jesus walked on the Sea of Galilee." On p. 324 he makes a good deal turn on the fact (if it be a fact) that the disciples on the Sea of Galilee rowed in the same manner as we row in Britain—*i.e.* with their backs to the bow of the boat, their faces looking in the direction opposite to that in which the boat was moving.

Mr. Knight visited the Sea of Galilee. Is he quite positive that boatmen there row with their backs to the bow?

I ask this question because I have noticed that boatmen in Shanghai, Amoy, Swatow, Hong Kong, Canton, and Formosa always row with face to the bow—*i.e.* the face looking in the same direction as the boat moves. Whilst reading Mr. Knight's note I remembered this fact, and the thought struck me that perhaps the Jews rowed in same manner—namely, standing, facing the bow, and *pushing* the oar, not pulling it. It would be interesting to know.

DUNCAN FERGUSON.

Formosa.

I am obliged to you for sending on to me Mr. Ferguson's letter regarding my recent article on the Sea of Galilee. In reply I can only state that I never saw any boatmen on that lake rowing differently from our method, namely, with the back to the bow. I was out twice with different sets of boatmen, and they never stood up and *pushed* as the Chinese boatmen, to whom Mr. Ferguson refers.

At Malta I noticed that it is the usual practice for the boatmen thus to shove instead of pull, but the loss of power was so considerable that on a stiff breeze getting up even in those calm waters of the inner harbour, I observed that they generally sat down and pulled as we do.

Still, this is not sufficient data to prove that *pushing* was unknown in the time of Christ; but the fact that *pulling* to-day is universal on the lake certainly is a strong point to be considered, especially when taken in connexion with the conservative East.

I am not acquainted with any work which would decide the matter, so in this case must rely upon my personal observation.

G. A. FRANK KNIGHT.

Bearsden.

Will you kindly let me know through *The Expository Times* which are the best books on the art of public speaking?—W. T.

I really do not know the best books on the art of public speaking. To say the truth, few I have ever seen help me much. I am now writing a series of papers in the *Religious Review of Reviews* on the "Art of Reading," and use what meagre help I can get.

I have some faith, however, in such books as Rush *On the Voice* (America); and Sheridan *On the Art of Reading*, because they deal in principles rather than details.

No doubt your correspondent will find in the *Publisher's Circular*, and catalogues, plenty of modern books on the art of public speaking. He should consult his bookseller on the subject.

JAMES FLEMING.

York.

[We sent the above request to Canon Fleming because of the articles referred to in the *Religious Review of Reviews*, and we believe that W. T. could not do better than consult those articles. —EDITOR.]

The Newly-Found Gospel in its Relation to the Four.

BY THE REV. W. E. BARNES, B.D., FELLOW OF PETERHOUSE, CAMBRIDGE.

THE most important preliminary question to be asked with regard to the newly-discovered Fragment of the Petrine Gospel is, undoubtedly, What is its relation to the Canonical Gospels? Do they presuppose it, or does it presuppose them? Or again, Is it entirely independent of them and they of it?

The Petrine Gospel contains, I believe, evidence that the writer knew at least two of our Gospels, St. Matthew and St. Luke, and regarded them as of authority.

This evidence to the Canonical Gospels is important enough to receive some consideration.

Dr. Harnack believes that if, as seems probable to him, Justin Martyr used this Gospel, it must be assigned a date certainly not later than A.D. 100 to 133. If so, we have evidence for St. Matthew's Gospel perhaps as early as the Elder quoted by Papias; and evidence for St. Luke certainly as

early as that of Marcion. If, on the other hand, Dr. Swete be right in placing the composition of the Petrine Gospel between A.D. 150 and 170, we still have evidence earlier than that of Irenæus, and evidence from a fresh quarter, namely, Western Syria.

That the Petrine Gospel belongs to Syria is clear from the following facts: we first hear of its being used in the extreme north-west of Syria at Rhossus on the Gulf of Iskenderun; we afterwards trace it in Palestinian writers—e.g. Eusebius of Cæsarea and Cyril of Jerusalem. There is no certain trace of its use in the West.

When we say that the Petrine Fragment contains evidence to the Canonical Gospels, we do not mean that it contains quotations acknowledged or even unacknowledged from our Gospels, nor that it servilely copies them; we mean that it presupposes

them, and so shapes its narrative as to recognise theirs, both generally and in detail. Take, first, what Peter does *not* say. He does not even mention the procession to Golgotha, with the cross first carried by Christ and after by Simon of Cyrene. It is noticeable that neither does St. John mention Simon. How are we to account for the total silence of the Petrine Fragment and the partial silence of the Fourth Gospel with respect to these incidents? Both cases are to be explained by the circumstance that the writers found them sufficiently described in the triple Synoptic narrative. In other words, "Peter," no less than St. John, presupposes the Synoptists.

Again, the Fragment omits the raillery directed at our Lord when on the cross. Why? We again reply because it is described with sufficient fulness in the Synoptic Gospels. A curious confirmation of this view is the fact that "Peter" has taken the words addressed in St. Luke by the penitent to the impenitent thief, remodelled them, and represented them as addressed to the Jews at large. He has, however, left the tell-tale words, "*We* suffer thus on account of the evils which *we* did," to show that the words were originally addressed as St. Luke has them. We must mention one more omission of "Peter," though it is perhaps of less significance than the two foregoing ones. Nothing is said of the presence of the women from Galilee at the crucifixion and at the entombment, while the Synoptists make a point of their presence, and the names of several of them are given in St. Matthew and St. Mark. That "Peter" should omit all these interesting incidents is most easily to be explained by the fact that they were already well known to those for whom his account was written, and he had nothing fresh to add to them.

On the other hand, it may be shown that when the Petrine author does give facts recorded in the Synoptic Gospels, he gives them because he has something fresh—either new details or comment or explanations—to add to them.

A survey of the facts found in the Synoptic Gospels, and treated thus in the Fragment, will, I think, establish this view.

1. Joseph of Arimathea ventures in to Pilate to ask for the body of the Lord. How did he dare? He was "a friend of Pilate" answers "Peter."

2. The Synoptists say a little vaguely that Pilate delivered or betrayed (the same word is used in describing the betrayal by Judas) Jesus to be

crucified; Pilate is passive rather than active. Who then gave the actual order for the crucifixion? The Fragment satisfies the doubt: "Herod the king commandeth the Lord to be taken, saying, Whatever I commanded you to do to Him, do ye it."

3. The penitent thief, according to St. Luke, says of our Lord, "This man did nothing amiss." These words are extremely natural in the mouth of one whose life had been spent in deeds of violence and in open defiance of law, but such negative testimony falls singularly flat on Christian ears. The Petrine author has therefore introduced a positive element, This man *in becoming Saviour of men*, what harm did He to you?

4. No notice, so far as St. Luke's record goes, was taken by the bystanders of the thief's words. Could such words have passed without answer at a time when passion ran so high? In the Fragment the question arising from St. Luke's narrative is answered; the indignation of the Jews is roused, and they bid the executioners prolong his agony by not breaking his legs. It must be remarked by the way that there is no contradiction between "Peter" and St. John over this incident. An angry shout of the Jews at one moment *not* to break the thief's legs, is no proof that they were not broken later on, when, as St. John says, the Sabbath was felt to be near, and the removal and burial of the bodies had become urgent.

5. According to the Synoptic narrative, at the time of the crucifixion darkness covers either all the *land* or all the *earth*, for the Greek word is ambiguous. "Peter," writing later, solves the doubt and says, All Judæa.

6. The Synoptists in their accounts of the crucifixion say nothing about the fulfilment of prophecy, though they imply fulfilment by describing some incidents in appropriate language from the Old Testament. This lack of direct appeal was strongly felt in later time, and to this feeling we owe the comment on the crucifixion of the two thieves in Mark xv. 28 (a verse not found in the earliest authorities): "And the Scripture was fulfilled, which saith, And He was numbered with the transgressors." To the same cause must be ascribed the addition—absent from the best MSS.—to Matt. xxvii. 35: "That it might be fulfilled, which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots." Now St. John, who is later than

the Synoptists, has several direct appeals to prophecy—viz. for the casting of the lots, for Christ's thirst upon the cross, and for the piercing of His side. Similarly "Peter," after mentioning that those who crucified the Lord gave Him "gall with vinegar" (cf. Ps. lxxix. 21), adds expressly, "And they fulfilled all things." St. John and "Peter" both belong to the later time when it is not enough to give the facts, but it is necessary also to show the connexion of the facts with the past.

7. The Synoptists merely say that there was darkness over the land. How dark was it? The Petrine writer explains that it was so dark that lamps were carried, and people supposed that night had fallen.

8. The taking down of the body from the cross is barely mentioned in the Synoptists (see Luke xxiii. 53). Was this incident to be passed by? Was it nothing that the deed of ill was over, and that now friendly hands were tending the Lord's body? To one who was gathering up the ungleaned fragments of the Lord's life, the Descent from the Cross had deep significance. So Peter gives each detail; they drew the nails from the Lord's hands, they placed Him on the earth, earth shook at the touch of lifeless hands, the sun shone forth again because the evil deed was past.

9. St. Luke says generally that the crowd of spectators returned beating their breasts. Ay, but what were their *thoughts*? "Peter" has supplemented the Third Gospel, interpreting their action in the words, "Woe to our sins, the judgment has drawn nigh, and the end of Jerusalem."

10. The Synoptic Gospels leave us in ignorance of the fate of the disciples after they forsook the Lord and fled. St. John supplements their accounts by saying that the disciple whom Jesus loved stood at the foot of the cross. "Peter" also supplements the older accounts by telling us that the disciples were in hiding because they feared arrest on a charge of desiring to burn the temple. We must feel in this case that both St. John and "Peter" are gathering the fragments which the earlier accounts had left.

11. In the accounts of the application to Pilate for a guard for the sepulchre, the fears of the rulers, according to St. Matthew, are expressed with a reserve which eminently suits the intercourse of the Jews with Pilate, but at the same time obscures the sense to the careless reader: *The last error shall be worse than the first,*

How worse? "Peter" gives a definiteness to the fears of the rulers which they themselves, as St. Matthew represents, no doubt avoided giving: *Lest the people do us harm.*

12. St. Matthew tells us merely that a guard was given, "Peter" adds that the guard was commanded by a centurion named Petronius. Similarly the three Synoptists say that a—nameless—servant of the high priest had his ear cut off by a—nameless—disciple; while St. John, writing later on, says that Simon Peter cut off the ear of Malchus. The lapse of time brings many names out of obscurity, names which could not be revealed before without doing mischief, and also names which only become interesting in later years.

13. Again, St. Matthew is content to say that the sepulchre was sealed, without laying any stress on the circumstance. But the fact is interesting, and "Peter" adds two particulars with regard to it: (1) there were seven seals; (2) on the Sabbath morning a multitude came forth from Jerusalem to see the unbroken seals on the sepulchre.

14. Again, in the Canonical Gospels there is no description whatsoever of the resurrection. The descent of the angel and the rolling away of the stone (Matt. xxviii. 2) are simply signs of an event which has already taken place.

The empty tomb is a challenge to friend and foe to see for themselves, *He is not here.*

The watch became as dead men at the sight of the descending angel (Matt. xxviii. 4).

We naturally ask, Was this all they saw? The Petrine Fragment says, No; the watch saw two men enter the tomb, and two came forth leading between them a third, whose stature overtopped the heavens. This second vision may be only fancy's effort to realise the most tremendous of all Christian facts, though it must still be confessed to be a singularly reverent and reserved attempt, but the silence of the Four Gospels seems still more reverent, still more dominated by the awe of the event itself, and therefore the nearer to the event—

"He told it not, or something sealed
The lips of that Evangelist."

15. The preaching of the Lord to those that sleep, mentioned in the Akhmîm Fragment, stands in relation to the rising and appearing of the saints which sleep, as unseen cause to visible effect. St. Matthew, writing first, gives the phenomenon. "Peter," writing later, adds the explanation. The

saints which slept arose (Matthew), being aroused by the preaching of the Lord in Hades (Peter).

16. Pilate, having granted the guard (Matt. xxvii. 63), disappears from canonical history, leaving Christian curiosity unsatisfied on two points: Did tidings of the resurrection reach him? and what effect had the tidings upon him? "Peter" answers both questions; Pilate was informed at once, and proceeded to throw the blame of the crucifixion on the Jews. St. Matthew's account, that the high priests were first told, is doubtless older and more historical. To them the matter was of life and death, to Pilate a troublesome business of which he had washed his hands.

17. In nothing, however, does the Petrine Fragment show more clearly that it depends on the Synoptic narrative, than in its account of the visit of the Magdalene and her friends to the sepulchre. St. Mark and St. Luke tell us that the women went bearing spices to anoint the body of the Lord. But what could they do with unguents if, as was to be expected, the stone was still in the way? The Petrine writer, feeling this difficulty, suggests the solution that the women would leave their offerings at the door. Further, because he felt that spices and unguents were inappropriate gifts when deposited outside the tomb, he has avoided direct mention of them, and makes the women speak merely of the "things which we bring."

So deeply, however, is truth stamped on the Synoptic account, that no such explanatory defence is needed. It is the old story, known from the foundation of the world, of womanly love and reverence starting to do a dangerous and difficult work, without ever caring for or looking at the difficulties in the way. Near the tomb, hard,

everyday doubts arise: Who will roll us away the stone? Yet love carries them on to the end, and they discover that, while their spice-bearing is in vain, their love has reached through death a life beyond.

Throughout this comparison of the Petrine with the Synoptic narrative, I have avoided any discussion of the question whether the details given by "Peter" are historical or imaginary. It does not seem fair to pronounce a verdict while as yet only a part—perhaps a small part—of the gospel lies before us. But it may be pointed out that the Fragment is sober and reserved in tone, and contains none of the wild fancies in which the thoroughgoing Gnostics indulged.

So faint, indeed, are the traces of heretical teaching, that it is quite possible for us, judging from our present Fragment, to conclude that the Gospel was a perfectly honest narrative, adopted by a Gnostic sect rather because it did not contradict, than because it was written in support of their doctrine.

One word, however, must be said. The "Gospel according to Peter" was not one of the Four Gospels of the authority of which Irenæus spoke in such clear tones, writing in Gaul about A.D. 190; nor has any one claimed for it a place among "the Four Gospels delivered to us," which Clement of Alexandria writes of, circ. A.D. 200; nor again did Tertullian at Carthage, writing a few years later, say anything about it when discussing the apostolic authority of the Evangelic Document (*i.e.* the Four Gospels regarded as one volume), by means of which he tells us "John and Matthew implant faith in us, and Luke and Mark refresh it." The Petrine Gospel occupied a lower room than these.

1 Timothy iii. 15.

BY PROFESSOR THE REV. W. F. SLATER, M.A., MANCHESTER.

THE rendering of the latter part of this verse in the Revised Version is, "That thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." For this we venture to propose the following translation: "That thou mayest know how to behave thyself

in a house of God, which indeed is a church of the living God, a pillar and ground of the truth."

Some have thought that the last clause—"a pillar and ground of the truth"—ought to be connected with the first clause of the following verse: "And confessedly great is the mystery of godliness." This view gains some plausibility from the

καὶ at the beginning of the latter phrase, and has been maintained by Bengel and others, but is now generally rejected.

Others, again, have applied the phrase—"a pillar and ground of the truth"—to Timothy. Conybeare and Howson (also Stanley and Farrar) defend this application of the words on the ground that St. Paul (Gal. ii. 9; cf. Rev. iii. 12) speaks of James and John as "pillars." This is an old interpretation, but it has not received a very wide acceptance.

If we turn to the first of the three parts of the passage under consideration, it is not difficult to find reasons for rendering ἐν οἴκῳ θεοῦ by "in a house of God." One is that this is the most literal translation. The article is not in the original, and should not be inserted in a translation unless demanded by idiomatic considerations. Again, supposing that the author had wished the expression to be indefinite, he could scarcely have used another form of speech.

It is allowed that in the New Testament the article is omitted in some cases where the expression must be regarded as definite. It is as well known that the usage is varied and difficult to bring under exact rules. On this very passage, Bishop Ellicott says: "οἴκῳ is anarthrous, either owing to the preposition or the anarthrous genitive which follows." This is an admission of uncertainty. The fact is, that the rule that a noun following a preposition shall be without the article even when definite is very precarious. Then, with respect to the defining genitive, Dr. Moulton remarks that Winer's law on the subject has been "less cordially received by the best expositors than any other given by" that learned grammarian. That such rules are not absolute may be shown by the following instances taken from the Revised Version:—

The Authorised Version translated ναὸς θεοῦ (1 Cor. iii. 17; 2 Cor. vi. 16) by "the temple of God," but the Revised Version gives the indefinite article. The same version gives also "a spirit of fearfulness" in 2 Tim. i. 7, and "a teacher of Gentiles" in 1 Tim. ii. 16. In Acts xx. 28, one would expect "the church of God" for τὴν ἐκκλησίαν τοῦ θεοῦ, but why is ἐστε σῶμα Χριστοῦ (1 Cor. xii. 27) rendered "ye are the body of Christ"? If a preposition had power to suppress the article, why have we yet "of a woman" and "under law" in Gal. iv. 4? In Gal. vi. 1 the

Revised Version has once more rejected the Authorised Version, and reads "in a spirit of meekness."

It may be granted that the phrases "house of God," "the house of David," and "the house of Israel" may occur in the original without the article, in imitation of the Hebrew idiom which uses no article with the construct. But all these phrases occur also with the article: consequently no absolute rule can be affirmed.

In the interpretation of such passages much, of course, will depend on the context and general meaning. It is important, therefore, to remember the sense in which ἐκκλησία, and other designations for the Christian community, are to be taken. The Pastoral Epistles belong to a time when "a church" usually meant "a congregation." The bishop was the superintendent of a congregation and not of a diocese. In 1 Tim. iii. 6 it is asked concerning a bishop, "How shall he take charge of a church of God?" The Revised Version translates here ἐκκλησία θεοῦ by "the church of God," as though the bishop was already a provincial or a metropolitan.

In support of their version, "in the house of God," the Revisers have found it necessary to change the subject of the infinitive (which is not expressed) from σέ to ἀνθρώπους. They thus read, not "how thou oughtest to behave" (A.V.), but "how men ought to behave themselves." Against this change it may be urged, and successfully, we think, that σοί, πρὸς σέ, and ἵνα εἰδῇς made the expression of the subject of the infinitive unnecessary. The apostle wished Timothy himself to know how he should proceed in the management of a congregation of believers. To attribute to St. Paul at this time the design of forming an ecclesiastical precedent, which the universal Church should follow through all future ages, goes beyond the mark. It will not be difficult to maintain the apostolic origin of the Pastoral Epistles if their ecclesiastical allusions are not strained too much for the simplicity of the first period.

The following phrase—ἥτις ἐστὶν ἐκκλησία θεοῦ ζώντος—appears in the Revised Version as, "Which is the church of the living God." Here we are met with a similar instance of the omission of the article. For the reasons given above, we prefer "a church" to "the church," even if θεοῦ ζώντος be taken as "the living God." But what is the use of ἥτις in this place?

Here we have a fairly consistent rule to guide us. Winer (*Gramm. of New Testament*, xxiv. 1) tells us that the relative pronoun *ὅς* is never *ὅστις* in the New Testament. There are a few cases, perhaps, in which it would be scarcely possible to render in English the difference between the two. Unfortunately, the Revisers have too often overlooked the distinction altogether, and they have, therefore, frequently left the text in shadows out of which they might have extricated it. Occasionally an ingenious phrase has assisted them, such as, "the which if they should be written" (*ἅτινα*, John xxi. 25, A.V.). In Mark xv. 7, "men who in the insurrection had committed murder," is an improvement. But 1 John i. 2, "The life which—*ἥτις*—was with the Father"; and John viii. 53, "Abraham which—*ὅστις*—is dead," remain as they were.

It would have helped us to understand the character of the woman who came to our Lord (Luke vii. 37) if it had been said that she was "such an one as was in the city, a sinner." In Gal. iv. 24, *ἅτινα ἔστιν ἀλληγορούμενα* means, according to Lightfoot, "which class of things," and not "which particular things," but the Revised Version is content with "which things." From 2 Tim. i. 5, "the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice"; we might infer that the "faith" had been conveyed by natural descent. But the *ἥτις* of the apostle guards us against any mistake. It was a faith "such as" theirs which Timothy possessed. As Bishop Westcott says, "It is not the simple relative, but the qualitative"; and

Alford, "Not the individual, but the species." Of Timothy, again, the apostle says (Phil. ii. 20), "I have no man likeminded such as (*ὅστις*) will care truly for your souls"; but the Revised Version has "who will care," etc. In James iv. 14 the Authorized Version has held its ground, happily, for *οἷτινες οὐκ ἐπίστασθε* refused to be reduced to "who do not know," and stands as "whereas ye know not."

We need not continue this examination of passages in which the indefinite relative occurs. There are few cases in which its difference from the definite relative might not be represented in translation. In the case before us, where theological and ecclesiastical theories of the highest importance are made to depend on the dictum of an apostle, it is very desirable to know what he really said. If he said that "the church" is "the pillar and ground of the truth," they who build on authority and tradition may be encouraged in their opinions. But if he said only that a church or congregation "may be regarded as a house of God," and "as a pillar and ground of the truth," we are presented with a very different idea.

To return to the usage in regard to nouns without the article, we may observe that the laws upon which Middleton (*Doctr. of Gr. Art.* p. 61) lays so much stress, which is that where propositions "merely affirm or deny existence," the name of the person or thing is without the article, is not a safe guide. In 2 Cor. iii. 3, *ἐστὲ ἐπιστολὴ Χριστοῦ*, notwithstanding the substantive verb and the genitive, the Revised Version has changed the definite article (A.V.) into the indefinite, "Ye are an epistle of Christ."

Contributions and Comments.

Νύμφα.

In Col. iv. 15, Westcott and Hort read *Νύμφαν καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν*, without a margin, following B. To this reading Lightfoot objects that a "Doric form of the Greek name here seems in the highest degree improbable." But is it Doric? Why not simply *Νύμφαν*, gen. *Νύμφης*, in the ordinary Attic declension? In Homer we have the phrase *νύμφᾳ φίλῃ*, where the *ᾱ* is the solitary feminine survivor of the old vocative. A phrase like this was very likely to give birth to

a pet name; and a new nominative would spring out of the unfamiliar vocative, just as *μητιέᾱ ἵπποτᾱ*, and a number of other masculine nominatives did in Homer, and as many feminine nouns in *-ᾱ* did in the Æolic dialect. This is hardly the place to elaborate the philological argument, but one of the confirmations of my suggestion has independent interest. There is a possible occurrence of *νύμφαν* in a poem attributed to Erinna, the friend of Sappho (Pomtow, *Poet. Gr. Lyr.* i. 118). It is an epitaph of a certain Baucis—(*Νύμφα Βαυκίδος ἐμμή*, the companion poem begins); and

it is, at any rate, a curious coincidence to find the name of the Phrygian heroine of legend, wife of Philemon, recalled in a poem presenting this possible illustration for a name found in Phrygian Colossæ.

JAS. HOPE MOULTON.

Cambridge.

The Hour of the Crucifixion.

IN this month's EXPOSITORY TIMES¹ you have a note on the Hour of the Crucifixion. If I recollect rightly there was in the *Academy*, some twenty years ago, a suggestion that the correct rendering of the particle *ὡς* in this connexion is not "about" but "as," and that the meaning of the evangelist is that the event happened not "about" the sixth hour as reckoned in Jerusalem, but "as" at the hour corresponding to the sixth hour as reckoned when and where he wrote. Bishops Lightfoot and Westcott have pointed out that in Asia Minor the reckoning was from midnight (see the *Martyrdom of Polycarp*, chap. 21, where *ὥρα ὀγδόη*=at 8 A.M. according to Smyrna time). If the Fourth Gospel was written in Ephesus, would not the author naturally employ the reckoning of Asia Minor, at the same time, for the sake of distinctness, inserting *ὡς* (*as*) to show that he was not using the Jewish reckoning? Exactly the same language is used by ourselves. A man writing home from Bombay says that an event took place (*as*) at 5 P.M. He does not mean at 5 o'clock according to our reckoning, but at our noon, which corresponds to his 5 P.M. So in St. John i. 39, *ὥρα ἦν ὡς δεκάτῃ* means not "about the tenth hour" of Jewish reckoning (4 P.M.), but "as at the tenth hour" of Ephesian reckoning, answering to 10 A.M. Perhaps some of your other readers may be able to give instances of such a usage of the particle and of the Ephesian reckoning of time. If this be so, have we not a limit of the time and place of the writing of the Gospel?

R. MACPHERSON.

Elgin.

"Through Christ to God."

IN THE EXPOSITORY TIMES for October, Dr. Beet replies, in very courteous terms, to a number of points in the review, which appeared in the July number of the same magazine, of his book *Through*

Christ to God. After carefully reading his reply, I still adhere to the views which I then expressed. Let me briefly notice in their order the points to which Dr. Beet takes exception.

1. As to the interpretation of St. John viii. 34; I said that while it is true that the universality of sin is frequently implied in Christ's teaching [I might add in His whole mission and work], yet it is surely not implied in the only saying of His which Dr. Beet quotes in proof, viz. Every one that committeth sin is a slave of sin. The saying is not, Every one committeth sin, or, Every one is a slave of sin, but, Every one that committeth sin is a slave of sin; the clause "that committeth sin" might rather, if strictly construed, be taken as limiting the subject "every one." If I say, Every one that is rich is the steward of his wealth, do my words mean that all men are rich? In the passage before us our Lord does not need to show that all men are sinners, but simply that the men, to whom He is speaking, and who claim to be free, are slaves. Dr. Beet says that Christ's "reply assumes that all men are sinners; otherwise it would be no proof that the persons addressed needed liberation." But why not, if they themselves were sinners and therefore slaves?

2. In his reply Dr. Beet says: "My reviewer also objects that while I give fully sixty pages to Paul's teaching of justification by faith, I somewhat summarily dispose of all the other New Testament writers in ten. St. Paul is the only New Testament writer who speaks about justification through faith. Hence my long exposition." I did not object to the length of his exposition of St. Paul's teaching; on the contrary, I spoke of it as careful and thorough. What I did object to was the brevity of his exposition of the other New Testament writers. Surely after devoting sixty pages to Paul, it is rather summary treatment to spare only ten for the purpose of showing the agreement of all the other apostles with a doctrine, which Dr. Beet calls "distinctively" Pauline. He goes on to say: "I then prove that the frequent teaching of Christ in the Fourth Gospel that all who believe have eternal life, is absolutely equivalent to the above teaching of St. Paul" (*i.e.* to the teaching of justification in its strictly forensic sense). "By this I mean that whatever is implied in the assertion, 'A man is justified by faith,' is implied also in our Lord's

¹ THE EXPOSITORY TIMES, iv. 529.

assertion, 'He that believeth hath eternal life.' And this I prove. This life eternal is certainly more than a forensic justification." This is exactly what I said. I asked, Does John vi. 47 mean no more than an outward and legal change? Dr. Beet says, as I said, that it does. Surely he has used the phrase "absolutely equivalent" somewhat closely; do we say that because a sovereign includes a shilling, the two are absolutely equivalent? Dr. Beet continues: "But, as I point out, St. Paul's teaching about justification, although the word itself means only a forensic change, cannot be repeated from his teaching, that to all the justified is given the spirit of life." I, too, pointed out the same thing. I said, "He [Dr. Beet] allows indeed that a mere imputed righteousness, if it stand alone, would be worthless; but it does not stand alone. Paul teaches that 'to the justified God gives His Holy Spirit to be in them the animating principle of a new life.' But this, he tells us, is to be the subject of his next volume; in the present, he treats of justification only in its forensic sense."

3. Dr. Beet says: "Mr. Lawrence is surprised that I say that James ii. 14-26 reveals the unique importance of faith in early Christian teaching." He has mistaken the cause of my surprise; even the sentence which he quotes from my review would show this: "To argue emphatically against a doctrine is doubtless to acknowledge its importance, but it is an odd way of expressing assent to it." What surprised me was that without a word of explanation he should have adduced this passage in proof, as I thought, of the substantial harmony of St. Paul and St. James in this "distinctively" Pauline doctrine of justification by faith. But Dr. Beet says: "That James assents to Paul's doctrine, I have neither said nor implied. My argument is complete without this." Here I must have misapprehended Dr. Beet. I understood that his method of procedure was this—from the common testimony of the witnesses, to find the actual teaching of Christ.

4. The point of my criticism on his chapter on the "Rationale of the Atonement" was not that the illustrations which he employed were inadequate, but that they did not illustrate; that, as I said, to ask why God could not forgive sin apart from the death of Christ as a father forgives a penitent child, and to reply, practically a king cannot forgive a guilty subject, is to put a question and *not* to answer it.

5. Dr. Beet devotes a large part of his reply to the defence of an illustration of the doctrine of the Trinity which I ventured to condemn. I cordially agree with a great deal of what he says, but I must say that I still do not like his illustration. It is a question of taste; and *de gustibus*, etc.

DAVID H. LAWRENCE.

Broughty Ferry.

Acts xii. 25.

ON p. 6 of your October issue just received, the following is quoted from Principal Brown with reference to the reading preferred by Dr. Hort in the above verse:—" 'Yes,' says Dr. Hort, 'but the text of the Acts sometimes inverts the order of the words, and the meaning no doubt is: When they had fulfilled their ministration to Jerusalem, they returned.' The reply to that was, that no Greek would so understand the sense." What was said at the meeting of the Revisers of course I do not know, but a different aspect is put on the question by reference to Westcott and Hort's Greek Testament, which is generally understood, I believe, to be chiefly the work of the latter scholar. There the words in dispute are marked as probably containing some "primitive error," that is, an error prior to all existing documents; and in the companion volume of notes the conjecture is made that the definite article has been misplaced sometime in copying. "It may be reasonably suspected," the note says, "that the original order was τὴν εἰς Ἱερουσαλὴμ πληρώσαντες διακονίαν." This would give the sense, which, as Dr. Brown urges, is inadmissible as the words stand in the *textus receptus* with the substitution of εἰς for ἐξ.

G. E. FRENCH.

Taunton.

2 Corinthians xiii. 8.

BEING from home for some time, I have not been keeping up my reading of THE EXPOSITORY TIMES. Taking up the August number on my return, I was struck with Professor H. Bois' idea of 2 Cor. xiii. 8. I cannot agree with him. He says that the subject of the text is our *duty* towards the truth; and goes on to give his points accordingly. To my mind the apostle is not setting forth the point of duty at all; but his own and every living Christian's attitude to the truth in his actual life and

practice; not what he *ought* to do, but what he is doing—a rather different thing!

No doubt we see the Christian's duty in his words; but that is not his point. His point is his practice. And doubtless this manner and character of life was what made his questioners or detractors think they saw weakness in him, and reason to question his apostleship. They saw he was not using physical force and ordinary severe measures against offenders, and set it down as weakness on his part, and that he had no apostolic authority or power. They asked him to show this, and his reply is—We can do nothing against the truth, but for the truth. This is our power, if you call it weakness. If it is a weakness, it is the weakness of Christ, and therefore an evidence of Christ in us.

GEORGE JOHNSTON.

Marnoch.

Belsbazzar.

MR. ROUSE in his note, communicated to THE EXPOSITORY TIMES for October, has misapprehended the meaning of my footnote on p. 400 (June). In the first place, I would remark that "parallel" does not mean "identical"; and in the second, that I intended the parallelism to refer to the sentence to which the footnote was appended, beginning, "Owing to the size . . ." and *certainly not* to all the details in the two long paragraphs

that preceded. Hence the misunderstanding. The two points referred to specially are:—

1. There was a festival in Babylon at the time of the capture.

2. That capture was a surprise.

I have no leisure to enter into the further questions with which Mr. Rouse deals. I have long held that the Book of Daniel is the product of the Maccabean age. The overwhelming array of evidence contained in such works as Kuenen's *Einleitung*, and clearly set forth in Driver's *Introduction*, cannot be put aside. Daniel iii. 5 is in itself a strong presumption that Greek civilisation and language largely prevailed. Hävernicks's laboured attempts (1832) to avoid this conclusion are futile. Under these circumstances I think it by no means improbable that a Greek tradition may have indirectly influenced the form of the narrative in Daniel v. I say *indirectly*, because direct Hellenic influence was not so probable in the Maccabean period.

As regards Darius the Mede, I must refer Mr. Rouse to Bevan's admirable *Commentary*, pp. 19, foll. 109. The division of the chapter in the Aramaic (as opposed to the LXX.) will not help us much.

Will readers of THE EXPOSITORY TIMES kindly correct the awkward misprint in my article, p. 402, "expense" into "suspense," occurring five lines from the end?

OWEN C. WHITEHOUSE.

Cheshunt, Herts, Oct. 2.

The Kingdom of God in the Teaching of Jesus.

BY PROFESSOR THE REV. H. H. WENDT, D.D., JENA.

(*Christliche Welt*, April 13, 1893.)

II.

IN what way did Jesus conceive the future state of blessedness, or the kingdom of God understood in the sense of this state of blessedness? As a kingdom in course of realisation on the earth, the members of which will enjoy earthly blessings in uninterrupted happiness, and exercise earthly power and dominion over subjects in untroubled peace? Thus the Old Testament prophets and pious Jews in the days of Jesus had pictured to themselves the Messianic kingdom of the last

days. By the great catastrophe which God was to bring about a new system of things would be set up, in consequence of which the pious of Israel would exchange a state of suffering and oppression for one of happy enjoyment and power. Post-apostolic Christianity also, up to the end of the second century, so pictured the "thousand years' reign of Christ" as a kingdom of earthly glory and bliss for Christians; and the pure heavenly state of perfection was only to follow after this. Must not Jesus also, whose teaching

forms the bridge between those expectations of Old Testament Judaism and the expectations of early Christendom, have conceived the "future kingdom of God" in the same way?

The circumstance, that the passages quoted speak of "sitting at table" and "drinking of the fruit of the vine" in the future kingdom of God, seems at first sight to furnish a plain proof that Jesus had in mind a state of earthly, material enjoyment. But we must also take into account how Jesus expressed Himself in other passages respecting the blessings and the life of the future state of blessedness. On the one hand, He described the treasures which His disciples are to seek as imperishable treasures in heaven in opposition to perishable earthly blessings (Matt. vi. 19 f.)—*i.e.* He did not say that His disciples are at present to renounce earthly goods, because in the future great reversal of things they would receive so much greater abundance of blessings of the same kind as compensation for such renunciation; but He taught them to turn away their desire from the blessings of earthly life, which on closer examination prove because of their perishableness to be no true, real blessings (Luke xvi. 11 f.), to such treasures of a heavenly kind as because of this their altogether different, heavenly nature are imperishable and true treasures. On the other hand, in opposition to the Sadducees, He uttered the statement: "When they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven" (Mark xii. 25). The Sadducees started from the supposition, that if there is a resurrection of the dead, a resurrection to membership in the Messianic kingdom of that time, the risen ones would enter such a state of earthly happiness as, according to Jewish notions, was essentially characteristic of the Messianic kingdom of the last days. On this supposition they pointed out what absurdities would follow if a woman, who in accordance with legal directions (and therefore without any blame attaching to her) had been married seven times, were to rise again with these seven husbands, when yet she cannot at the same time stand in happy marriage-communion of an earthly, sensuous kind with all (Mark xii. 18-23). But Jesus attacks the perverse supposition itself, which forms the groundwork of their inference. The future state, to which the good will rise again, will not be simply a new kind of earthly life, in which

such intercourse of men with one another is carried on, and such enjoyments are sought as correspond to the present earthly and sensuous constitution of human nature. On the contrary, it will be an altogether heavenly life, such as angels live in heaven.

I think we should very imperfectly bring out the force of this significant utterance of Jesus if, while excluding, in keeping with the plain sense, marrying and giving in marriage from the future state of perfection, we were still to hold that (in the mind of Jesus) this future state of blessedness would in other respects be essentially of an earthly nature, and would include an enjoying of earthly goods and associations in correspondence with sensuous appetites. Difficulties and absurdities of the kind the Sadducees invented in reference to married life in the resurrection-state might be imagined also in reference to all other possible earthly relations, if the supposition were admitted that life in the future state of blessedness would be a life of an earthly, sensuous nature. But certainly Jesus would have rejected every such difficulty in the same way, if it had been brought forward as an objection: in the future kingdom of God they shall neither buy nor sell, neither be rulers nor subjects, eat nor drink; "but they are as angels in heaven." Unless we suppose that in different passages Jesus uttered contradictory statements respecting the nature of the future state of blessedness, we must assert that the ideas of "sitting at table" and "drinking of the fruit of the vine" in God's kingdom in the passages quoted before have a *figurative* sense. Just, *e.g.*, as "sitting at the right hand and the left of Jesus" in His glory (Mark x. 40) is in the mouth of Jesus a figurative expression to denote the most direct participation in His heavenly power and glory, so the common "eating and drinking" in God's kingdom is a figurative expression for the common enjoyment of blessedness in that perfect state.

Or shall we say, by a sort of compromise, that Jesus pictured to Himself the future kingdom of God as a state of earthly glory and blessings indeed in course of realisation, not in heaven but on earth, but at the same time conceived this state and these blessings in a peculiarly ideal and spiritual way? So Joh. Weiss thinks, *ibid.* p. 41: "All these precious things, according to the view of Jesus, will be found there *in an entirely different*,

pure, unearthly, spiritual character. They will indeed in the world's renewal have lost everything inhering in them of *flesh and blood*, and sin and falsehood. And certainly the treasures then opened (Matt. vi. 19f.), the joys of the great Messianic feast, the eminence and greatness, the sitting on the throne and judging,—*concrete and literal as its meaning is*,—will be purified and elevated by God's heavenly glory, in whose light all this will shine. But these '*outward, spiritual blessings*,' usually mentioned with shrug of shoulder and absence of meaning, are *by no means wanting in Jesus' picture of the future.*"

I confess that to me this does not seem to be at all a clear and consistent representation. In emphasising the point, that the blessings of the future kingdom will have an "altogether different, pure, unearthly, spiritual character," and men will have lost "everything inhering in them of flesh and blood," we assume a transformation of the world in which it has acquired a heavenly nature in place of its earthly, sensuous nature. That Jesus pictured God's future kingdom as a state of such a heavenly nature, is precisely my opinion. But I do not understand how He can then have thought also of the existence of "outward, political blessings," of feasts, etc., in the "concrete and literal" sense in this future kingdom, since such blessings by their very idea are non-spiritual, sensuous blessings only having affinity with the sensuous constitution of men. No doubt the Jewish theologians in the age of Jesus, and in their train the Christians also of the first centuries, taught that the blessings to be realised in the Messianic days already exist in heaven in a heavenly form of being (cf., e.g., the Jerusalem above coming down from heaven to earth: Gal. iv. 26; Heb. xi. 22; Rev. iii. 12, xxi. 2). But still the idea here is either that these heavenly blessings take on an earthly form of existence when in the last days they descend from heaven to earth (*we* should say, are transferred from their merely ideal existence into a real existence corresponding to their idea), or that, if they retain their heavenly form of existence, they are merely copies of earthly blessings, bearing the title of the latter in a *figurative* sense. But in regard to Jesus, we have no reason to suppose that He intended a materialising of spiritual, heavenly blessings, or conversely a peculiar, spiritual glorifying of earthly, sensuous blessings in the future

state of blessedness. He did not mean that they who rise from the dead would marry and be given in marriage, only in a glorified, spiritual, non-sensuous, and sinless way; He simply declared, they would not marry or be given in marriage at all, because this kind of association and enjoyment by its very idea is so sensuous, so conditioned by "flesh and blood," that it must cease when heavenly life begins.

But still the Old Testament prophets had prophesied of the outward, earthly happiness of the people of Israel in the last days, when every one should dwell under his own vine and fig-tree in untroubled joy and peace! They had conceived the kingdom of the last days as a state of a political kind, when the people of God would still dwell among the nations of the earth, but no longer oppressed and despised, but ruling over the nations and honoured by them! Were not then the earthly promises given to His people sacred to Jesus? Had He not confidence in His Father that He would fulfil these promises at the right time and in the right way?¹

To such questions our answer is, that if Jesus departed in His conception of the heavenly character of the future kingdom of salvation from the outward, earthly hopes of the prophets, as matter of fact the reason of this cannot have lain in any doubt of God's power to establish such an ideal state of happiness. But the reason lay in this, that to Him such an outward, earthly state of happiness did not appear *ideal and great enough* to be a state of perfect blessedness for men, and that He trusted the power and love of God for something *infinitely greater* than the setting up of such a happy *earthly* state, namely, the bestowing of an eternal *heavenly* life on all true children of God. Certainly Jesus held sacred the divine revelation given to the people of Israel and testified in Old Testament Scripture; but still not in the sense that He simply took over the entire substance of the Old Testament legal requirements intact, handed it on, and sought to give it practical effect. On the contrary, He had the full consciousness, as "the Son of God," of having first and alone fully understood and revealed God's fatherly nature and will (Matt. xi. 27). And in this consciousness He felt Himself justified and bound also to emphasise and abolish the

¹ Baldensperger, *Das Selbstbewusstsein Jesu*, Zweite Auflage, 1892, p. 129.

limits of God's previous revelation, not in order to dissolve it, but to replace the still imperfect by the perfect (Matt. v. 17). Just as He was conscious of the obligation, in harmony with His fuller knowledge of God, to declare unessential large parts of the Old Testament law of worship and ceremony, which in an outward aspect constituted its main substance (Matt. vii. 14-23; John iv. 23 f.), and as He opposed His "But I say to you," in regard to moral requirements, to what had been said to the ancients (Matt. v. 21 ff.), precisely so He might be conscious of the right and the duty to abolish or to alter the Old Testament hopes of blessedness in so far as they did not correspond to the perfect doctrine of God's fatherly will. He was not slavishly subject to the authority of the Old Testament revelation, but He combined with a dutiful, historical recognition of it a consciousness of His right and power to distinguish freely between the essential and the unessential, the abiding and the perishable, the divine and the human in it (cf., e.g., Mark ii. 28, x. 5-9).

Therefore, from the undoubted fact that the Old Testament prophets conceived the blessed state of the last days as an earthly one, with outward gifts and political power and glory, we must

not simply infer that Jesus also as matter of course must have held the same view. But just as little should we conclude, if He departed in this respect from Old Testament prophecy, that He did not hold the Old Testament promises sacred. He held them sacred, acknowledged their divine truth, and felt Himself called to realise them in so far as in them the pious confidence found expression, that God would one day inaugurate a new state of things, in which the good would enjoy full communion with God, and full salvation through Him, whereas everything evil in humanity would be finally judged and condemned. But this did not preclude His declaring these Old Testament promises defective, in so far as, with a still imperfect apprehension of God's gracious will and His power to initiate quite new forms of life (Mark xii. 24), they assumed that the new blessed state of the last days must again be a state of an earthly nature, with earthly blessings and earthly power. He was certain that He introduced the most glorious and perfect fulfilment of these promises, not by realising their defective elements, but by abolishing their defects, and realising them in a way corresponding perfectly to their true idea and the true nature of God.

Exposition of the First Epistle of St. John.

BY PROFESSOR THE REV. RICHARD ROTHE, D.D.

CHAPTER III. 19-24.

"Hereby shall we know that we are of the truth, and shall assure our heart before Him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight. And this is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment. And he that keepeth His commandments abideth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He gave us."

VER. 19. Vers. 19-22 support the exhortation to genuine, active, brotherly love by pointing to the fact that it alone affords rest and peace of soul, confidence towards God, and more especially boldness in prayer and an answer to prayer. *Hereby, i.e.* in loving in deed and in truth, of which the apostle has just spoken (cf. ii. 5; iv. 17). *That we are of the truth, i.e.* that our being is of the truth; or more plainly, that we are really and truly, and not merely in appearance, what we profess to

be both to ourselves and to others, viz. Christians, believers in the Redeemer, children of God redeemed by Him. We have here substantially the same thought as in John xiii. 35.

We shall assure our heart before Him (i.e. before God). What is spoken of here is not our appearing before God in the day of judgment; for ver. 21, which manifestly develops the thought of this verse, compels us to think of our present spiritual appearing before Him. In His presence we shall

even now calm, quiet, persuade (Matt. xxviii. 14; Acts xii. 20; 2 Cor. v. 11) our heart (here in the sense of conscience), when it is disquieted by the thought of God's holiness, which awakens the accusations of conscience, as we realise His spiritual nearness. Even when conscience accuses us most keenly, we shall find peace with God, provided we really actively love the brethren. *Whereinsoever our heart condemn us.* This clause is far from being superfluous, seeing that the object to which this assuring of our heart refers is by no means self-evident. It is the sum total of all possible accusations of our conscience. The accusing is not exactly a condemning (Gal. ii. 11).

Ver. 20. *Because God is greater than our heart, and knoweth all things.* These words state the reason why, in the case assumed, *i.e.* on the assumption of our being possessed by genuine, operative, brotherly love, we shall be able to quiet our heart before God, of whatsoever our conscience may accuse us. There must, therefore, in the statements made regarding God be a distinct reference to genuine, sincere, brotherly love. These statements are two. In the first place, *God is greater than our heart.* The term "greater" receives its specific meaning from the subject, in comparison with which God is represented as being greater, which is here our heart. This "greater" must, therefore, be understood as being predicated of God's heart, or of a quality of God's heart; and, indeed, it must naturally be understood of that quality of the heart of which the whole passage treats, *viz.* compassionating love (vers. 16, 17), which is a function of the heart. John says: if *our* small heart loves and compassionates the brethren in truth, we can confidently believe that God, whose heart is by far greater than ours, cherishes compassionating love towards us, of whatsoever our conscience may accuse us. But if the reality of compassionating love is not certain to us from our own experience, we cannot confidently believe in its reality in God, nor find peace in casting ourselves upon His loving compassion. In the second place, *He knoweth all things*, and therefore also the truth that is in us (ver. 19), the genuine, new, Christian, divine nature that is in us, although it is still so weak and elementary that men cannot discern it, and we ourselves may hardly be able to perceive it within us. John says: if we know from our sincere and active love to the brethren that there must really

be in us, though only as a minimum, the true, divine nature, then, when conscience accuses us, the thought of God's omniscience is a great support to us. For we say to ourselves: this beginning of the true, divine nature, which is well-nigh concealed from ourselves, is well known to God; and therefore, notwithstanding all our trespasses, He will deal with us as being of the truth, and will consequently not reject us.

John points here to the blissful and strengthening comfort, which is to be found by us in energetic brotherly love. He does not mean that by it we should seek to establish any claim upon God's grace and forgiveness, or any desert whatever. But he nevertheless reminds us that in this energetic love of the brethren we have a support, which, considering the knowledge we have of God as Christians, secures us against everything that might come near to despair, even under circumstances when our conscience accuses us most keenly of the greatness of our guilt. To the man who has once learned to know the life of love as something real, the thought of the love of God in Christ is unspeakably blissful. We are sorely tempted to question whether there is a pure love, which is not merely disguised selfishness. To believe in pure, unselfish love is infinitely difficult; and so long as we lack this faith, we also lack faith in divine grace. Only by finding divine love experimentally in ourselves, do we attain to faith in love—we ourselves must really love in deed and not merely in word. It is only when we have thus attained to the faith that there is such a thing as genuine love, that we come to know how much consolation there is in the thought that God in Christ is love.

Until we have attained to genuine love, our faith also lacks reality. Not in our love as such does there lie for us any comfort over against the accusations of conscience; but only in this, that it is a sure token to us of our new filial relation to God through faith. Moreover, we find this consolation in every case, of whatsoever our heart may accuse us. And this is something characteristic of the peace of the Christian with God—it is independent of the measure of the sin of which we must accuse ourselves. Apart from Christ we might be able to appease our conscience in relation to small sins; great sins, however, would remain unforgiven upon our conscience. To the man, however, who has attained to any living

knowledge of his sin, all his sins appear as great ; and he finds no comfort in that natural hope in divine forgiveness. This way of looking at sin and its forgiveness characterises the Christian's confidence in God his Father as free from all self-righteousness. This tranquillity of our heart in spite of the bitterest accusations is grounded upon the assurance that God is greater than our heart, and that, therefore, His love is greater than ours. The greatness of God is on the one hand greatness of power and wisdom ; but with the knowledge of this greatness of God by itself alone we are not helped. We need the knowledge of the greatness of His holiness and grace ; and the knowledge of this, the real greatness of God, we owe to divine revelation alone. Here also there is disclosed to us the uniqueness of God's greatness ; this, viz. that the greatness of His holiness is at the same time the greatness of His grace, and conversely. The perfect interpenetration of grace and truth is the greatest thing that we know of God. Accordingly, we have nothing to fear from the greatness of God. The natural man is interested in representing God as not too great ; for this greatness fills him with fear, and restrains him in the enjoyment of his evil lusts. But the Christian finds in the transcendent greatness of God, and in it alone, the perfect stilling of his heart. The greater God is to him, He is all the more holy and gracious ; and instead of feeling himself limited by the thought of God's greatness, he finds in it an effective means whereby to burst more and more completely the chains of evil propensity, which are the obstruction of his freedom. That God should always be becoming greater to him, and his own heart consequently less, is the main endeavour of the Christian.

He knoweth all things. To the natural man there can hardly be anything more terrible than the thought of the divine omniscience. As natural men we would not willingly allow our neighbour to look into our heart ; and we are all the more terrified at the thought that God, the Holy One, sees into its very depths. But to the Christian this is a great support, when the accusations of his conscience tend to make him afraid. For, in the first place, he need not be afraid of having his heart looked into to its very core. As a Christian he can show his heart's core to any one, for it belongs to God, it is full of love to God and the brethren. In his case it is the outside of his life, the whole series of acts, which pass over into external deeds,

which bear most decidedly the stamp of human weakness ; in it there comes to the light the weakness which is the result of the power of the flesh over the spirit. If he is to be judged according to it, he becomes afraid ; and his relation to the brethren is so trying as it is, because these must look mainly at this outward side. He cannot disclose the bottom of his heart to the brethren, who only half understand him, or misunderstand him altogether. Hence he is so pleased to be manifest unto God ; and he would rather fall into the hands of God than into the hands of men. God understands him perfectly, and judges him truly. To His guidance he gladly and absolutely submits himself, and is unwilling to be led by others or by himself. He himself knows very imperfectly what is really good for him ; but God knows it, and God leads him. In another respect also the Christian finds rest and peace—he knows the eye of God as the eye of holiness and grace. He cannot be afraid of the eye of grace. The deeper grace searches into the inmost ground of his life, he can all the more look for tokens of grace from God ; and inasmuch as the eye of the divine holiness looks down into the depths of his heart, it becomes a consuming fire for everything of impurity that is left in him. Nothing else could consume the hidden impurities of his heart like the glance of God's holiness into this hidden depth. So the Christian rejoices that God knows *all* things ; and this joy is a criterion of our standing as Christians. Only if God is in the fullest sense of the word the searcher of hearts, is real fellowship with Him possible. Every recess of our heart must be penetrated by God.

Vers. 21 f. There is added here another blessing of genuine and active brotherly love, a blessing which necessarily issues from the quieting of our heart before God, set forth in ver. 20. This is boldness in prayer. *If our heart condemn us not*, viz. in the manner described in vers. 19 f.—when it is thus quieted in respect of the accusations which it brings against us. There is, therefore, no contradiction with ver. 20, but rather the closest connexion with vers. 19 f. The boldness thought of is freedom in prayer, unreserved access to God, the fearless opening of our heart and mouth before God with our petitions. *Because we keep His commandments, etc.* This clause assigns the reason for the hearing of the prayers presented to God with boldness. It lies in the harmony of such

suppliants with God as regards their way of thinking and acting (v. 14). Such are the suppliants of whom John speaks here—they love the brethren sincerely and actively. The “commandments” meant here are more especially the commandment of brotherly love.

We do not, however, have this boldness in prayer without the express overcoming of obstacles in ourselves, which stand in the way of our access to God. No one can draw near to God with whatever concerns him without some preparation. Every man’s consciousness testifies to him that it is his own sin that comes between him and God. Only through the express forgiveness of this sin and the express quieting of our conscience over against its accusations on account of sin, is real access to God possible to any of us. Hence the mood in which we find access. It is, on the one hand, a feeling of humiliation and unworthiness; and, on the other, a feeling of great and childlike joy at the greatness of God’s heart, in consequence of which He does not need, because of our actual sins, to deny us access to Himself. It may be that the natural man, because his conscience sleeps, does not feel himself to be rejected by God; but he has not really drawn near to God, but only with his understanding and his lips. Accordingly he does not comprehend how the human heart can feel itself drawn to God. He derides the man who ventures to appear before God only with contrite heart; but he should first of all experience something of the blessedness which there is in contrition. He has no impression of the greatness of God, because he does not know His holiness and grace. For that reason he does not feel the honour of being allowed to draw near to the Supreme. For that reason also he has no notion how truly eternal and blessed life can be obtained from God.

This boldness in prayer has now in its train also the hearing of our prayer. At first it sounds paradoxical to say that boldness in prayer must be followed by the hearing of prayer. But for this we have the unqualified promise of the Saviour Himself; and it is also a matter of direct certainty to the Christian in the very moment of genuine boldness in prayer. He has a vague consciousness that the petition is produced in his heart by God Himself, and that it is as sure to be heard as God must say yea and amen to His own word. As to the inner connexion of the matter, John says, in

each case we receive what we ask, for we keep His commandments. All the petitions proceed out of love to the brethren. It is precisely in this that we manifest our filial relation to God; and if we are thus one with Him, our petitions must correspond to the divine will—we will what God wills. The apostle is therefore speaking especially of the petitions which are petitions of genuine love, which proceed from brotherly love, and in which our own interest is inseparably connected with that of our brethren. In such petitions we have the fullest boldness.

Ver. 23. John seems here to desire to anticipate a misunderstanding which might be occasioned by ver. 22. He means to say: although I have just spoken thus of the demand of brotherly love as the commandment of God, this must not be misunderstood, as if I would thereby cast into the shade the demand of faith in the Redeemer. This is rather distinctly implied in the divine commandment of which I speak; it is even the most important element in it, the element out of which the demand of love of the brethren necessarily flows (ver. 16). This faith in Jesus forms the basis of our love of the brethren.—The love of the brethren spoken of here is that which the Redeemer has commanded us (John xiii. 34 f). This kind of brotherly love, which is the same as that with which He has loved us, presupposes faith in Him as the Son of God. It is only when we have this faith in Him that we can duly appreciate His love and understand His demand. We see John concerned here, as elsewhere, lest there should arise a contradiction between the two demands which he makes as the fundamental demands of true Christianity, viz. the demands of faith in the Redeemer and of active love to the brethren. These are, no doubt, the two opposite tendencies of Christianity; but the true unity and vitality of the Christian life depend precisely upon its constantly branching out in these two directions. And in point of fact neither of the two can be neglected without the Christian life suffering most grievously. He to whom this diversity of tendencies seems a contradiction, understands neither of the two; his life does not yet flow from the peculiarly Christian spring in which both tendencies equally arise and into which they return. Such a love of the brethren as Christ demands is wholly impossible without sincere and perfect faith in Him. If it were not so, such a

demand would be a fanatical exaggeration, and impossible to fulfil. If, however, we have recognised such a love of the brethren in Christ, we must endeavour after it in all its greatness and purity.

Ver. 24. John now mentions another blessing which genuine love of the brethren procures, viz. that of abiding fellowship with the Redeemer. The thought is intimately connected with ver. 23. The expression, "keepeth His commandments," seems to have led him to think specially of fellowship with Christ, probably because it reminded him of a definite saying of the Saviour, in which He represents fellowship with Himself and the assured, distinct consciousness of this fellowship as the fruit of the keeping of His commandments (John xiv. 20-24). Of all motives to love of the brethren, this is to the Christian the most significant. He has the experimental certainty that for his sanctification and blessedness there is nothing greater and more effective than fellowship with Christ. If Christ fills his soul, and if his whole heart is occupied with the intuition of Christ and with joy in Christ, he must walk in accordance with God's will. In that case every germ of the new, holy life in him is developed; and he knows no greater bliss than that of his mind being identified with the mind of Christ. He who has as yet no experience of this fellowship with Christ, which is wholly of an ethical nature, should not speak of knowing Christian brotherly love.

He abideth in Him, viz. in Christ, in Him who has given us the commandment (ver. 23). Abiding fellowship with God is spoken of in iv. 12; if God were meant here, iv. 12 would be a mere repetition of the thought of this verse.

And hereby we know. This abiding of the Redeemer in us is no mere imaginary abiding, nor is the notion of it a fanatical delusion. We know how to distinguish this fellowship from a

phantastically imagined one; for we have a sure token whereby we experimentally discern its reality, viz. the possession of the Spirit which He has given us (Rom. viii. 16). By means of this Spirit He is in us,—by means of His Spirit in our spirit. Our spirit, however, is the product of our ethically normal behaviour, of our keeping His commandments. There is really a new life in us, and that too of a spiritual kind, which we can trace back only to Him. This is an experience which John presumes every Christian has, the experience, viz. that there dwells in him another life than the natural one, and that it is essentially through Christ. The point in question here is whether the Christian can have an assurance of standing in fellowship with Christ. The natural man will not allow to the Christian this assurance, because he does not know the two specifically different conditions in which a man may be. He knows Christianity only so far as it is a certain sum of intellectual convictions and feelings that these give rise to; and that being the case, it is of course impossible to arrive at a fellowship between the believing man and the Christ, who is the main object of these convictions. He, however, who has really been born again, has entered into a new world, in which the barriers which kept spirits apart from one another, have been cast down. To him fellowship with Christ is nothing strange. In the new religious-ethical life in this new world he has the direct assurance of standing in real fellowship with Him to whom he owes this new life. This is no doubt a very dangerous article. To a certain extent we may delude ourselves with the fancy that we have received such a new spirit, and that we stand in fellowship with Jesus; and no one is able to decide with perfect certainty regarding others, whether their fellowship with Him is purely imaginary or real. But each individual can attain to clearness as regards himself, if his heart is sincere.

The Great Day of Atonement.

From the "Christian Commonwealth" of September 21.

YESTERDAY was the Great Day of Atonement, and impressively solemn were the various services of the day; not less in the *Chebras*, or smaller places of Jewish worship, than in the great cathedral-synagogue in Aldgate. On this occasion a large

proportion of the worshippers wear their grave-clothes—the very shrouds in which they are eventually to be buried. These, and many others less morbidly inclined, but sharing the same heritage of superstition, avoid the wearing of *leather* shoes,

or, they say, leather shoes might remind God of the idolatry of their forefathers, who worshipped the golden calf in the wilderness. Therefore many on this occasion wear list or cloth slippers, but the more scrupulous have nothing on their feet but their socks or stockings. The weirdness of such a scene is very impressive, and does not quickly fade from the memory. Another striking feature of these services is the number of lights burning in addition to the proper illumination of the synagogue. The extra lights are "obituary candles," or *soul-lights*. They are burnt in memory of departed friends, for, as the Kabbalist says, the candle betokens the soul of man. This custom has its Bible text, Isa. xxiv. 15, "Glorify ye the Lord in the fires." The reason is a poor one, even if the translation were reliable. If these candles keep alight throughout the service, well and good; but if they go out, it is regarded as an unlucky sign. There are said to be many reasons for this custom.

Like other sacred days of the Calendar, the Day of Atonement commences on what we should call the previous evening. The first service of "the Day," then, is the evening service—the *Kol Nidri* service is its opening function. This it would be well to quote, as it is often misreported, to the disparagement of Judaism. The Chazan, with a solemn voice, repeats the following formula three times:—"All vows, obligations, oaths, or anathemas which we may have vowed, sworn, devoted, or bound ourselves to from the Day of Atonement, until the next Day of Atonement, we repent beforehand of them all, they shall all be deemed absolved, forgiven, annulled, void, and made of no effect; they shall not be reckoned vows, the obligations shall not be obligatory, nor the oaths considered as oaths."

The sanctions of this *Kol Nidri* Absolution have often been misrepresented. It is a fact, however, that all the expressions refer to vows made for sacred purposes, such purposes as are mentioned in detail at the end of the Book of Leviticus and in the 30th chapter of Numbers. This absolution was framed to provide against the consequence of such vows which a man might rashly make, and which he would be likely to neglect, or find it impossible to keep. It is not intended to absolve the Jew from any oath pending between him and his fellow-man, be he Jew or Gentile, still less does it pretend to absolve him from any judicial oath

or social obligation. A disclaimer to this effect is inserted in the Ritual of the Synagogue.

The statement in Heb. ix. 22, that "without the shedding of blood there is no remission," may be taken as a fair translation of a passage in the Talmud; which was really a proverbial saying of the rabbis of olden time, and probably was well known to the writer of the Epistle to the Hebrews. It is not generally known that a form of sacrifice actually lingers still among the authorised customs of modern Judaism. Such is the case, however, and a quaint, peculiar form it is. It takes place in the homes, not in the synagogues, of the Jews, for it is essentially a private ceremony, and in the performance thereof the head of the family keeps up the old-time traditions of a domestic priesthood—traditions which belong to the earlier days of the human race. This rite is called *Kapparah*, or the Atonement. The time for its celebration is on *Erev Yom ha-Kippurim*, "the Vigil of the Day of Atonement"; the victims are fowls—male birds are offered for men, and hens for women. White poultry is preferred to coloured or speckled, because of the Bible text which says: "Though your sins be as scarlet, they shall become as white as snow."

The strictly orthodox and old-fashioned Jew recites a Kabbalistic prayer before the ceremony proper, but this is very generally omitted. The Liturgy is a cento, a few biblical passages—verses from the Psalms for the most part, the last verse is from the Book of Job, the twenty-third of chapter xxxiii.: "If there be an angel to plead for him, one of a thousand to advocate his righteousness, then God is gracious unto him, saying, Rescue him from going down to the pit. I have discovered a ransom for him." At this stage of the proceedings the bird is swung three times round the head of the man, who, while he does this, repeats the formula: "This is my substitute, my commutation, and my atonement; this fowl goes to death that I may be gathered into a long life and a happy one, and [finally] enter into peace." Then the *arba mithoth Beth-Din*, the four deaths decreed by the judicial courts, are *theatrically* inflicted on the victim—strangling, stoning, beheading, and burning. By way of representing the death by strangling, the bird is half-throttled; it is then thrown to the ground—this does duty for the stoning; the throat of the bird is then cut, and this serves for the *beheading*, and the *burning* is satisfied by cooking the bird for the evening meal. Time was when

the "sacrificial" fowls were given to the poor, but this caused much objection and grumbling. The more superstitious among them fancied that with the fowls they took over the sins of the givers. Now the gift of the fowls is commuted by a money payment; a small percentage of the intrinsic value serves to compound for these gifts.

The Jew who is too poor to afford even one fowl—and there are many such—may offer instead almost anything that comes handy. To authorise this statement, a quotation from the *Leket Tzevi*, p. 108, will serve. If the indigent Jew "has no fowls he may take any other living thing which is not proper for an offering; if he cannot procure a living thing he may take any kind of fruit with seed

in, or any kind of plant," and he is allowed to perform the ceremony with even a piece of money which is then given in alms. It would be hard to conjure up the genius of sacrifice in any of these phantoms, and equally difficult is it to imagine what must be the state of a mind which could resort to such expedients. *Ein Kapparah ella b'dom*, "There is no atonement except by [the shedding of] blood," says the Talmud, and to this rather than to this perverse heritage of heathenish wisdom, the Jew would do well to look. No less an authority than Shelomoh ben Addereth declared that the Kapparah was a non-Jewish and heretical custom; it evidently is an exotic growth transplanted from some Pagan faith.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.¹

The parts of Scripture selected for the session 1893-94 are the Epistle to the Romans and Isaiah xl.-lxvi. And the Commentaries recommended for use are—

I. On the Epistle to the Romans—(1) Godet's (T. & T. Clark, 2 vols., 21s.) for the student of the Greek; and (2) Moule's (Cambridge Press, 3s. 6d.) or Brown's (T. & T. Clark, 2s.) for the junior student. It may be well to state that Godet is by far the most satisfactory and fruitful work we have on this Epistle, and that he may be used with very little discomfort by those who cannot read Greek. The publishers of the work (T. & T.

Clark, 38 George Street, Edinburgh) will send a copy of it for 12s., postage paid, to any *Member of the Expository Times Guild* who directly applies to them for it.

II. On Isaiah—Orelli (10s. 6d.) or Delitzsch (the fourth edition, 2 vols., 21s.) may be recommended most confidently. And the same publishers will send a copy of Orelli for 6s., and of Delitzsch for 12s., to any member of the Guild.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the study as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

The members of the Guild include many of the Bishops of the Church of England and Professors in the Theological Colleges of all the Churches, besides a number of ladies and laymen.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

¹ Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

MEMBERS' NAMES NEWLY RECEIVED.

Rev. John Telfer, M.A., Glasgow.
 Rev. Buchanan Blake, B.D., Clydebank.
 Rev. J. Brignall Walton, LL.B., Wem.
 Rev. Henry J. Blasdale, Bromsgrove.
 Rev. G. C. B. Madden, Huddersfield.
 Rev. Frank Wilkinson, Bideford.
 Mr. C. W. Allan, Headingley, Leeds.
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 Mr. Fred Willey Turner, Pudsey, Leeds.

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all sin."—1 John i. 7 (R.V.).

EXPOSITION.

"If we walk in the light, as He is in the light."—*The one absolute light is opposed to the darkness. To choose the light as the sphere of life is to live and move as in the revealed presence of God.*—WESTCOTT.

We *walk*; God *is*. We move through space and time; He is in eternity. We progress from grace to grace; He is absolute perfection.—PLUMMER.

I conceive this to mean *likeness* but not *degree*. We are as truly in the light though we cannot be there in the same measure. I cannot dwell in the sun, it is too bright a place for my residence, but I can *walk* in the light of the sun. That

famous old commentator, John Trapp, says: "We may be in the light as God is in the light for *quality*, but not for *equality*."—SPURGEON.

"We have fellowship one with another."—Walking in the light brings two main results in regard to our relation to men and to God. We realise fellowship one with another, and in the vision of God's holiness we become conscious of our own sin. That fellowship is the pledge of a divine fellowship: that consciousness calls out the application of the virtue of Christ's life given for us and to us.—WESTCOTT.

Augustine, Calvin, and others, desiring to make this verse parallel to verse 6, have interpreted it of fellowship *between God and man*. But such barren repetitions are not in St. John's manner. He repeats in order to progress; while seeming to go back and repeat, he really progresses and gives us something fresh. Moreover, he would scarcely have expressed the relation between God and man

by a phrase which seems to imply *equality* between those united in fellowship. Contrast "I ascend to my Father and your Father, and my God and your God" (John xx. 17). He would rather have said, "We have fellowship with Him, and He with us."
—PLUMMER.

If we walk in the atmosphere of beauty, purity, and truth, which encircles God as well as ourselves, we are introduced into that holy fellowship or communion known as the "Communion of Saints," which is described in Eph. iv. 15, and Col. ii. 19, and which consists in the continual interchange (for this is the sense of the word in classical Greek) of all the gifts and blessings God has vouchsafed to us.—LIAS.

"*And the blood of Jesus His Son cleanseth us from all sin.*"—The case taken is that of those who are in Christ's body. The question is not of "justification," but of "sanctification." "Walking in the light" is presupposed, as the condition for this application of the virtue of Christ's life and death.—WESTCOTT.

To the same meaning we are led by the words themselves; the cleansing from actual committed sins through forgiveness would have been expressed by "cleanseth from all our sins," or something of the same kind.—HAUPT.

St. John, in accord with the other apostles, sets forth the death and blood of Christ in two different aspects: (1) as the one sin-offering for the world, in which sense we are justified by the application of the blood of Christ by faith, His satisfaction being imputed to us; (2) as a victory over sin itself, His blood being the purifying medium, whereby we gradually, being already justified, become pure and clean from all sin. It is of the latter that he is here treating.—ALFORD.

The reference is not to the *substance* of the blood, but to the *life offered for atonement*. The "blood" is the designation of the accomplished and offered sacrifice. The *life* of the animal offered in sacrifice appears in the blood separated from the flesh.—CREMER.

"*Jesus His Son.*"—The union of the two natures in the one Person is sharply brought out by the contrast "Jesus (not *Jesus Christ*) His Son." The human name brings out the possibility of the communication of Christ's blood; and the divine name brings out its all-sufficing efficacy.—WESTCOTT.

"*Cleanseth.*"—Note the present tense of what goes on continually, that constant cleansing which

even the holiest Christians need. Note also the "all": there is no limit to its cleansing power; even grievous sinners can be restored to the likeness of God, in whom is no darkness at all.—PLUMMER.

Compare John xiii. 10: "He that has been *bathed* needed not save to *wash* his feet, but is clean every whit."—FAUSSET.

"*From all sin*"—so that we are made like to God, in whom is no darkness (ver. 5).—WESTCOTT.

The thought here is of "sin," and not of sins; of the spring, the principle, and not of the separate manifestations. The singular and plural are used in significant connexion in John viii. 21 ("Ye shall die in your sin"), 24 ("Ye shall die in your sins").—WESTCOTT.

CRITICAL NOTES.

"*Jesus His Son.*"—On the names of Christ used in the Epistles of St. John, see Westcott on the Epistles, p. 129—a valuable Note.

ἀπὸ πάσης ἁμαρτίας, "from all sin," sin in all its many forms. For the use of πᾶς with abstract nouns, see James i. 2; 2 Cor. xii. 12; Eph. i. 8; 2 Pet. i. 5. Contrast 1 Pet. v. 7; John v. 22, xvi. 13.—WESTCOTT.

An evidence of the early date of the Epistle is found in the various readings to this verse. The craving to make it the exact antithesis of the preceding verse has generated the reading "we have fellowship with *Him*," instead of "with *one another*," which is as old as the second century; for Tertullian (*De Pud.* xix.) quotes it, and Clement of Alexandria also seems to have known it.—PLUMMER.

METHODS OF TREATMENT.

I.

THE CHRISTIAN'S WALK IN LIGHT AND LOVE.

By the Rev. W. Archer Butler, D.D.

How is it that these twin blessings of light and love are so wondrously interwoven that where one is present the other cannot be absent? We must consider the origin of each.

The fellowship of which the apostle speaks is a Christian fellowship; its fountain is therefore divine, as he hastens to add—"Our fellowship is with the Father." In like manner the light he

speaks of is divine in its origin. We are to walk in the light, *as* He is in the light.

Having traced both to this divine source, we next ask, What are their mutual relations there? We are taught to think of God as a Unity in Substance and a Trinity in manifestation; the eternal source parting into three streams, and styled Father, Son, and Spirit in their relation to us. Now, "our fellowship is with the Father and with the Son," to which St. Paul expressly, and all divine writers implicitly, add "the fellowship of the Holy Ghost." So also that divine light, which in Scripture is emblematic of the attributes of God, is resolvable into three cardinal excellences—*holiness, happiness, and knowledge*. And each of these is appropriate to each of the Persons in the Trinity. The Father (the Author of all law) is righteousness; the Son (whose "joy was set before Him") is the God of all happiness; and the Spirit (who "searcheth the deep things of God") is the God of truth.

Our communion with each is accordingly in respect of that attribute which peculiarly belongs to Him. The Father is the light of holiness, and He who walks in that light accepts the righteousness of God by *submission* to His will. The Son is the light of peace, and we commune with Him as dwellers in that light by *trust*, by gratitude, by joy, by fellowship in His sufferings. In the Spirit we worship the light of eternal truth, and we commune with Him in this light when with a sanctified reason we apply our whole *mind* to receive and understand His revealings.

But what is all this but *love*. For "love is the fulfilling of the law." The whole communion with Father, Son, and Holy Spirit, as well as the mutual communion of the brethren in Christ, is comprehended in that single word. The Christian's walk in light is a walk in love, and his walk in love is a walk in light. The two blend together, uniting in their origin, commingling in their progress.

II.

THE ALL-SUFFICIENCY OF THE BLOOD OF CHRIST.

By the Rev. Henry Wright, M.A.

The religions of the nations of the world are everywhere based upon the belief in the efficacy of sacrifices as an expiation for sin. Whence did this common brotherhood of faith spring? From the

direct revelation of the Creator to the sins of Adam, "Without shedding of blood there is no remission of sins." Let us follow this revelation, step by step, as it is preserved in the one unerring source of truth, the Bible.

1. The first ray of light issues from the promise that the seed of the woman should become the head of the serpent.

2. A further manifestation is seen in the offerings of Cain and Abel. Abel's offering was accepted by God because it was typical of the consciousness of sin and of his "faith" in the atoning blood of the promised seed.

3. Brighter is the light thrown upon this central truth by the sacrifices of Noah and Abraham, especially by the offering of Isaac. The words of faithful Abraham, "God will provide Himself a lamb," are at once a prophecy and a strong encouragement to every penitent sinner.

4. The institution of the Passover, when the sprinkling of the blood upon the lintel and the two side-posts was a token of safety, is eminently typical of the shedding of Jesus' blood, "our Passover sacrificed for us."

5. The necessity of the shedding of blood in the expiation of sin is shown by the sacrifices ordained under the Mosaic dispensation, and especially by the sacrifices on the Day of Atonement.

6. From the Old Testament pass to the New, and witness the actual sacrifice of that "Lamb of God which taketh away the sin of the world." Follow the whole course of His ministry, in which He daily offered Himself as an atonement for sin. But especially think of Gethsemane's agony and Calvary's cross. And listen, finally, to the new and triumphant song in heaven: "Thou art worthy to take the book . . . for Thou was slain and hast redeemed us to God by *Thy blood*."

III.

THE CLEANSING BLOOD.

By the Right Rev. J. C. Ryle, D.D., Bishop of Liverpool.

1. What is this blood?

It is the blood which the Lord Jesus shed upon the cross in the day when He died. It is innocent blood. It is blood which has been covenanted to be shed before the foundation of the world. It is the blood which had been typified in every animal slain. It is the blood of reconciliation between

man and God. Its efficacy will remain to all eternity.

2. What is it that this blood can do?

It cleanseth us from all sin—that is its efficacy and peculiar power. The finest webs of the loom looked at through a microscope present the appearance of an old fishing-net. So our best works are in the sight of God full of flaws. How shall we have peace with a holy God? Not by baptismal water, not by repentance alone, not by ministerial absolution, not by wealth. One thing alone can do it—the blood of Jesus Christ. The blood cleanses us day after day. The fountain is constantly open. It cleanses from *all* sin, quantity, quality, kinds—youth, age; knowledge, ignorance.

3. How are we to get the benefit of it?

There is but one thing that gives a man an interest in Christ's blood, and that is faith. Faith receives what Christ presents day after day, and year after year. I find no Fatherhood in God to men except in and through Jesus Christ. I find no brotherhood, unless we are joined to Him in faith. And I find no faith that is real, except such as proves its existence in a man's life.

NOTES AND ILLUSTRATIONS.

THERE are some texts which may be called "saving texts." They are like lighthouses in stormy seas, which have guided innumerable vessels past the danger. No human industry could ever collect, and no human pen could ever chronicle, the instances in which such a text as 1 John i. 7 has proved the power of God unto salvation. One can only fancy what an interesting thing it would be, if, when the whole family is gathered in heaven, all who found their first blessing in such a text were to be brought together, and with what wonder, yet profound humility, the beloved disciple by whose pen it was written would gaze on the goodly company brought to God and to glory through the instrumentality of that one verse.—W. G. BLAICKIE.

THERE is a touching and true story told by one of our missionaries in India. In the track of a caravan the missionary found a poor man who had been cast off by his friends, and left to die by the roadside like any dog. There the poor man lay in the agony of death. The missionary came up, and spoke to him in his own language about his soul, asking him concerning his hope for heaven, and whereon that hope was built; and, to the joy of the missionary, the poor outcast and dying man replied, that he had no hope in anything but in the blood of Christ. "Where," inquired the missionary, "did you learn this truth?" And the poor man had just strength enough to hand to the mis-

sionary a single leaf of a New Testament which he had kept firmly in his grasp, and which contained this verse from the first chapter of John's first Epistle: "The blood of Jesus Christ His Son cleanseth us from all sin."—J. C. RYLE.

THIS verse, casually falling before the notice of Captain Hedley Vicars one day, was the beginning of that great work of grace in his heart which afterwards became so conspicuous in his life.—J. C. RYLE.

WHEN the great German professor, Bengel, by whom the cause of religion has been much more helped than by some German professors, was lying on his deathbed, he asked for some one to pray with him, for even our mighty commentators and divines are but common flesh and blood, and they need comfort at such seasons just like other men. They sent to the college of which Bengel had been professor for a minister, but there was only one young student; and when the young man approached the bed, the sick man said, "Tell me something for my comfort." But the young man sighed, and said he felt unable to say anything to one so much better fitted to teach him. "But, surely," said Bengel, "you can tell me of some text upon which I may repose." Said the student: "I remember there is a text in the First Epistle of St. John—"the blood of Jesus Christ His Son cleanseth us from all sin." As soon as the words were spoken, Bengel exclaimed: "That is enough; I ask no more. These are the truths we find comforting and consoling when we come to die."—J. C. RYLE.

WE could mention six or eight cases that occur to us at this moment, in which that one verse (1 John i. 7) has been blessed to bring in amazing light to sin-burdened souls. John Wesley was once stopped on the road by a highwayman. He quietly gave up all his money, and as the man was going away, he said to him, "Let me speak one word to you. The time may come when you will be sorry for the life you are leading. Remember this, 'the blood of Jesus Christ cleanseth us from all sin.'" Many years after, Wesley was leaving a church where he had been preaching, when a man approached and asked if he remembered being stopped on the highway. "I was that robber," he said. "The verse you quoted clung to me, and changed my life."—A. A. BONAR.

Fellowship in Light.

THE communion of Christians with one another is a consequence of their walking in the light. In that "thick darkness" which prevailed "in all the land of Egypt three days, they saw not one another, neither rose any from his place for three days" (Ex. xi. 22, 23). There was an absolute cessation of fellowship. In a similar spirit Cicero declares that real friendship is impossible without virtue.—A. PLUMMER.

In the light he walks whose action and deportment runs in the sphere of those deeds, impulses, and relations which in their objective scope and quality correspond to the nature of

light—that is, to the nature of love, life, and truthfulness.—
J. H. A. EBRARD.

I ONCE thought that religion meant withdrawal from the haunts of men. I thought that it signified separation, isolation, asceticism, penance, joylessness: I thought that the light manifested itself by darkness. I said: "If we walk in the light, we ought to have no fellowship." God says, on the contrary, that life never becomes social until His light has come.—G. MATHESON.

OF old it was written respecting the scene at Sinai, "The people stood afar off, and Moses drew near unto the thick darkness where God was" (Ex. xx. 21). But now it is all light! For it is indeed a marvellous community of light that is here indicated as subsisting between God and us; between the Holy One and His redeemed and regenerate people.—R. S. CANDLISH.

The Blood of Jesus.

THE interpretation of the passages in the New Testament which refer to the blessings obtained by the "blood" of Christ must rest finally upon the interpretation given to the use of blood in the sacrificial system of the Old Testament. Our own natural associations with blood tend, if not to mislead, at least to obscure the ideas which it suggested to a Jew.

In the Pentateuch the blood is the seat of life in such a sense that it can be spoken of directly as the life itself (Gen. ix. 4; Deut. xii. 23). More exactly the life is said to be "in the blood" (Lev. xvii. 11). Hence it was forbidden to eat flesh with the blood (Gen. ix. 4; Lev. vii. 26, etc.); a man might not use another's life for the support of his physical life.

For it must be observed that by the outpouring of the blood the life which was in it was not destroyed, though it was separated from the organism which it had before quickened (Gen. iv. 10; cf. Heb. xii. 24; Rev. vi. 10). Hence its use in sacrifice: when it is sprinkled upon the altar it makes atonement in virtue of the "life" which is in it.

Thus two distinct ideas were included in the sacrifice of a victim, the death of the victim by the shedding of its blood, and the liberation, so to speak, of the principle of life by which it had been animated, so that this life became available for another end. The ritual of sacrifice took account of both these moments in the symbolic act. The slaughtering of the victim, which was properly the work of the offerer, was sharply separated from the sprinkling of the blood, which was exclusively the work of the priest. The death was inflicted by him who in his representative acknowledged the due punishment of his sin; the bringing near to God of the life so rendered up was the office of the appointed mediators between God and men. Death and life were both exhibited—death as the consequence of sin, and life made by the divine appointment a source of life.

It is in accordance with this teaching that the blood of Christ represents Christ's life (1) as rendered in free self-sacrifice to God for men, and (2) as brought into perfect

fellowship with God, having been set free by death. The blood of Christ is, as shed, the life of Christ given for men, and, as offered, the life of Christ was given to men, the life which is the spring of their life (John xii. 24).

Throughout St. John's writings now one part of the whole conception and now another predominates, the former in Rev. i. 5, v. 9; the latter in Rev. vii. 14, xii. 11; and 1 John i. 7, the passage before us. In 1 John i. 9 both are indicated clearly: "God is faithful and righteous to forgive us our sins" (the virtue of Christ's death); "and to cleanse us from all unrighteousness" (the virtue of Christ's life).—B. F. WESTCOTT.

IT is undoubtedly biblical doctrine that Christ in His death has borne the penalty of our sin, and therefore released us from its punishment. But the power of the blood of Christ is not limited to this. The fundamental passage as to the question is the sixth chapter of St. John's Gospel. There the drinking of the blood of Christ is presented as the means of procuring eternal life. By the death of the corn of wheat its life is released and passes over as a power to others. So the "cleansing from all sin" is possible only in consequence of the blood of Christ entering into our life as a new principle of life. There is absolutely no Christian sanctification imaginable which does not take place through the blood—that is, through the Redeemer's power of life working its effects and ruling within us.—E. HAUPT.

From all Sin.

NONE but a divinely-inspired man would venture upon such an expression as this. We are the more struck with it when we remember that the statement was written to last, and to apply, through successive generations, as long as the world shall continue.—J. DALTON.

THE blood of Christ is the sole remover of sin. For if it be all taken away by this, none remains to be taken away by anything else. Passage after passage of Scripture declares the same truth unequivocally.—J. DALTON.

I AM convinced that if there is one word of which a definition will tell us nothing, unless we have learned the signification of it in some other method, that word is "sin." And I am equally convinced that it is by that method, and not by a theological theory, that we must learn how the blood of Jesus Christ cleanseth away sin.—F. D. MAURICE.

SINCE the words of the text do not refer to past sins, they warrant no inference that forgiveness is the result of holiness. Nor do they express (what in itself is true) that holiness is the evidence of forgiveness. But they tell us what to do tonight with to-day's sin—where to wash away to-day's defilements. We need a purgatory: that purgatory is not future; it is no purgatory of fire; it is in the blood of the antitype of the lamb slain in the morning and the lamb slain in the evening.—R. MILLER.

"SINS against a holy God ;
Sins against His righteous laws ;
Sins against His love, His blood ;
Sins against His name and cause ;
Sins immense as is the sea—
From them all He cleanseth me."

The blood of Jesus Christ is as blessed and divine a payment for the transgressions of blaspheming Peter, as for the shortcomings of loving John.—C. H. SPURGEON.

Sermons for Reference.

Arnot, Anchor of the Soul, 244.
Bickersteth, Condensed Notes, 639.
Butler (Archer), i. 326.
Hodge, Princeton Sermons, 42.
Lindesie, Gospel of Grace, 42.
Matheson, Moments on the Mount, 137.

Moule, Cleansing Blood, 1.
Pearse, Some Aspects of the Blessed Life, 58.
Spurgeon, Evening by Evening, 206, 246.
Stewart, Outlines of Discourses, 45.
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Vaux, Sermon Notes, iii. 10.
British Weekly Pulpit, ii.
Christian Age, xxvii. 196.
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lviii. 184 ; lxxvii. 8.
Clerical Library: Outlines for Children, 282.
Expositor, 3rd series, viii. 340.
Expository Times, i. 137.
Homiletic Review, xx. 46.
Homilist, xxii. xlii.-xliv.
Pulpit, lxix. 451.
Sermons for Boys and Girls, 178.
Sunday Magazine for 1875, 242, 336.

At the Literary Table.

THE BOOKS OF THE MONTH.

THE BIBLE BY MODERN LIGHT. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. xv, 487. 6s.) Dr. Cunningham Geikie has revised his *Hours with the Bible*, and issued it under this new title. At least he has now issued the first volume, which covers the period from the Creation to the Patriarchs, and the remaining five will follow. Dr. Geikie has evidently revised his book thoroughly, quite after the manner of the erudite Germans, so that it is not really the same book, and you have no right to complain that the name is new. And since its subject is the Bible and the Monuments, it is absolutely necessary to revise it from time to time. Ten years make a book on this subject quite ancient,—so swiftly-rushing is the tide of Eastern discovery,—and it is ten years since Dr. Geikie issued the first volume of his *Hours with the Bible*. Dr. Geikie has revised it thoroughly, adding much, and silently dropping still more, so that the volume is slightly thinner than before. The silent dropping is more valuable than the adding. We should have been glad had it been carried out more mercilessly still. For we think the one serious blot on the earlier book was the repetition of so much of the Bible narrative, a blot that is lessened now and almost cleared away.

THE REVELATION AND THE RECORD. BY THE REV. JAMES MACGREGOR, D.D. (*T. & T. Clark*. 8vo, pp. 265. 7s. 6d.) Dr. Macgregor has undertaken three independent works in the science of Apologetic. The first appeared recently, and was favourably noticed here and elsewhere. The second is before us. And the third, of which the title will be, *Studies in the History of Christian Apologetics*, is on the way.

Dr. Macgregor is an exceptionally able theologian; and his strength has been given to this department of theology for some time. Every page of this volume bears the mark of competent knowledge and accurate thought. Taken together, the three volumes will unquestionably serve their end, and be to us an apology for the Christian religion that touches almost every assailed or assailable point, and is yet strong and convincing.

But there is one weakness. The author's style is extremely unpleasant and tantalising. No doubt you could not have the books without their style; for here if ever before, "the style is the man." But that does not lessen its irritation or weaken the earnestness of our wish that in order to be wiser he had striven to be less witty.

The subjects dealt with in this volume are at once the greatest and most pressing of our time.

They are these: (1) The Supernatural; (2) The Internal Evidence; (3) The Inspiration of Scripture; (4) The Canon of Scripture. The writer's attitude is distinctly conservative throughout; but he has the ability to make even that which we now consider the extreme of conservatism seem not only the most reasonable, but the only possible position.

THE TRUE CHURCH OF CHRIST. By J. W. BRODIE-INNES. (*Theosophical Publishing Society*. 8vo, pp. 130.) A book is known by the company it keeps. On the advertisement page of Mr. Brodie-Innes's book, we find *Nightmare Tales*, by H. P. Blavatsky; *Re-incarnation*, by Annie Besant; and other books like these. So we form our conclusion upon Mr. Brodie-Innes's book therefrom, and that speedily. And then the very first page of the book proves our conclusion utterly at fault.

For in truth the book is as orthodox in execution as it is original in conception. Mr. Brodie-Innes being acquainted with theosophy and not in the least fascinated by it, but believing that there were some honest truth-seekers even among theosophists, resolved to write in *Lucifer*, the theosophical organ, an account of what is most surely believed (in the High Church) on the doctrine of the Church of Christ. For he held that theosophists did not know that which they loathed and nicknamed "Churchianity"; and he resolved to make an effort to tell them what Churchianity is. It is Christianity in Mr. Brodie-Innes's belief; and he strives with much ability and good feeling to prove it so.

But he undertook not only to enlighten theosophists, but to use their own language in enlightening them. Hence the book into which he has gathered these *Lucifer* articles is freely besprinkled with Karmas, and Atmas, and Æons, and Occults—and yet it is quite intelligible to the utterly untheosophical reader. For Mr. Brodie-Innes has explained these words in a useful Glossary; and he has also written a most instructive Appendix on the Seven Principles of this Eastern cult.

Take the book then, all in all, and it is doubly instructive. It is a Christian scholar's exposition of the meaning of the Church of Christ; and it is a theosophical scholar's exposition of the principles and absurdities of theosophy.

THE PESHITTO NEW TESTAMENT. Translated by JAMES MURDOCK. Sixth Edition, with Introduction and Appendixes by H. L. HASTINGS and ISAAC H. HALL. (Boston, *Hastings*; London, *Marshall*. 8vo, pp. 525. \$2.50.) In a former number of THE EXPOSITORY TIMES, information was asked about books for the study of Syriac. This new edition of Murdock's translation of the Peshitto will be found useful by those who require the help of a translation in reading the Syriac text, while it contains in the Introduction and Appendixes much that is of great value for the critical study of the New Testament. Murdock's translation differs in many respects from Etheridge's; it is less literal, but more elegant, and in better English. Dr. Hall has supplemented and amended Murdock's prefatory matter, to bring the information up to date. A page is added on the recently-discovered *Curetonian* palimpsest. It is pointed out on p. 491 that the Apocalypse, with 2 Peter, 2 and 3 John, and Jude, formed no part of the Peshitto; yet these books are introduced into the translation without a word of warning to the reader. In like manner the *pericope de adultera* follows John vii. A footnote says it is wanting in *many early editions*—it should be *all early MSS.*

ESSAYS ON THE WORK ENTITLED SUPERNATURAL RELIGION. By J. B. LIGHTFOOT, D.D., D.C.L., LL.D. (*Macmillan & Co.* Second Edition, 8vo, pp. 324. 10s. 6d.) The issue in book form of a series of articles which obtained so wide a circulation as those which Bishop Lightfoot contributed to *The Contemporary Review* on "Supernatural Religion" must have seemed to the publishers a precarious undertaking. But the demand for a second edition now proves that the step was well advised. No criticism of the work is called for at this date. But we should like to seize the opportunity of saying that its value is probably greater and certainly more enduring as an example of method than as an actual contribution to its subject. That is not to belittle its actual contribution; it is to exalt its value as a discipline. The restraint is to be imitated that makes no use of the *odium theologicum*; that takes no advantage of an opponent's misadventures; and never once hints at a personality. But, further than that, there is here the most patient gathering of the facts, the most skilful selection of the essential out of the

accidental, the most unobtrusive presentation of them. And while the immediate victory is thus secured because it was amply prepared for, it is no local victory, but so spreads its influence that we know we have been spared many battles by means of it, though we shall never know how many. We wish to secure Lightfoot's victories in *our* campaigns: we must prepare for them with his determination, and we must conduct them with his sleepless vigilance.

GREEK-ENGLISH LEXICON TO THE NEW TESTAMENT. By W. J. HICKIE, M.A. (Macmillan. Foolscape 8vo, pp. 214. 3s.) Without one word of preface or introduction this Lexicon is offered to whomsoever it may benefit. It will serve the school boy in best stead. For the most part the Greek words are simply translated and the leading passages named. But now and again a difficult word has a longer note. Then Thayer is frequently quoted; and more rarely the author ventures on an independent exegesis. A clear instance of the latter is found under the word *κρίσις*. The passage, Col. i. 15, *πρωτότοκος πάσης κτίσεως*, is thus dealt with: "Here the A.V. gives *the firstborn of every creature*, and the R.V. *the firstborn of all creation*. But how will these fit in with the next verse—'for by Him were all things created'? See also John i. 3; Rev. iii. 14; Heb. i. 2. There is, however, another interpretation to which there is no theological objection—the *primal creator of every created thing*."

FROM PHILISTIA. ESSAYS ON CHURCH AND WORLD. By J. BRIERLEY, B.A. (Clarke. Crown 8vo, pp. viii, 212. 3s. 6d.) These essays are after the most approved pattern of the modern sermon. Their topics are of to-day; their language is unconventional; and they are themselves very short. So you will read the essays from Philistia and will not weary. And thus they have fulfilled their foremost aim. For that is it, that you should read them and not weary.

Is there anything more? Yes; there is the fearless expression of a modern seer's findings. He may not have a limitless horizon. Probably he intentionally limits his horizon that he may the more surely catch our interest. But he is a seer. So far as he does see, or choose to look, he sees clearly, and he tells us frankly what he sees.

Now of the things he brings to our ears there are some foibles and some follies. But their number is far fewer than you have prepared yourself to accept. For the most part this Philistine and seer has a gentle sympathy with men. His charity rushes out to cover the multitude of sins. The quality of his mercy is not strained. And even the religious rogue finds in him, though not a blind advocate, a kindly discriminating judge.

BIBLE-CLASS PRIMERS. THE PARABLES OF OUR LORD. By PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 12mo, pp. 122. 6d.) The choice of the parables for a primer was a good choice. The subject is attractive, and it can be overtaken. Professor Salmond has felt its attraction. What the little book has cost him, he himself has probably as little knowledge as we have. For it has cost him rather the patient endurance of a Bible student's lifetime than any present pains. For the present it is clear that his pleasure in it has been more than any pain. It is evident also that he has felt it was a subject that could be overtaken. For he has spent five-and-thirty out of his hundred and twenty pages in preliminary and most interesting discussion of what parables are, and what they are meant to do for us. When he reaches the parables themselves, he first relates the story briefly, and then as briefly its meaning. And thus he proceeds to the end.

It is a helpful little book. The strong common sense of a tried expositor is given to the interpretation of these so difficult though so easy-seeming narratives.

TOOLS FOR TEACHERS. By WILLIAM MOODIE. (*Elliot Stock*. Crown 8vo, pp. 488.) There are so many collections of anecdotes and illustrations now, and it must be so difficult to find a new name, that Mr. Moodie is to be congratulated on his felicity. *Tools for Teachers* is both brief and expressive. And there is no doubt that there are tools for teachers here, and they are fairly sharp and well tempered. Nor is it possible for Mr. Moodie to do more than that. But he must know that a tool is as you use it. There are those who will do more with a pocket-knife than others with a whole cabinet of tools of the choicest edge and make.

THE YOUNG PREACHER. By THEODORE L. CUYLER, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 111. 1s. 6d.) A man who has preached for forty-six years ought to be able to tell others how to preach. But Dr. Cuyler is not only a man who has preached for forty-six years, but a man who has preached with the most exceptional success. So now he may preach to preachers without offence. His preaching is highly experimental, and the experience is his own. He simply tells where he failed, and why, that you may avoid these pits; and as simply where he hit the mark, and how, that you may hit it more directly. The big books are not the best even on so great a matter as preaching. This little book is better than them all.

THE BIBLICAL ILLUSTRATOR. By JOSEPH S. EXELL, M.A. Hebrews, vol. ii., and Acts, vols. i., ii. (*Nisbet*, 8vo, pp. 685, 722, 639. 7s. 6d. each.) We have already declared the aim of the *Biblical Illustrator*, and we have said how nearly it reaches it, and what more can we do? These volumes are as like each other and all that have gone before them, as volumes can possibly be. Good material and plenty of it,—especially plenty of it,—and what more can you want? Nothing but the ability to use it, and the will.

HISTORY OF THE CHRISTIAN CHURCH IN THE MIDDLE AGES. By THE LATE DR. WILHELM MOELLER. Translated from the German by ANDREW RUTHERFURD, B.D. (*Sonnenschein*. 8vo, pp. xii, 561. 15s.) The first volume of Dr. Moeller's *History of the Church* has been before us for several months, and it seems to have taken its place in front of all the rest. There is an unbroken testimony to its industry and scholarship. It is contained within reasonable limits, while it seems scarcely to let a fact or a name escape. It will never be a popular book; the unlettered and undisciplined will always find it too severe a study. But it will be a well-thumbed and well-loved book by the sincere student, and that is the only reward the distinguished author would have cared for.

The new volume deals with the Middle Ages, and it will henceforth be referred to by English writers as the standard of authority on that period. It does not follow that all its criticisms and conclusions will be accepted without dissent or even discussion. But wherever discussion arises on any

point, it will have to lay itself alongside Moeller; and dissent from Moeller will always have to see to its justification.

PRESENT DAY THEOLOGY. By LEWIS FRENCH STEARNS. (*Nisbet*. Crown 8vo, pp. xxiv, 560. 10s. 6d.) There must be many persons in England to whom it is enough to say that this volume is by the author of *The Evidence of Christian Experience*. For, within recent years at least, there is no American or other book that has come to us so quietly and been received so thankfully. They who sent it here knew what they did. (The author was himself already dead.) But we did not know, and the exceptional worth of the book was a complete surprise. *The Evidence of Christian Experience* is now used as a text-book in some of our colleges.

It is probable enough that the present volume will find its way into the class-room also. The only obstacle is the price, which we cannot but think is faithlessly excessive. Still, students and men are ready always to pay their money for the indispensable thing. And the indispensable yet hitherto unattainable thing is a manual of theology, competent and conquerable and English. This seems to be the book that we have been looking for. Its competence is undeniable. Professor Stearns was a scholar who was able to give his Church a place in the estimation of men. He was a true evangelical believer, and his belief was living and progressive. He knew the literature of his subject with the knowledge of a devoted student and most conscientious author; yet he tells us what his own eyes have seen. Finally, it has proved at last and conclusively that Systematic Theology may be made as English and readable as any other subject of study.

THE PEOPLE'S BIBLE. VOL. XXI. JOHN. By JOSEPH PARKER, D.D. (*Hodder & Stoughton*. 8vo, pp. 460. 8s.) This volume is thicker than usual. But is one volume, however thick, a reasonable allowance for St. John's Gospel in the way Dr. Parker deals with it? Dr. Parker knows that it is not; and has suffered many things on account of it. No complaint from us must therefore be permitted to add to his distress. Rather we must rejoice that within these limits he has been able to express so many new and surprisingly elicited thoughts. We cannot accept Dr. Parker's

St. John as a complete exposition of that Gospel, but we shall certainly turn to it and welcome its happiness and fertility wherever there is text or passage commented on.

THE FIFTH GOSPEL. By J. M. P. OTTS, LL.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 367. 5s.) The "Fifth Gospel" is not the *Gospel of Peter*, about which so much has been written lately. For all the writing goes to show that that is not a gospel at all. Nor is it the lives of Christian men and women; though that is what Dr. Clifford and others call the "Fifth Gospel." If there is a Fifth Gospel, it has been written, Dr. Otts thinks, long ago; was written, indeed, before any of the Four, and therefore ought rather to be called the First than the Fifth. It is the Land where Jesus was born.

Now a volume on the Land of Palestine that reaches its third edition within six months must have something distinctive about it. For there have been so many volumes published lately on Palestine that they scarce can find elbow room.

But the Land of Palestine is not the theme of Dr. Otts' work. It is of Him who has made the Land, and made it sacred to us, that Dr. Otts has his story to tell. He accompanies Him from place to place—Bethlehem of Judea being the first, and the Mount of Olives, as it overlooked Bethany, being the last; and as you follow you see the spot His foot rests upon, and you understand the word His lips utter; and the words and the places and He Himself are made to reveal one another. It is less a volume on Palestine, therefore, notwithstanding the vivid narrative and the refined illustrations; it is more an exposition *in the light of that Land* of the Master's teaching, and still more a revelation of the Master Himself. It is a Life of Christ, sufficiently fresh and helpful to give us ample excuse for adding it to the Lives we already have.

PRINCETON SERMONS, CHIEFLY BY THE PROFESSORS IN PRINCETON THEOLOGICAL SEMINARY. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. viii, 352. 5s.) At Princeton they are very jealous for the gospel. And from Princeton you expect a volume of sermons with a strong flavour of evangelism in them. But these sermons have so little of the evangelistic that the editor thinks it well to explain the fact, and he almost

makes an apology for it. But the explanation was unnecessary and the apology out of place. These sermons, being so full of the gospel, are better far that they do not limit themselves to a repetition of the answer to the question, What must I do to be saved? They are better far for us and in themselves that they seek to answer mainly the further and surely important question, What must I do *after* I am saved?

The names of the preachers are these: W. H. Green, C. W. Hodge, C. A. Aiken, W. M. Paxton, B. B. Warfield, J. D. Davies, F. L. Patton, and J. O. Murray. No other American seminary could have furnished so many names we know and reverence. And though it is true that Princeton is still the synonym for orthodoxy, the orthodoxy of Princeton to-day is not the orthodoxy of twenty years ago; and this volume of sermons is living and rich—as it seems to us—and progressive also quite beyond the volume which then came across, and was known by the self-same title.

HENRY WARD BEECHER. By JOHN HENRY BARROWS. (*Funk & Wagnalls*. Foolscap 8vo, pp. xvi, 541. 6s.) A biography within reasonable compass of Henry Ward Beecher has been much needed in this country. He never reached so great a reputation here as would induce us to read the able but voluminous biography published under the care of Mrs. Beecher. But the very difference between his British and American reputation makes it imperative that we should now seek to rectify the mistakes we easily made about him, and fill up the gaps in our knowledge. This book should therefore meet a genuine need.

We think it will do much more than meet it. For though it is the work of an enthusiastic admirer, and we find it hard, just for a little, to get alongside his "swift flowing narrative," we cannot but discover that there was a greatness in this man, not merely of the kind we hitherto had dimly seen and acknowledged, but of a fuller and more human kind. There is even here and there much surprise in store for us. And when we read such a statement as the following, we painfully feel that we must have been somewhat foolish in listening to half the stories that were told about him:—

"He made it a point to follow up in literature as well as in practical research every topic that greatly interested him. Sometimes it was the general

history of art, or the special development of architecture, of painting, of sculpture, of engraving, of etching; and his library showed illustrations of all those splendid lines of thought and achievement. And it was not upon his book-shelves and walls alone, but in himself that could be found unusual stores of knowledge. Music and organ-building; soap and cosmetics; pottery and porcelains; large additions to his already extensive knowledge of flowers, trees, and methods of cultivation; general literature, history, theology, metaphysics, natural science, and especially the whole line of philosophic literature which tends towards the co-ordination of these great departments: physiology, anatomy, and medicine, and, in short, a large array of books upon topics of interest to all humanity, and therefore not foreign to him, bore witness to the incessant labour with which he stored his growing mind."

THE COVENANTERS OF THE MERSE.

By THE REV. J. WOOD BROWN, M.A. (*Oliphant, Anderson, & Ferrier*. Cr. 8vo, pp. 259. 2s. 6d.)

This is Mr. Wood Brown's Book of Martyrs. He did not choose the subject for himself; it was given to him by another. But then he gave himself to it; and as circumstances have greatly favoured him, for he comes of a stock of ecclesiastical historians, and his home is in the Merse, he has written a book that may be placed even beside John Foxe, and will be welcome in all our own and our children's libraries.

SOME CHAPTERS IN SCOTTISH CHURCH HISTORY.

By THE REV. D. A. MACKINNON, M.A. (Edinburgh: *Hunter*. Crown 8vo, pp. 254. 3s. 6d.)

The literature which the jubilee of the Free Church of Scotland has produced is not more than it might have been, either in bulk or merit. Perhaps there is only one volume that will take its place permanently among the historical books that must hereafter be read and consulted. Another, therefore, is welcome enough, if it offers any hope of worth and permanence. But if not, it runs a serious risk of going down with the swirl of the others. Mr. Mackinnon's book will not go down. For it carries far more weight of worth than its modest title claims. It has been conscientiously prepared for by discriminating reading; there are marks of independent

thinking; and the style is easy and free. Certainly it is no passionless chronicler's abstract. The historian of these chapters—at least the latter of them—lives among the things he describes, and loves them. For Mr. Mackinnon is not only a Free Churchman, and the son of a Free Churchman, but the son of a Free Churchman who came out at the great Parting. So the things his father fought for he has inherited, and he cherishes them with a love we cannot easily condemn. Free Churchmen, at least, will not be found to condemn it. And it is they who are most likely to see the value of the book for their own fireside reading, and still more for the libraries of their Sunday schools and Bible classes. There are thirteen chapters. The first is entitled "The Early Scottish Church"; the last, "The Future Outlook." And between these two lies a long distance. It is covered with speed; but the things do not pass by with unrecognisable swiftness, as the wayside objects when you sit in an express train. Rather they and you are in the same carriage together, and you can form their living acquaintance, and be the better for it, as the train sweeps unfelt along.

HUMANICS. By JOHN STAPLES WHITE. (*Funk & Wagnalls*. Foolscap 8vo, pp. 268. 4s.)

The most striking thing about this book is its index. And yet there are other striking things in it. For example, its aim is unusual. Says the Preface: "The latent idea of the author in writing this book was to present to the public a work that absolutely could not be read." And the author shows an unusual concern at having missed his aim. "I have failed in this, in some measure, as the idea has occurred to me since its completion that there are certain conditions in life when apparent impossibilities may be accomplished. A felon, for instance, about to be hanged, would read this work to save himself from the gallows; and a convict, 'sent for life,' not being hurried in point of time, might even read it clean through." It is also unusual for an author to confess that his sole purpose in publication is to have the pleasure of knowing that he had written a book, "for there is no joy in life like that of finding oneself between covers." Still the index is its most striking feature. No words are indexed except the titles of each chapter. But under each word—no, it will be

easier and better to describe the process by transcription. Take—

WOMAN, Chapter xxv.	121
as wife, governed by mood (1)	121
preserved by discretion (2)	121
finds pleasure in gossip, etc. (3) . . .	121
detective ability of (4)	121
controls herself (5)	121
fond of fire (6)	121
helps man out (47)	126

Manifestly this wily author did not write with the sole aim of never being read.

SLEEP AND DREAMS. BY H. M. JEWETT. (*Funk & Wagnalls*. Foolsap 8vo, pp. viii, 147. 3s.) *Sleep and Dreams*—it is a subject of undying interest. But it must always be treated in the way that happens to be most attractive. At present, we must be scientific, yet not too severely; and since this little book is described as “A Scientific Popular Discussion,” it is sure to find an audience. There are four chapters in it. (1) Sleep: its Causes and Phenomena; (2) Dreams; (3) Sleeplessness and its Prevention; and (4) The Analogy of Insanity to Sleep and Dreams. The first three chapters are a translation by H. M. Jewett from the German of Dr. Friedrich Scholz; the fourth is an original work in English by Dr. Milo A. Jewett. And the fourth strikes us as the most timely and useful chapter in the book.

GOLDEN NAILS. BY THE REV. GEORGE MILLIGAN, B.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 188. 1s. 6d.) Under the title of *Golden Nails*, Mr. Milligan has published a series of twenty sermons to children. And if Mr. Milligan has a genius for this, as we think he has,—for these are often surprisingly felicitous in thought, and always chaste in expression,—then his publishers have a genius for their part of the work also, for it is the most attractive pattern in bookbinding we have seen for a long time. Taking author and publisher together, it is the best value for the money this season yet.

A HANDBOOK OF RATIONAL PIETY. BY HENRY W. CROSSKEY, LL.D., F.G.S. (*Philip Green*. Small 4to, pp. 173. 2s. 6d.) Is piety then sometimes irrational? It has no right to be. And Dr. Crosskey does well to bring it back to the

paths of reason. Of course there is the risk that in determining to be rational you will forget to be pious. Dr. Crosskey has not always escaped it. For piety must not think too much of refutation and combat if it is to keep its head above water. Still, it is quite possible that the opposite risk is greater and the descent into it more abundant. And Dr. Crosskey serves us a good turn by his undisguised warning. The little book is very daintily got up. It does not weary with the length of its discussions. And the very unfamiliarity of its standpoint enables it to tell us things that are new and worth our knowing.

THE DEVELOPMENT OF THEOLOGY. BY STOPFORD A. BROOKE, M.A., LL.D. (*Philip Green*. Foolsap 8vo, pp. 55. 1s.) It is always difficult to decide what is to be done with a single lecture. Pamphlets in paper covers reach no satisfactory circulation. Mr. Philip Green has done a wise thing in issuing Dr. Stopford Brooke's Essex Hall Lecture in this beautiful cloth cover. Its expense is increased somewhat thereby, but its value is increased many times more. It is the development of theology as it is illustrated in English poetry from 1780 to 1830. And who can get in front of Dr. Stopford Brooke when he starts on this racecourse? The beauty of language, felicity of thought, accuracy of statement are all surprising and delightful.

THE BEGINNINGS OF CHRISTENDOM. BY W. G. TARRANT, B.A. (*Philip Green*. Foolsap 8vo, pp. 121. 1s.) Recently a small book was issued by the Rev. W. E. Addis, M.A., on *Christianity and the Roman Empire*. It covered the same ground and had the same standpoint as the smaller book before us. Still, there is room for Mr. Tarrant's work. For though we are always receiving books that are too large, we never find that the smallest is too small. Besides, it is remarkably cheap. We do not accept its findings always, any more than we could accept the conclusions of Mr. Addis' book. One fearful defect (which is more like a defection) mars much of it for us.

FOR THE SAKE O' THE SILLER. BY MAGGIE SWAN. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 256. 2s. 6d.) “Maggie Swan” bears a magic name. And the risk is that her readers may look for the things that name has been

wont to give them. They will not find these things. And they will not find just yet so good things as the very best of these. But they will certainly find a surprising illustration of the saying, that novel-writing runs in families. There is skill in this book, and something better than skill.

THE ZENANA. Besides the Annual Report for 1893, a number of interesting booklets have reached us in connexion with the Zenana, Bible, and Medical Mission, whose headquarters are at 2 Adelphi Terrace, W.C. These are—(1) *The Zenana; or, Woman's Work in India*, being an advance copy of a new monthly magazine, of which the first number will be issued in November, at one penny; (2) *Seed-Basket and Sheaves*, by Miss Fallon (1d.); (3) *Healed and Saved* (1d.); (4) *Hindu Widows*, by one of themselves (1d.); (5) *Three Replies to Three Inquiries*; (6) *The Work and its Needs* (1d.); and (7) *Hidden Diamonds* (1d.)

PAMPHLETS. Some pamphlets of more than usual importance have been issued during the month. The most valuable are named here, but only named for the present. If it is found possible some of them may be touched upon elsewhere.

1. *Sacerdotalism*. By W. J. Knox Little, M.A. (Longmans. Crown 8vo, pp. 62. 1s.)

2. *The Morrow after the Sabbath*. (Oxford: Mowbray. Foolscap 8vo, pp. 72. 6d.)

3. *The Ordinance of the Lord's Supper*. By an old Layman of the Church of England. (Edward Hicks, jun. 8vo, pp. 11.)

4. *Flavia*. By Adair Welcker. (Berkeley, California; Adair Welcker. Small 4to, pp. 118.)

5. *Germ Thoughts about the Fall of Man*. By Isaac Pickard. (Edward Hicks. Small 4to, pp. 32. 3d.)

6. *Who are these, and whence came they?* By Isaac Pickard. (Edward Hicks. Small 4to, pp. 15. 1d.)

7. *Dionysius the Areopagite*. By the Rev. John Parker, M.A. (Skeffington. Crown 8vo, pp. 23. 1s.)

NOTES LITERARY AND ACADEMIC.

How much there is in a name, when it is the name of a book, must be well known to the Right Hon. A. J. Balfour, M.P. It is a good many years since he published one of the ablest and

most orthodox of books in apologetic we have ever received. But he called it *A Defence of Philosophic Doubt*. No one seemed to want a defence of philosophic doubt, and it is only this season that Mr. Balfour's publishers are able to announce a second edition of the book.

Theological students who bought the Theological Translation Fund Library of Messrs. Williams & Norgate in the seventies and early eighties, used to read with interest the list of names that accompanied almost every volume. There were John Tulloch, and B. Jowett, and A. P. Stanley, and James Martineau, and Edward Caird, and about as many more. And they seemed to be broad Churchmen all of the most pronounced and unblushing complexion. The books were not found in all our libraries. For not only were they dearer, but they were far more doubtful than the old and well-known Foreign Theological Library of Messrs. T. & T. Clark. But there were a goodly number who sincerely regretted it when they learned that the series had come to an end. Have we changed since then? Are we ready now to give a heartier welcome to the most liberal theology? An attempt is about to be made to try us. Under the editorship of Professor Cheyne of Oxford and Professor Bruce of Glasgow, the publishers are ready to raise the same series to life again. And among the volumes promised are Hausath's *Times of the Apostles*; Harnack's *History of Dogma*; and Kittel's *History of the Hebrews*.

The Parables, The Sabbath, and The Social Ideal of Jesus are the three new volumes in Professor Salmond's Primer Series. The first two are by the editor himself. The Rev. F. Herbert Stead, M.A., writes the third.

The Hebrew Twins: A Vindication of God's Ways with Jacob and Esau, is the title of Dr. Samuel Cox's last work. It will be published by Mr. T. Fisher Unwin. Mrs. Cox has supplied the materials for a short biography, which will appear as an introduction to the book.

Professor Gwatkin briefly reviews Professor W. M. Ramsay's *The Church and the Roman Empire* in a recent issue of *The Classical Review*. He says nothing for or against Professor Ramsay's

great contention that the Epistle to the Galatians was written, not as Lightfoot believed, to the Gauls of Northern Galatia, but to the Churches of Antioch, Iconium, and Lystra, in the southern part of the province of Galatia. But he generally commends the volume throughout, and ends with this emphatic testimony:—

“Professor Ramsay has given us more than we are quite yet in a position to criticise. His positions are always plausible, and generally seem sound; but the very freshness and vigour which carries us along with him compels us to reserve our final judgment. Yet whatever correction his results may need when they can be retraced at leisure, there can be no doubt that his work is in the highest degree stimulating and suggestive, and in its own line the finest monument of English scholarship since Lightfoot passed away.”

Messrs. Schuldburg, the Jewish publishers of Warsaw, are stated by the *Jewish Chronicle* to be bringing out in weekly parts, at a low price, a translation into Hebrew of George Eliot's *Daniel Deronda*. The translator, Herr David Frischmann, proclaims his belief that George Eliot was inspired. “Who taught this non-Jewish woman,” he asks, “the life of the Jews in all its details? Who planted in her heart the law of truth and the spirit of prophecy? Who stirred her to predict to us the future, and to announce the glad tidings of the return to Zion? It was a God-sent revelation.”

The subject chosen by Professor Findlay, B.A., who has been appointed Fernley Lecturer for 1894, is *Christian Ethics*. He will be succeeded in the lectureship in 1895 by the Rev. James Chapman, who this year leaves Oxford for Harrogate, and in 1896 Dr. Moulton will be the lecturer.

Messrs. Hodder & Stoughton will shortly publish a new Hymnal. It has been compiled by Canon Bell of Cheltenham, and Rev. H. E. Fox of Durham, the music being contributed by Dr. Mann of King's College, Cambridge. Its speciality, according to the announcement, will be an entire absence of anything approaching High Church tendencies, and consequently the hymns of Watts, Bonar, Newton, Tate and Brady, Doddridge, Wesley, and Montgomery will figure prominently in the collection. Several hymns

from Canon Bell's own pen will be incorporated; also a number of Principal Moule's hymns. Although the *Church of England Hymnal*, as the new work will be called, is designed for the use of congregations not content with the Hymnal Companion, several of Bickersteth's own hymns will be found in the collection.

The *Methodist Recorder* believes that the great need of its Church to-day is doctrinal preaching. Speaking of a recent sermon in which “there was excellent practical advice, but hardly a trace of the truths that created Methodism, and by which it must live,” it says it fears that that is typical of Methodist pulpits at the present time.

The changes recorded in this year's Calendar among the officials of Cambridge University are as follows:—The Rev. A. Austen Leigh, Provost of King's College, has been elected Vice-Chancellor, in succession to Dr. Peile, Master of Christ's College, who has served the office for two years. Mr. William Forsyth, Q.C., has been reappointed to the ancient office of Commissary by the Chancellor of the University. Mr. W. A. Gill of Magdalene College has been elected one of the Esquire Bedells, in the place of the late Mr. F. C. Wace. The only change among the heads is the election of Bishop Selwyn as Master of Selwyn College, in the place of the Hon. A. T. Lyttelton, resigned. Among the Professors, Dr. Lumby has been elected Lady Margaret Professor of Divinity, in the place of the late Dr. Hort, and the Rev. J. Armitage Robinson of Christ's College has succeeded Dr. Lumby as Norrisian Professor of Divinity. Mr. A. A. Bevan of Trinity College has been appointed Lord Almoner's Reader in Arabic, in succession to the late Professor Bensly, and Mr. W. Ridgeway of Gonville and Caius College has been appointed Disney Professor of Archæology, in the place of Canon G. F. Browne, who did not offer himself for re-election. The other changes in the teaching staff of the University to be noted are the appointment of Mr. H. T. Oldham of Oxford as Lecturer in Geography. The new teachers are:—Chemistry, Mr. Skinner, Christ's; Mr. Acton, St. John's; Mr. Easterfield, Clare. Pathology, Dr. Adams. Indian Law, Mr. W. W. Buckland, Gonville and Caius. Indian History and Geography, Mr. Morse Stephens. Director of the Observatory, Sir R. S. Ball. Assistant-Director

of the Observatory, Mr. H. F. Newall, Trinity. Demonstrator in Physics, Mr. W. C. D. Whetham, Trinity; Animal Morphology, Mr. E. W. MacBride, St. John's; Pathology, Mr. Cobbett, Trinity. The principal changes in the College officials include the appointment of Mr. W. W. R. Ball as one of the tutors of Trinity, and of Dr. Donald Macalister as one of the tutors of St. John's. Two elections to Honorary Fellowships have been made, Mr. Justice Kennedy as Honorary Fellow of Pembroke College, and the Rev. Osmond Fisher as Honorary Fellow of Jesus College.

The Oxford correspondent of the *Guardian* notes the most recent changes there. "A Scotch barrister and Edinburgh professor, Mr. Henry Goudy, has been sent us in place of Professor Bryce, to be Regius Professor of Civil Law, and in that capacity our leading exponent of Roman Law, and the official head of our law school." The Rev. W. C. G. Lang has returned from

Leeds to be Dean of Divinity at Magdalen; and the Rev. R. L. Ottley, who succeeded Mr. Gore as head of the Pusey House, becomes theological tutor at the same College. The death is announced of the Rev. C. E. Moberly, well known as the editor of school editions of Cæsar, Arrian, Xenophon, and especially Shakespeare; and—more deeply felt loss—the death of Professor Nettleship. "Many in Oxford will miss the high ideal of scholarship, the gentleness and unselfish kindness of character shown by Henry Nettleship." "For the rest," says the correspondent of the *Guardian*, "Oxford—academic Oxford, at least—is empty and untenanted, save for a passing 'don,' who is found bemoaning that even his college kitchen is closed, and the silence is broken only by bands of tourists, who tear through the quadrangles like squalls down a Scotch loch."

Professor H. H. Wendt has just been translated from Heidelberg to Jena as successor to Lipsius.

The New Syriac Fragments.

BY THE REV. F. H. WOODS, B.D., FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

THIS book¹ deserves more than the short notice which was given of it in the August number of THE EXPOSITORY TIMES. It is important from many different points of view. (1) For the study of Syriac Palæography the book is singularly interesting. Whatever be the exact date of the MS.,—or more strictly MSS., for one leaf is by a different hand, and probably somewhat later than the rest,—it is certainly one of the oldest, if not the very oldest example of Palestinian Syriac known. Mr. Gwilliam points out some interesting peculiarities in the form of letters, etc. (2) The fragment is also of considerable importance for Syriac philology. The specimens of the Palestinian dialect are so few (see Professor Marshall's remarks in the August number of THE EXPOSITORY TIMES, p. 511), that even a few leaves of MS. have their distinct value. Roughly speaking, it differs from the Aramaic of Edessa and the Syriac Church in approaching, at any rate, more closely to the

Chaldee of the Targums and the biblical Aramaic of Ezra and Daniel. The exact extent of this similarity it is difficult to gauge from the absence of vowel points in these MSS. (3) What we have said hitherto concerns points of interest for Syriac scholars. There is, however, another fact in connexion with this discovery which gives it a far wider interest, viz. its relations to the Textual Criticism of the New Testament.

In order to make this clear to those who have little acquaintance with this branch of biblical study, I will first make a few introductory remarks. Our chief sources for determining the text of the New Testament are MSS. of the New Testament itself, early lectionaries, ancient versions, or translations into other languages, quotations by the Fathers, especially the ante-Nicene. These have, after a long and minute study of critics extending over many years, been now classified under various groups. The several groups are distinguished by the occurrence of certain peculiarities of text, and are connected, more or less definitely, through Patristic quotations, with certain geographical districts. For

¹ *Anecdota Oxoniensia. Fragments of the Palestinian Version.* By G. H. Gwilliam, B.D. Oxford: At the Clarendon Press. 4to, pp. xli, 23. 6s.

example, the familiar type of text from which our A.V. was ultimately derived is characterised by what are called conflate readings, *i.e.* the combination of two or more readings of different texts into one. A familiar example of this is in Mark ix. 49. The common text here reads *πας γαρ πυρι αλισθησεται και πασα θυσια αλι αλισθησεται*. The last clause is omitted in some very important early MSS., notably \aleph and B, and is, in all probability, only another reading of the first clause, the *αλι* being repeated by mere iteration before *αλισθησεται*. This group is best represented by A, the great Alexandrian MS. now in the British Museum, the Peshitto, or authorised version of the Syrian Church and St. Chrysostom. From the connexion of the latter with Antioch, the text represented by this group is called the Syrian text.

Another well-defined group is commonly known as the Western. This group is chiefly characterised by a number of very striking interpolations, some of them of an apocryphal character, some few of which have found their way into the common text. Perhaps the most interesting is the explanation given of the waiting of the infirm folk at the pool of Bethesda in the last clause of John v. 3 and 4. The great representative of this group is the Græco-Latin MS. D, Codex Bezae, now in the University Library of Cambridge. In this MS. Scrivener tells us that there are no less than 600 interpolations in the Acts alone. The same group is also represented by the early Latin MSS., and several Latin Fathers. Hence its name. But as it is also represented pretty generally by the Syriac Curetonian, and not unfrequently by the Peshitto, many critics regard the title as a misnomer, and consider that we ought to look for its origin, not in the West, but somewhere in Syria.

A third group, less clearly defined, has been called the Alexandrian, from its being largely represented by the quotations from Origen, who, it must be remembered, quotes profusely. It is distinguished by alterations made for the sake of grammatical accuracy. (4) Westcott and Hort give us yet a fourth group, if it can be called such, represented by two MSS., namely \aleph , the Sinaitic, now in the Library of St. Petersburg, and B, the Vatican, which is in the Vatican Library at Rome (\aleph has, however, Alexandrian tendencies). The reading supported by these two MSS. they call the neutral text.

The history of the text of the New Testa-

ment is believed by these two eminent critics to be somewhat as follows. When \aleph and B agree, except in a few cases where different scribes may have obviously made the same error independently, we have the original reading, or at any rate the earliest attested text. Some cases of still earlier corruption are possible, and even probable. But as early as the second century, by the incorporation of traditional matter and grammatical corrections, and other causes largely accidental, two important types of text differentiated themselves from the parent stock, namely, the Western and the Alexandrian. Later on, but chiefly in the fourth and fifth centuries, the comparative study of divergent texts and the growing tendency towards uniformity produced the revised eclectic text known as the Syrian. This is a rough outline of the critical views propounded by Drs. Westcott and Hort, and accepted in the main by the majority of critical authorities in England and abroad. It is possible, however, to agree in the main facts on which the groups are separated, and yet to hold a somewhat different view of their relation to each other. The chief question turns on the relative value of \aleph B on the one hand, and the Syrian text on the other.

With reference to the MSS. recently published by Mr. Gwilliam two questions naturally arise. (1) What relation do they bear to other Syriac MSS. of the New Testament? (2) What is their position among, or their testimony as to the comparative value of, the groups of textual witnesses described above? The first question is easily answered, but in order to make the answer intelligible, it is necessary to make a few general observations about the Syriac MSS. of the New Testament. These are naturally divided under four heads—(a) First in importance are those containing the version called the Peshitto, that which, from at least the fourth century to the present day, is the authorised version of the Syrian Church. (β) Closely connected with the Peshitto is the Harcleian version, which was in fact a revision of it carried out by a certain Philoxenus, and again revised by Thomas Harkel in 616, evidently with the intention of making it correspond more closely with some Greek text. (γ) A single fragment differing very considerably from the Peshitto, and yet related to it. This is generally known as the Curetonian version, and is regarded by Bishop Westcott and some others as the original form of the Peshitto, what is now known as the Peshitto being, in their

opinion, a revised version of it made during the fourth century. Others, in fact Mr. Gwilliam himself (see *Studia Biblica*, i. pp. 170-173), put the Curetonian much later than the Peshitto, which they consider to be now substantially in the same condition as when executed in probably the second century. To this we must now, of course, add the more perfect copy of the Curetonian as it seems, recently discovered at Sinai. (δ) Lastly, we have those fragments which are classed as Palestinian, or the Jerusalem Syriac. Mr. Gwilliam in this publication gives a complete list of them. By far the most important is the Evangelistarium Hierosolymitanum, or Gospel Lectionary of Jerusalem.

These different Syriac versions, if we should call them so, do not all belong to the same group of critical witnesses. The Curetonian most frequently contains readings supporting "the Western Text." This is true to a more limited extent of the Peshitto, which on the whole, however, more closely approximates the "Syrian." The Harcleian is obviously of no use for critical purposes, all that is not in agreement with the Peshitto being derived from a comparatively late Greek text. But what about the Jerusalem Syriac? It occupies, in a certain sense, a unique position. It has a singular number of what are generally believed ancient readings, in which it agrees with the Curetonian. Again, it agrees at times with the Peshitto against

the Curetonian. And further, it has readings differing from both, and usually regarded as later. Are these peculiarities due to intrusion from a variety of sources, many of them Greek? or are they marks of genuine independence and very early date? The former is practically the view of Westcott and Hort. Mr. Gwilliam seems to think that the other may after all be the true solution. In any case the question should be carefully studied, and anything which contributes even in a small degree to its solution deserves a warm welcome.

If these fragments do not themselves carry us very far, they do something to stimulate critical inquiry; and, moreover, they suggest the hope that some day larger fragments of this interesting version may be discovered. We say "version," but Mr. Gwilliam reminds us that even this may be a misnomer. We cannot for certain say that the many different fragments of the Syriac Bible in Palestinian Syriac necessarily belong to one single Palestinian version. But it is *à priori* probable that it is so, and it is also obvious that some Syriac version of the Scriptures would have been needed at Jerusalem in very early times. Even then if we admit that the surviving fragments show marks of one or more later revisions, there seems no reason why such revisions should not have been based upon an ancient Palestinian text.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

UNDER the fanciful and perhaps misleading title of *The Fifth Gospel*, Dr. J. M. P. Otts, an American scholar, has written a book on the Land of Palestine, which has had a remarkable welcome in America, and is now issued by Messrs. Oliphant, Anderson, & Ferrier in this country. Its popularity, which seems to be well deserved, is probably due to a certain happy combination in Dr. Otts of the traveller and the exegete. By that combination of gifts, not only does the title receive unexpected justification, but the Land and the Book are occasionally made to open surprisingly new and attractive pathways into one another.

In one of the earliest chapters Dr. Otts says:—"In the women of Bethlehem, there is a certain softness and tenderness in the expression of the eyes which I know not how to describe, but which I know is peculiarly attractive. It suggests the idea of delicacy and purity of life, and wins affection and commands respect. I remember that these are the daughters of Judah, and that he was the son of Leah, the 'tender eyed' daughter of Laban. This caused me to examine the Hebrew word translated in our version 'tender eyes,' and I found, just the opposite to the generally entertained idea, that it means soft or beautiful eyes, and not eyes that are weak and squinting in the light. It designates the one mark of peculiar beauty that belonged to Leah, while Rachel had a fine figure and a beautiful face. The daughters of

Judah have inherited from their father, and from the large admixture of foreign blood in their tribe, comely shapes and beautiful faces, as well as soft and winsome eyes from their mother Leah."

Now, the objection to this unexpected interpretation is by no means overwhelming. It is true that we have been accustomed to think of Leah's eyes as bleared and red, her one conspicuous disfigurement. The Vulgate even translates the Hebrew word here "bleared-eyed" (*lippiis oculis*). But the Vulgate is certainly wrong. At the very worst the Hebrew means no more than "weak," and that is the translation of the LXX. (*ἀσθενείς*). And since the weakness spoken of is primarily the tender weakness of the little child—"My lord knoweth that the children are *tender*" (Gen. xxxiii. 13—it is the same word), it is at least possible that the expression may not point to ugliness (as Bohlen ungallantly says) but actually to beauty and lustre. And if so, then there is nothing in the structure of the sentence which demands the meaning hitherto found in it. It simply says, "And Leah's eyes were tender; but Rachel was handsome and well-favoured" (Gen. xxix. 17).

In a later chapter of his work Dr. Otts makes an interesting suggestion in regard to Jacob's Well. Though there is no record in the Old Testament of Jacob having digged this well, Dr. Otts does not question the accuracy of the tradition, to which

St. John's Gospel bears some witness, when it says, "Now Jacob's well was there." But he is puzzled, as many another traveller has been, to understand what motive Jacob could have had in digging it. "There is an abundant supply of water all around. A bold and perennial stream runs near by." What could have induced the prudent and thrifty patriarch to go to the great labour and expense of digging a well, which, with all the accumulation of the centuries, was still, in 1866, seventy-five feet in depth?

Dean Stanley suggested that Jacob may have wished to be independent of his neighbours for his water supply. But Dr. Otts finds little satisfaction in that. On the parcel of ground which the patriarch had bought there were natural springs and streams. If the inhabitants of the land did not respect his right to them, how could he hope that they would deal more honourably with this expensive well? Dr. Otts believes he has a better suggestion to offer than that.

He believes that there must have been some religious motive for digging the well. It was a spot sacred to the worship of Jehovah, made sacred by the erection of the altar to which Jacob gave the name, "El-elohe-Israel," "God the God of Israel." What if all the fountains and streams around were already dedicated to the worship of one or another of the local gods of the people among whom he had come to dwell? He wanted for his family use, but especially for his religious ablutions, water which was not consecrated to any false divinity. And even the thrifty Jacob had religion enough to go to the expense of digging so deep a well as this that he might serve his God with clean hands.

If that is so, it removes another difficulty at once. Why did this "woman of Samaria" come so far to fetch water out of this particular well? Granted that she came not from Shechem but from Sychar; that is, not from Nablus but from the nearer Askar, as the place is now called; still she

had to pass springing fountains and to cross a flowing stream to reach this well. But if the well was not only Jacob's Well but Jehovah's own, by a special and ancient dedication, then her journey is easily accounted for. She was on a religious errand bent. She came to get holy water for the purposes of religion out of this holy well.

And this explains some other difficulties in the narrative of our Lord's conversation with the woman, and gives new meaning to some old and very familiar truth. Why was the woman of Samaria astonished that Jesus should ask a drink? It was not contrary to law or custom for Jews to obtain from Samaritans a supply of necessary food and drink. At that very moment His disciples were gone over into the city to buy food of the Samaritans. And a little later Jesus and the Twelve accepted their invitation and abode two days in the city, eating the Samaritans' food and drinking their water. True "the Jews have no dealings with the Samaritans"; but that means in matters of commerce or religion, not in regard to the necessities of life, which were expressly exempted in the Law.

Then, if the woman came to this sacred well to get water for sacred purposes, she must have recognised at once that the conversation into which Jesus led her had a sacred bearing. Her seemingly childish request: "Sir, give me this water, that I thirst not, neither come hither to draw," had a religious significance. And however far removed her thoughts were from that spiritual conception of true religion which Jesus sought to give her, they nevertheless were bent not on mere worldly affairs but on the things of the life before God. No doubt she was a sinner, and Jesus must make her recognise it before He can lead her higher; but the fact that she had had five husbands certainly does not make it impossible that she should be a religious woman. For, apart from the circumstance that divorce was so common and so lightly esteemed, it has ever been known that deep

depravity and abundant religiousness are handmaidens who live very pleasantly together.

One of the earliest matters with which the expositor of the Apocalypse finds himself in perplexing contact is the meaning and use of the Seal. The use of the seal is not the peculiar possession of the Apocalypse, for there are a few most significant passages elsewhere. But of the sixteen occurrences of the noun "seal" in the New Testament, thirteen are confined to its last book, the other three being found in the Pauline Epistles; of the simple verb "to seal" there are fifteen instances, and eight of these are in the Apocalypse; while the solitary occurrence of a compound verb is found there also.

But the number of occurrences is nothing if they are all alike. The perplexity arises when the same expression is used to convey two or more different thoughts. Then every occurrence of the expression may start the question: Which is the meaning here? So it is with the use of the seal. There are two distinct purposes for which it is employed. But the distinction between them is not always easy to catch. Expositors have sometimes denied its very existence, and have been much perplexed in consequence. Even in the best exposition of the Apocalypse which our generation has produced, even in the Revised Version, there are unmistakable traces of misunderstanding and perplexity.

The latest commentator on the Apocalypse, Canon Scott of Dublin, whose interesting volume, *The Visions of the Apocalypse* (Skeffingtons), is noticed among the Books of the Month, devotes a special appendix to the subject of "Seals and Sealing." For he also has had his perplexities. But we cannot think that even with the aid of this appendix he has cleared the matter up. Rather it seems as if he had adopted a position which it is impossible for him to maintain. He says that there are two uses of the seal—the one for authentication, and the other for security; and

in that he is probably right. But when he goes on to say that in the Apocalypse the simple verb is used for the authentication of a writing, and the compound for its security, he has certainly gone astray.

The subject is well worthy of a moment's thought. It enters not only into our biblical interpretation, but largely into our systematic theology, and most intimately into our institutions and ordinances. And in all these departments confusion is more common than clearness.

The seal is its owner's representative. Let us start from that. It is probably the fundamental idea. It is certainly the idea with which we have first to do. The seal represents its owner. Therefore it must be distinguishable from the seal of every other person. As the owner is himself separate, individual, the seal must be separate also. It is of little consequence what the seal is made of, or what it is. This is the thing of consequence that, when I see the seal, I know that it is the seal of such a person, and not of anyone else.

St. Paul's use of the expression, therefore, is not far-fetched, it is scarcely even figurative, when he says to the Corinthians: "Now he that establisheth us with you in Christ, and anointed us, is God, who also sealed us, and gave us the earnest of the Spirit in our hearts" (2 Cor. i. 21); or again, when he twice tells the Ephesians (i. 13 and iv. 30) that when they believed they were sealed with the Holy Spirit of promise unto the day of their redemption. For the Holy Spirit is God's representative. He stands for God. Look at Him and you think at once of God, and of no one else. Touch Him, and you touch the whole power and personality of the Godhead.

But now there are two distinct uses to which a seal may be put. It may be used as my signature to prove that a document is authentic; or it may be used for security, to prevent something which I have closed from being tampered with. Both uses

are found in the Bible, but the first much more freely than the other.

When Frederick the Great demanded a short proof of the supernatural, his chaplain answered, "The Jews." If he had asked for a short proof of the fall of man, the same chaplain with his wits about him might have answered, Your own handwriting. Not that the handwriting of Frederick the Great was depraved above all the kings and queens that ever dwelt upon the earth. But because it was his own. No king nor queen nor commoner ever wrote exactly as Frederick the Great. Boys have grown up in person so remarkably alike, that even their mother, so 'tis said, had sometimes to look again. But their schoolmaster knew how to distinguish the one from the other. He set them down to write. Surely it is a thing that Providence has purposely so arranged, in order that the sons of men might not cheat one another with impunity.

This, then, is one possession that is altogether mine own—my signature. Other men may have my name, but they do not write it down as I do, and they cannot. If you would know that the document or writing comes from me—and from no other—witness this my hand. I do not need to write it all out. It is enough if I only write a sentence, or sign it. So Paul did not need to write out with his own hand the epistles which he sent to the Churches; it was enough that they should see the large letters in which he wrote the last few sentences—they could not mistake his own hand in them, and that was enough to authenticate the whole epistle.

But what if I cannot write at all? Then I must use a seal. I must find something that will mark, and its mark must be different from the mark of everything else. That is the one essential consideration. Never mind what the thing is, what it is made of, or how it is made. It must be mine; its mark must be *my* mark. And not only may the seal be used because I cannot write.

It may be that I can write, but find that even the signing of the innumerable documents that are laid before me is more than I am able to undertake, as it was, in his latter days with George the Fourth. Then let me use a seal. It matters not why I use it, nor what it is; this is enough, that it is mine, that it represents me and no one else, me and whatever authority or influence I may possess.

That is the first and most frequent use of the seal in the New Testament. "Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you; for Him hath God the Father sealed." And then, "He that hath received His witness hath set his seal to this, that God is true." In like manner, circumcision, says St. Paul, was to Abraham a seal of the righteousness which he had before he was circumcised. This was God's signature. If He had not been pleased with the righteousness which Abraham already had, and which, be it noted, was a righteousness by faith, He would not have given Abraham this personal token of His pleasure. It was God's seal to the roll of Abraham's past life. And this same apostle tells the Corinthian Christians that they are the seal of his apostleship in the Lord. "They try to persuade you that I am not an apostle; show them your own selves. You have been brought out of darkness into light, by the power of the Holy Spirit through *my* preaching. You are yourselves God's personal token that I am an apostle also."

But there are at least two clear examples of another use of the seal in the New Testament. The first is Matt. xxvii. 66. It is the well-remembered incident of the sealing of the tomb in which the body of Jesus had been laid. It is at once manifest that the tomb was not sealed for authentication or attestation. It was sealed for security. Whose the seal was that was used we do not know; but there can be little doubt it belonged to some one in authority, and may even have been the High Priest's own. For the important matter about it is this, that the seal carries

with it the authority of the person whose seal it is. If that stone is removed, the seal is broken. Now, being one man's peculiar possession, it cannot be imitated. The stone cannot be replaced and the seal impressed upon it again. Therefore the breaking of the seal is at once a detection of the deed and a defiance of the authority of him whose seal it is.

And this is the point of the other clear instance. It is found in the Apocalypse itself, in the great revelation of God's judgment upon Satan. "And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil, and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it and sealed it over him, that he should deceive the nations no more until the thousand years should be finished." There is no attestation or recognition here. This is no mark of ownership, as in the seal set upon Abraham's faith: God forbid! It is the seal of security; and even Satan cannot tamper with it, for it carries the authority and power of the Most High.

These places then are plain. But there are other places in the Apocalypse that are not so plain as these, and expositors have been much exercised over them. Canon Scott asserts "that the simple verb 'to seal' (*σφραγίζω*) is used throughout the Apocalypse to express the authentication of a document or deed by attaching to it an official seal of authorisation, and that where seals are attached merely for the purpose of shutting up or fastening, there the compound (*κατασφραγίζω*) is used." But that will not do. For the passage just quoted about the sealing of Satan is in the Apocalypse, and it is impossible to believe that the seal is used there "to express the authentication" of anything or anybody. Moreover, there is but one example of the compound word either in the Apocalypse or out of it, so that on Canon Scott's theory even the sealing of the stone at the mouth of the sepulchre would be "to express authentication of a document or deed." There is no doubt that the compound in its single occurrence is used to express security. It is in the beginning of the fifth chapter. The book which John saw in the right hand of Him that sat on the throne was sealed with seven seals. These seals were not intended to authenticate the writing on the back of the book or inside it. They were meant to secure that it should not be opened till He came who had the power to open it. But the compound verb is used, not because this is the only place where the meaning is to seal up or fasten securely, but surely rather to express the unusual firmness with which this was secured, the utter powerlessness of anyone in the heaven, or on the earth, or under the earth, to open it till He came who was worthy.

Thus the word itself gives us no assistance. In the places where sealing is spoken of throughout the Apocalypse, the context must determine whether it is sealing for identification, or sealing for security. And if one sees clearly and deals fairly, it does not seem so difficult to do. But there is one grand passage, outside the Apocalypse, in which both uses seem to be united. It is, as we should have expected, one of the pregnant expressions of St. Paul: "The firm foundation of God standeth, having this seal, The Lord knoweth them that are His; And, Let every one that nameth the name of the Lord depart from unrighteousness." "The Lord knoweth them that are His." It is identification, first of all; but it is security also. And then, in the second portion, there is the believer's own recognition of God's identification, and his obedient acquiescence to the security which God has given him: "Let every one that nameth the name of the Lord depart from unrighteousness." It is a double seal. And Canon Scott most happily illustrates it by the example of a tablet which Sir Henry Layard discovered at Nineveh, which bears the impression of *two* royal signets, the one Assyrian and the other Egyptian. For these two kings had been at war, and now they have drawn up a treaty of peace, and both have signed it, each using his own royal seal. So there was a time when we were enemies to

God. But we have been reconciled through the death of His Son, and in token of the reconciliation, lo! here is the royal seal, "The Lord knoweth them that are His"; and here is our kingly signature also, "Let every one that nameth the name of the Lord depart from iniquity." It is a double seal. And each impression has a double meaning. It authenticates and secures; it acknowledges and obeys.

Recent issues of *The Christian World* contain a series of letters on the study of theology at the University of Berlin. With a young Englishman's frank surprise, this "Berlin correspondent" points out a strange inconsistency he has discovered there. The students greedily follow the professors into whatever investigation or speculation he may go, and they insist that he shall carry the results of it rigidly out in his practice. But when their own theological training has come to an end, and they enter the pulpit, they at once make a clear separation between the theology they have been taught and the doctrine they preach. Forgetting all the matters of doubtful disputation which lie behind, they proceed to declare in their simplest and driest form those things that have been most surely believed among the people from the days of Luther until now.

Of this determination of the German students to lay upon the professors a burden heavier than they can bear while they themselves refuse to touch it with their little finger, the "Berlin correspondent" gives one striking and recent illustration. Professor Harnack published an article in the *Christliche Welt*, in which he argued that the Apostles' Creed, as it at present stands, is a Gallic confession, introduced into Rome about the eighth century. Whereupon the students, convinced by his arguments and resolved to see them immediately in practice, waited upon him to ask his support in presenting a petition to the supreme Church Council for the abolition of the reading of the Apostles' Creed in the churches.

Professor Harnack was taken by surprise. First he endeavoured to satisfy the students by a lecture on the subject. But he was so sharply criticised for not making his views public and standing by their consequence, that he was driven to issue a pamphlet on the whole question. Replies came at once from Herrmann, Cremer, and others; and the war of pamphlets reached such dimensions that it is said the Emperor got alarmed, ordered this wordy war to come to an end, and sent a message to Professor Harnack to weigh his words more carefully in the future.

Did Euodia and Syntyche quarrel? In a recent issue of *The Methodist New Connexion Magazine*, the editor, Dr. J. C. Watts, puts that question at the top of an expository article. It may not seem to open a matter of profound importance. There are few things certainly that excite a deeper interest than the quarrels of persons in high places *at the time and place of the quarrel*. But when the time is far distant and the place remote, the interest is not so absorbing, and even the importance of the matter ceases to be felt. This question, however, has an interest altogether apart from the quarrel itself—if there was one. It is a question of the correct exegesis of a Pauline passage. And as Dr. Watts lays the case before us, it seems to furnish a new and pointed illustration of the necessity that lies upon us to examine the Word with our own eyes, and to examine every word of it.

For we have generally, almost universally, believed that Euodia and Syntyche did quarrel. The words of the apostle seem to have that meaning, or our commentators, whom we follow so cheerfully, say that they have that meaning. But Dr. Watts gives many reasons to show that they did no such thing; at least, that St. Paul does not say they did; and that his meaning in this famous passage is altogether different from that. The passage is given in the Revised Version in this way: "I exhort Euodia, and I exhort Syntyche, to be of the same mind in the Lord. Yea, I

beseech thee also, true yoke-fellow, help these women, for they laboured with me in the gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life" (Phil. iv. 2, 3). These words, says Dr. Watts, even as thus translated, do not warrant us in believing that Euodia and Syntyche had quarrelled, and he gives his reasons.

But, first of all, Dr. Watts quotes two modern commentators on the subject. Professor Beet is one and the late Dean Howson is the other. We may leave Dean Howson alone. This is what he quotes from Professor Beet:—

"This mention by name suggests that . . . the conduct which evolved this appeal was serious and notorious. . . . The exact repetition of the appeal suggests that it was needed by both women, and equally. *The same mind* (as ii. 2) implies that they were conspicuously of different mind, *i.e.* that they had openly quarrelled. *In the Lord*: the encompassing element of the hoped-for reconciliation. . . . *Assist them*: join with them in grappling with the difficulty caused by their quarrel (same word as in Luke v. 7). . . . Paul wishes his *yoke-fellow*—this true partner in his own toil—to render help towards their reconciliation. They had joined with Paul in his efforts to spread the gospel—efforts severe like those of athletes (1. Thess. ii. 2). Not only with Paul, but also with Clement, did these ladies co-operate; nay more, so eagerly did they join in every good work that they associated themselves with Paul's other fellow-workers (ii. 25). . . . Yet these excellent ladies had quarrelled. Possibly . . . their eagerness in Christian work led them in different and opposite directions, and this caused collision. With the record of their excellence, this blemish stands against them on the imperishable page of Holy Scripture. . . . The ladies quarrel, and their quarrel comes to the ears of the prisoner at Rome. It is so serious as to demand mention in his letter to the Church. But the mention is only a recognition of their excellence, an exhortation to unity, and a request for help in the work of reconciliation."

"We cannot but think," says Dr. Watts, "that this is a huge superstructure upreared on a very slender foundation." For, first, he says that the character of these Christian ladies is against this interpretation, and all the facts recorded about them. But, secondly, there is nothing in this passage to justify the charge; and Dr. Watts here points out that the renderings of the Revised Version as well as of the Authorised are needlessly forcible. "Exhort," "beseech," our translators make the apostle say; but all he did say was "call upon" and "ask." Again, the advice to the true yoke-fellow to help those women means to help them in their work; there is no reason for making it mean "help them to be reconciled." But the question really turns upon the meaning of the phrase "be of the same mind." Now, even if they were of a different mind, Dr. Watts thinks it is very ungallant as well as unexegetical to say that they had conspicuously and openly quarrelled. But he holds that the words demand no such interpretation. For there are many other places in which the same phrase is used, and it has never been held, and cannot possibly be held, that the persons there advised to "be of the same mind" had quarrelled and now needed to be reconciled. The passages which Dr. Watts quotes are Rom. xii. 16, xv. 5; 2 Cor. xiii. 11; Phil. ii. 2, iii. 16, iv. 2; and 1 Peter iii. 8; and the first of these, which is typical of the others, simply says, "Rejoice with them that rejoice; weep with them that weep. Be of the same mind one toward another."

But there is another argument, and Dr. Watts does well to use it freely. For he does not claim to be able to prove that Euodia and Syntyche had not quarrelled. He knows the difficulty of proving a negative. But he gives reasons for believing that there is no ground for asserting that they had, that it is even probable that they had not, and then leaves his antagonists to prove their position, as they are in all courtesy bound to do. So he does well to use the argument that the whole tone and feeling of the Epistle to the Philippians is against

it. The Epistle to the Philippians is, in Professor Findlay's words, "a true love-letter, full of friendship, gratitude, and confidence." And the same expositor adds: "His intercourse with them was never marred by the offences and suspicions with

which other churches had troubled him. This is the happiest of St. Paul's letters. 'Summa epistolæ, *Gaudeo, gaudeo*' ('I rejoice; do ye rejoice! is the sum of this letter'), says sententious Bengel. It is a free outpouring of the heart."

Benjamin Jowett.

BY THE REV. W. BERKLEY, M.A., NAVESTOCK.

IN all the notices of the late Master of Balliol which have yet appeared, one point is specially dwelt upon, and that is the *personal* character of his work and influence. Written treatises indeed remain. His *Commentary on St. Paul's Epistles*; his contribution to the *Essays and Reviews*; above all, his incomparable translations of Plato, Thucydides, and the Politics of Aristotle. But beyond these, far more subtle and wider reaching, was the impulse which some of the ablest men in Oxford, year by year, received from his personality, and as they left Oxford carried far and wide into the world. How potent was that impulse, the assembly round his grave signified. If, however, I attempt to form some independent estimate of the character of his teaching, it must be chiefly from my own experience during the last thirty-five years, especially where I have myself most felt his influence, in theology, which of late years has not occupied so prominent a place at least in his writings.

When the storm raised by *Essays and Reviews* was at its height, it is recorded of Bishop Tait that he said to Jowett: "After all, Jowett, it is a poor thing to pull down; we ought all to try and build up." True indeed, certainly, but as certainly only a half-truth. To "pull down" or remove stumbling-blocks may "build up" faith; not of course necessarily, as the ground may be left bare: but to what extent the doubtful tendencies, which Tait dreaded, had also in Jowett a constructive value, this paper is an attempt to show.

There are three sources from which doubts may touch theology—(1) The inadequacy of abstract ideas; (2) the imperfection of all human institutions; (3) uncertainty as to historical fact. It was because Jowett gave free scope for these three principles of criticism that Bishop Tait regarded his influence as negative. But the Bishop did not seem to realise that such concessions were already

inevitable, and that the religious problem already was, What basis is there for life and conduct, if we cannot assume either the theology of tradition, or the infallibility of a book, or the authority of any existing person or society? That such assumptions could not pass unquestioned was growing more and more evident. The theology which was sanctioned by scholastic tradition, proceeded by an *a priori* method which science had already discredited; those who sought infallibility in the Church Visible were compelled, with Newman, to resort to a Church which at least did not disclaim such prerogative, whilst those who placed all authority in a book could not logically accept that book on the authority of the Church, whilst rejecting the Church's interpretation. The theological work of Jowett's life was to show that religion was not weakened but strengthened when such theoretical grounds for belief were regarded no longer as certain.

Theology, in its transcendental character, that is, apart from beliefs which rest, or are supposed to rest, on testimony, is a branch of metaphysics and ethics. If we examine the three Creeds or the Westminster Confession, or any other summary of dogma, we find, on the one hand, statements as to the life of Christ, accepted without question from tradition; on the other hand, ideas evolved by the mind from within, notions of being, personality, final cause, right and wrong, predestination, free will, responsibility, and the like, which can in no sense be proved, as they are prior to all proof, but without which no proof of fact can have other than a finite and relative import.

When I first became acquainted with Jowett's writings, it was as a schoolboy in Islington, reading the Epistles of St. Paul, under the influence hitherto of an education of the most pronounced Anglican Evangelicalism. That was soon after the appear-

ance of his *Commentary on the Epistles to the Thessalonians, Galatians, and Romans*, about the year 1856, when my attention had been called to it by hostile notices in the Reviews. I can well remember the keen speculative impulse which I received from the study of the dissertations in those volumes, as well as the sense of theological emancipation. Certainly for me, at any rate, the effect of such perusal was not destructive but conservative. There were the essays on "Righteousness by Faith," on "The Atonement," on "Predestination and Free Will," on "The Character of St. Paul," on "Natural Religion." Every Sunday I heard set forth in church a scheme of doctrine which involved moral contradictions and intellectual impossibilities, which must have led me finally to reject it altogether. We were taught, as if revealed from God directly, a theory of "imputed righteousness," by which moral qualities were transferred as a garment; a doctrine of "atonement" resting on a supposed necessity in Divine Justice to punish, but not to punish the offender; with a scheme of semi-Calvinism which transformed (though hesitatingly) the Highest Goodness into an omnipotent tyranny. The point of my remarks is not that I found such notions rejected by Jowett,—that was easy enough,—but that from him I learnt first to regard them as partial and transitory conceptions by later commentators, whilst to get at the real meaning of the apostle we must try to understand him in the light of his own writings; as the expression of his individual character; educated as he was at one special epoch of the world. And more than this, however near we might get to St. Paul's teaching, we must not yet accept it as a perfect transcript of his Master. Christ was greater than St. Paul, and is still studied best and known best from what remains of His own words and works. St. Paul is one glass, but only one in which we can still see Christ reflected.

The principles which Jowett applied to the study of St. Paul received a wider application in his essay on the "Interpretation of Scripture," which formed part of the collection entitled *Essays and Reviews*. It is difficult at this distance of time to realise the excitement which that volume produced in the religious world. Perhaps it was not so much the book itself, as two reviews of it in the *Quarterly* and *Westminster*, both of which identified it with the rejection of Christianity—the former by way of denunciation, the latter in

welcome of its appearance. Legal proceedings ensued against two of the writers, as holding office in the Church of England, but failed to carry effect in the calm judgment of English law. No steps were taken against Jowett, as indeed it is not clear what objection could have been made to his contribution. The main drift of his essay was "interpret the Bible as any other book." This was taken by many as equivalent to placing it on no higher level than literature in general, and denying the doctrine of "Inspiration" or "Revelation." Jowett's object was to show of the Bible generally what he had argued with more elaboration of St. Paul, that the Bible being a book or collection of books, we must begin our interpretation by ascertaining the meaning of any passage in the mind of the writer, as again we must study his mind in relation to his age and antecedents. That to study Scripture not as the expression of a particular human mind, but as inspired by Deity, or part of a Revelation, amounts in fact only to reading into it our preconceived notions of what Deity or Revelation ought to say. It is not to be taught of Scripture, but to tell Scripture what to teach.

When I went up to Oxford, not being a Balliol man, I first made Jowett's acquaintance after an interval of two years, when I began to attend the lectures on Plato, which he delivered as Greek Professor, as well as to receive the help which he so generously gave to all who cared to avail themselves of it, from whatever college they might come. I do not remember any direct theological impression, but two influences were indirectly very powerful—one, the enthusiasm stirred in all of us who felt how much we owed to him, by the annual invasion of a body of non-residents to vote against assigning more than £40 to his Professorship; the other, the increased force which his theological method acquired from finding it applied by him to philosophy. For me, at least, his theology prepared the way for metaphysics, and from his interpretation of St. Paul I learnt to study Plato. As I had learnt from him not to make Calvin the exponent of Luther, or Luther the interpreter of St. Paul; so at Oxford he made us study Plato, not from Aristotle or the Aristotelian systems which claimed authority from his name, but from himself and his own works, with such assistance as can be derived from the fragments which remain of earlier philosophers, who had moulded him; Heracleitus, Empedocles, the Eleatics.

I have dwelt (some may think at disproportionate length) on the first point suggested in this paper—the *inadequacy of abstract ideas*. It was the most characteristic of all Jowett's critical tendencies, and was in fact his application to theology of Bacon's aphorism, "*Subtilitas naturæ subtilitatem intellectus humani multis partibus superat.*" To others it may occur that a much larger share of his attention was bestowed on Low than on High Church doctrine. This was, I think, the case, and may serve to introduce the second point mentioned—the *imperfection of all human institutions*. It must be evident to every student of Jowett's writings, that his own early training was in the Evangelical school. Now what the Bible is to the Low Churchman or Dissenter, the Church as a divine organisation is to the Catholic whether Roman or Anglican. It is possible also for a Rationalist, whilst disclaiming a supernatural authority for either, yet to find in the Bible a book of incomparably higher value than the rest, or in the Church a society far above all others. Of the former feeling there is ample evidence in all Jowett wrote; of the latter, no sort of indication. If by Church is meant an Episcopal institution, I can myself recollect his once saying, referring to the "Snell" exhibitioners from Glasgow, how thankful he was for his little Presbyterian church at Balliol. I see, too, that it is mentioned in the Life of Archbishop Tait, that when Jowett was on a visit to Addington, Tait expressed himself as amused to see how absolutely indifferent Jowett showed himself to all the controversies which were agitating Churchmen.

As to the last point named,—the *uncertainty of history*,—it is only in relation to Christ's person and His unique position in the human race that criticism can touch theology, because here only facts, which depend on external evidence, are hitherto, at least in the judgment of Christendom, inseparable from its creed. As to Jowett, I think we may say that doubt was doubt, and not denial. He hesitated because he felt the evidence to be insufficient; but doubt and hesitation here, too, had a constructive value. I can well remem-

ber his saying in a London church, the records which we have of Christ are fragmentary and imperfect, "Not because He was less, but because He was infinitely greater than any around Him could comprehend." Many minds may find it easier to accept what remains, if not compelled to receive everything recorded; and to some it will be a great consolation to reflect, that if we only knew enough, though we might see the natural order of things differently, yet the spiritual centre of the universe would stand out in clearer light than before.

Towards the end of Plato's *Republic*, there is a passage in which a disciple asks Socrates, "Where is this city we have been talking about? surely there is no such city in the world." "Well," answers Socrates, "in heaven I suppose the exemplar of it is laid up for him who would see, and seeing become a citizen; and it makes no sort of difference whether it exist or ever shall exist in fact: for he will live by its laws, and not those of any other." Jowett was before all things a Platonist, and his great work has been to make Plato better known to students, and by his translation to the English-speaking world. In the impress of his wonderful personality on Oxford, there was something to remind us of Socrates and his vaster power of stirring thought in Athens and by Athens for mankind. He would not certainly have said with Socrates, in the passage quoted, "it makes no sort of difference," whether the Ideal be yet realised or be capable of realisation at all. With criticism and physical science everywhere about us, he assigned as much importance as any man to getting at all facts that are ascertainable. But yet his work here was to show by his teaching, and still more by his example, that the Ideal does transcend the actual in no measurable ratio; that the letter exists for the spirit, not the spirit for the letter: and if at the present day there be, more than ever before, a shaking of the things that can be shaken, it is that the things which cannot be shaken may remain. This it is which I have ventured to call the constructive value of doubt.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

By D. S. MARGOLIOUTH, M.A., PROFESSOR OF ARABIC, OXFORD.

(Continued from p. 59.)

II.

16. ii. 119. Jesus said : Make yourselves beloved of God by hating the evil-doers. Bring yourselves nearer to God by removing far from them ; and seek God's favour by their displeasure. They said : O Spirit of God, then with whom shall we converse ? Then He said : Converse with those whose presence will remind you of God, whose words will increase your works, and whose works will make you desire the next world.

17. ii. 134. Jesus said to the apostles : How would you do if you saw your brother sleeping, and the wind had lifted up his garment ? They said : We should cover him up. He said : Nay, ye would uncover him. They said : God forbid ! Who would do this ? He said : One of you who hears a word concerning his brother, and adds to it, and relates it with additions.

18. ii. 154. They say that there was no form of address Jesus loved better to hear than "Poor man !"

19. ii. 168. When Jesus was asked, How art Thou this morning ? He would answer : Unable to forestall what I hope, or to put off what I fear, bound by my works, with all my good in another's hand. There is no poor man poorer than I.

20. iii. 25. Satan, the accursed, appeared to Jesus, and said unto Him : Say, there is no God but God. He said : It is a true saying, but I will not say it at thy invitation.

21. iii. 28. When Jesus was born, the demons came to Satan, and said : The idols have been overturned. He said : This is a mere accident that has occurred ; keep still. Then he flew till he had gone over both hemispheres, and found nothing. After that he found Jesus the son of Mary already born, with the angels surrounding Him. He returned to the demons, and said : A Prophet was born yesterday ; no woman ever conceived or bare a child without my presence save this one. Hope not, therefore, that the idols will be worshipped after this night, so attack mankind through haste and thoughtlessness.

22. *Ibid.* Jesus lay down one day with His head upon a stone. Satan, passing by, said : O Jesus,

Thou art fond of this world. So He took the stone and cast it from under His head, saying : This be thine together with the world.

23. iii. 52. Jesus was asked, Who taught Thee ? He answered : No one taught me. I saw that the ignorance of the fool was a shame, and I avoided it.

24. *Ibid.* Jesus said : Blessed is he who abandons a present pleasure for the sake of a promised (reward) which is absent, and unseen.

25. iii. 65. Jesus said : O company of apostles ! make hungry your livers, and bare your bodies ; perhaps then your hearts may see God.

26. iii. 67. It is related how Jesus remained sixty days addressing His Lord, without eating. Then the thought of bread came into His mind, and His communion was interrupted, and He saw a loaf set before Him. Then He sat down and wept over the loss of His communion, when He beheld an old man close to Him. Jesus said unto him : God bless thee, thou saint of God ! Pray to God for me, for I was in an ecstasy when the thought of bread entered my mind, and the ecstasy was interrupted. The old man said : O God, if Thou knowest that the thought of bread came into my mind since I knew Thee, then forgive me not. Nay, when it was before me, I would eat it without thought or reflection.

27. iii. 81. Jesus said : Beware of glances ; for they plant passion in the heart, and that is a sufficient temptation.

28. iii. 87. Jesus was asked by some men to guide them to some course whereby they might enter Paradise. He said : Speak not at all. They said : We cannot do this. He said : Then only say what is good.

29. *Ibid.* Jesus said : Devotion is of ten parts. Nine of them consist in silence, and one in solitude.

30. iii. 92. Jesus said : Whosoever lies much, loses his beauty ; and whosoever wrangles with others, loses his honour ; and whosoever is much troubled, sickens in his body ; and whosoever is evilly disposed, tortures himself.

(To be continued.)

Keswick at Home.

An Exposition of Recent Teaching on Holiness.

THE POINT OF DEPARTURE.

BY THE REV. GEORGE WILSON, EDINBURGH.

THE teaching associated with the Keswick Convention, as its headquarters, is known by many names—"The Deepening of the Spiritual Life," "The Higher Life," "The Blessed Life," "The Life of Faith," "The Restful Life," "The Life of Unbroken Fellowship with God," "Holiness by Faith," "The Cleansed Life," "The Movement for the Promotion of Practical Holiness." We like the terminology of this last description best on two grounds. *First*, Because the movement is intensely practical, avowedly standing or falling by the fruits of character and conduct. *Second*, Because holiness is the basis of all true rest, peace, joy, liberty, and power in the child of God. But while we value highly the habit of accurate statement, we are not greatly concerned over terminology. We are mainly anxious over an honest exposition of the thing itself. The best name for it will come when the children of God in all the Churches know it as a bright reality in their spiritual life.

In this article we shall confine ourselves to one aspect of the movement. We would emphasise the point of departure in the life of scriptural holiness. Every spiritual movement of any real value is sure to become intense, and intensity is apt to violate perspective. It is possible in "Holiness Conventions" to take too much for granted. If you start with the presupposition that all in your great audience are saved, you may be led to the futile attempt to sanctify unsaved men. It is, therefore, of the very last importance to affirm that this holiness movement presupposes what Mr. Spurgeon called "an old-fashioned conversion." Many of us were kept for years apart from the movement from a dread that it was depreciating the elemental doctrines of grace. In our ignorance and prejudice, it looked like "another gospel." We longed to see it linked on with the realities of justification, regeneration, and covenant and vital union with Christ. We thought we missed the emphasis due to these great realities in the scheme of grace. Hostility and hesitation ended when we were led to see that the movement was only the outcome of

a thorough-going conversion to God, and that all the peace, rest, joy, liberty, and power for the will of God which the movement articulated were but sequences to the life radically reversed in the great change of conversion.

In the converted man there are four great facts invariable and inseparable. No one is saved of whom they are not all true; no one can be lost of whom they can be affirmed. *First*, There is the fact of "no condemnation." The man who, in his realised lostness through sin, accepts Christ, on the witness of the word of God, to be his Saviour, passes, on the ground of what Christ has done for him, out of the position of the condemned into the position of the justified. The sentence against him is dismissed, and in Christ he stands in a position satisfactory to divine law. *Second*, There is the fact of "accepted in the Beloved." He is not only justified, but adopted. He is not only in Christ satisfactory to law, but welcomed to the divine fellowship and communion. He has in Christ a place in the great family of the redeemed. He is with Christ in "heavenly places," with all rights and privileges. *Third*, There is the fact of the "new creation." In Christ Jesus the whole current of life is changed. The family privilege is followed by the family heart. He finds himself in affinity with God in likes, dislikes, and purposes. He is in the whole drift, tendency, and current of his being a "new creation." Mind, heart, and will are transformed. He is born again,—born from above,—and in his newness all things have become new. This is not fancy, not dreamland, but sober fact and blessed reality. Regeneration is true of every Christian. *Fourth*, There is the fact of covenant and vital union with the Lord Jesus Christ. The converted man is at an end of his independence. His life is "branch" life; his life is not self-life, but Christ-life. He does not live, but Christ lives in him. Personality remains and is intensified, but in all things and at all times his personality is the organ through which the life of Christ is displayed and made manifest. We humbly think that this fact in the Christian life needs to be emphasised in

our day. It would, we think, save us from one of the woful things in life, soundness of doctrine side by side with unsoundness in life. Were vital union with the Lord Jesus Christ more noted, and human nature more read as an organ through which Christ did His work on and for men, there would be an end to that divorce between purity of doctrine and purity of life.

We humbly submit, that according to the New Testament scheme of grace these are four facts in the standing of every Christian man. They may not all be realised in knowledge and experience, and the lack of that realisation is an unspeakable loss; but they are there, essential and invariable realities in every man who has a standing in Christ. If they are unknown, they are simply ignored realities; if they are inexperienced, they are simply unclaimed privileges; and if they are unenjoyed, they are simply a rejected heritage.

Now, what is the part that man has played in this wonderful change that these four facts imply? What has he done to procure them? Nothing. They are each and all of grace. What has he done in the process of their realisation? Nothing but take God at His word, and trust Him that He would verify and vindicate His promises and purposes. When God came to him with the revelation of his own lostness, he took God at His word and confessed Him true. When God offered him acquittal from condemnation on the ground of accepting Christ, he trusted Him, and on that trust took action. When God offered him a place in His family for the sake of Christ, he took it, and was glad. When God came with the power that worked the great change in the inner man, he welcomed that change and yielded to its new affinities. When God showed him that henceforth his life was dependent life—branch life hanging on his union with Christ—he was at once by faith obedient to the heavenly vision. There may have been conflict and struggle in his entering into this new position. But wherein lay the strife? It did not lie in battling with an unwilling, an unready, or an unable God. It did not lie in contending with a heart unwilling to give up the sins that had separated and estranged the life from God. There can be no striving to bring God to our side in redemption. And there is no reality in the soul's striving either to cast off or to give up sin. To forgive sin, and break its dominion in the life, is the work of God and of God alone. The conflict

lay mainly with the Spirit of God in His work of reducing man's part in salvation to nothing but an accepting and a surrendering faith. The conflict was in resisting the Spirit in His mission of bringing to pass the collapse of self. When the soul came to an end of self-merit, self-energy, and self-effort, and saw that it was reduced simply to accept in Christ what God offered, and to yield to God the spirit, soul, and body which He asked and required, the struggle ended and the great crisis of conversion took place. The man entered into the secret—the now open secret—of salvation by faith.

If this is in outline the crisis commonly called conversion, what follows? The life of practical holiness now begins. The man is justified by God, accepted of God, regenerated in nature, and bound to Christ in federal and vital union. He must now live and grow and obey and serve. The gospel mystery of sanctification comes now to be the great reality of his life. He is saved that he may be sanctified. He is united to Christ that he may daily grow in likeness to Christ. He is called, and his high calling is that he be a saint. He is not saved to escape hell, or win heaven, or secure his own interests. He is saved to glorify God in a holy life, and in absolute obedience to His will. What are the powers within his reach for this life of practical holiness?

First, They are wholly and exclusively divine powers. He was saved by divine grace, and by divine grace he is sanctified. Self-energy, self-guidance, self-moulding never emerge in the gospel scheme of holiness. God never attempts to make His children strong enough to stand, or walk, or work alone. The development is all the other way. The saved man is done for ever with independence in his relation to God. His progress in holiness is an ever-deepening spirit of yielding unto God, that the divine will may be wrought upon him; and his increasing influence in service is an ever-deepening spirit of surrender, that God may find him an organ meet for his use. Christian sanctification is not man co-operating with God in the evolution of holiness, but man consenting and acquiescing by faith to the working of God as He produces the "workmanship" of a holy life. Christian service is not man calling in the aid of God in the discharge of duty, but a yielding of himself as the simple instrument through which God manifests His power.

Second, The divine resources for sanctification are available on the simple condition of faith. In conversion we are reduced to an accepting and yielding faith; and this accepting and yielding faith is all we can or need bring to God in the life of holiness. Here it is well to distinguish causes and conditions from effects and manifestations. The cause of sanctification is God; the condition on which God produces it is faith. The watchfulness, the carefulness, the unceasing obedience, the self-denial, the love of the brethren, the kindness, the sweetness of temper that must be seen in every man professing the Christian life, are the effects and outcome of the work of God's Spirit. When we face the question as to man's part in the life of holiness, we are, as in the case of conversion, reduced to the simple formula of "holiness by faith."

Third, The divine powers available for our sanctification are magnificently adequate. They are adequate for God's will with us as to our character and conduct. They are only available for us on the line of that will. If our life deviates in the slightest degree from the straight line of that will, then the grace of God is not available save to bring us back to it. But the child of God that lives the yielded life, in dependence upon the indwelling Spirit, and in faith that the Spirit will guide by the word and the providences of his lot, shall know the Father's will, and do it in the power of Christ that rests upon him. We emphasise this fact, that the divine powers are only available for the divine will, and that for that they are splendidly adequate. It helps us to realise that the highway of holiness is never a self-chosen way. And it places in right perspective such realities as peace, rest, joy, liberty, fulness of blessing. There ought to be in the life of every Christian wholly yielded up to God a blessed peacefulness, restfulness, considerateness, and an activity free from all friction. But gospel teaching on sanctification makes all such experiences subordinate to the will of God.

Fourth, The divine powers available for our sanctification never warrant the Christian to boast of his attainments, but they do enable him to take and keep an attitude. The teaching of the movement which we here expound depreciates all boasting as to freedom from sin and perfection of life. It deals with a perfect Saviour and a perfect Sanctifier, but it knows nothing of perfect

saints. On the other hand, it does emphasise that the child of God ought to take and ought to keep an adjusted attitude towards Christ, and ought to live a life always yielded up to Him, that he may work on Him, work in Him, and work through Him His gracious will. Every fresh truth revealed is humbly accepted; every fresh behest of the divine will is at once obeyed; every burden imposed by Him is borne in submissiveness and patience; every discovered fault or weakness is at once confessed and yielded to Christ to be corrected. The taking and keeping of this attitude toward the Lord is, we think, the secret of secrets in the life of holiness.

In this outline of the divine powers available for our sanctification, and their practical bearing upon our life, there is manifest the very closest connexion between the crisis of conversion and the holiness movement we are here concerned with. We are convinced that the Church is coming to see more and more that the stumbling, struggling, relapsing, fruitless life that so many Christians confess they live is totally inconsistent with their being really and truly converted children of God; and we further affirm that this practical life of holiness not only may, but ought to be, the life lived at once from the very day of justification and regeneration. There is, we think, evidence that those who are doing the work of evangelists, with the knowledge and practical experience of this holiness movement, are leading many souls into the fulness of the blessing from their first surrender to Christ. Indeed, it seems very important, in the preaching of a converting gospel, to put converts at once into relation with the infinite resources of Christ for their future life. And it is of equal importance that teachers on holiness be careful to maintain the organic unity between conversion and the life of sanctification.

While all this is true, we have to face the fact that so many Christians, about whose conversion there can be no doubt, are manifestly and confessedly living a life far short of the life according to the will of God. And this feature is not only sad in itself, but there is, to all appearance, a kind of conviction that this life of practical failure is inevitable. To such the teaching of this movement has a very definite message. It is, we believe, a message from the word of God, confirmed by the experience of many, both of the Old Testament and New Testament saints.

The *first* note of the message is a call to God's Presence, that there by Him they may be searched, and that He may discover to them what there is in the life that hinders an unbroken fellowship with Him, and an undeviating walk in the order of His will. The *second* note of the message is, that when God points out the thing in the life that ought not to be there, there be at once the honest, thorough confession of it, with a readiness to have it once and for ever taken away. This cleansing of the life, in what we venture to call even a crisis of cleansing, has been a very blessed discovery to many. The *third* note of the message is, that to the man who yields his cleansed life to Christ to be kept clean, and to be used as a vessel meet for the Master's use, there will be a discovery and a blessed practical experience of Christ's keeping power. Other pens in future articles will emphasise this; but in this paper on the point of departure it cannot be overlooked. The *fourth* note in the message deals with the doctrine of the endowment of the Spirit of God. The movement has certainly done something to turn the mind of the whole Church to the mission of the Comforter, and given to

many Christians a new realisation of the indwelling of the Holy Ghost. The *fifth* note of the message is, that all the endowment available is to be spent in alliance with Christ in His gracious purposes toward the world. No movement in modern times has been more practical than the Keswick movement; and in some of the most accredited missions to the heathen, more than sixty per cent. of the missionaries received their missionary impulse through Keswick teaching.

In the teaching here expounded there is, in one sense, nothing new. It is as old as the word of God, and it has had its representatives in every century of the Church's history; but while there is nothing new in the truth, there is a great deal that is new in the practical experience of it in the life. When God in His great mercy brings a man to His Presence to be searched and cleansed and thoroughly adjusted; when He discovers to him the infinite resources that are in Christ available, reachable, and ready; when he yields his life into the hands of Christ, whose fulness has been discovered to him, his whole being undergoes such a change that his life enters into a realm that makes it practically a *new* life.

The Kingdom of God in the Teaching of Jesus.

BY PROFESSOR THE REV. H. H. WENDT, D.D., JENA.

(*Christliche Welt*, April 13, 1893.)

III.

BEFORE inquiring further, whether in the teaching of Jesus the idea of the kingdom of God really denotes throughout nothing but the future heavenly state of blessedness which will begin on the dissolution of the present earthly world and the execution of the great final Judgment, we must take into consideration the relation in which this conception, the kingdom of God in the sense hitherto discussed, stood to the entire system of His religious teaching.

It formed but a part of this system, not the system itself. Alongside the instructions and exhortations of Jesus relating to the future, to His Second Coming, the final Judgment, the life of heavenly blessedness, there is a great body of such doctrines and injunctions referring, at least directly, to the present, to the present right relation of men

to God. As Jesus Himself, during His earthly life, was conscious of His own living, close fellowship with God, so He sought to bring other men also into like fellowship with God, for this purpose to unfold to them a right view of God's nature and saving purpose, and to explain to them the true character and practice of such a piety in them as would be acceptable to God.

I will not here discuss at length the whole of this important line of teaching on the part of Jesus, but merely recall briefly the main points. Jesus starts everywhere from the assurance that God is a Father, concluding on the one hand from this assurance that God sustains a fatherly relation to men, and on the other that men are to stand in a childlike attitude to God. God is filled with loving thoughts to men; He does good to the evil

as well as to the good (Matt. v. 45); He knows and satisfies the needs of men (Matt. vi. 32), and can give only good gifts to His children (Matt. vii. 9-12); even on the sinner, when he returns in penitence to Him, He exercises, not judicial righteousness, but a father's pardoning grace (Luke xv. 11-32). Men, therefore, should now have full, unlimited confidence in God, and in their prayers seek in faith God's power and help (Luke xi. 2-10, xii. 22-32, xvii. 5 f., xviii. 1-7; Mark ix. 23, xi. 22-24). Moreover, they must, in obedience to God, show to their fellow-men, their brethren, such love as God shows to men: prevenient, forgiving love (Matt. v. 39-48, vii. 12, xviii. 21-35; Luke xiv. 12-14); they are to seek their greatness, not in ruling over one another, but in serving one another, and that at the cost of sacrifice (Mark ix. 35-37, x. 42-45; cf. John xiii. 12-17, 34, xv. 12-17). Righteousness (*i.e.* piety) of this kind must govern their entire disposition; for God looks at the disposition, and all righteousness of mere outward conduct has no value in His sight (Matt. v. 21, vi. 1, xii. 34-37; Mark vii. 15-23; Luke xvi. 15). This requirement of real righteousness, Jesus made with the greatest emphasis. While teaching definitely that God is ready to forgive the penitent sinner, He taught with equal energy the necessity of earnest repentance in order to the obtaining of God's goodwill and salvation (Mark i. 15; Matt. xxi. 31 f.; Luke xii. 57-xiii. 9, xiii. 22-27). He proclaimed woe and denounced perdition on all who in their worldly walk or outward semblance of righteousness despised His call to repentance and true righteousness (Matt. xi. 20-24, xii. 39-45, xxiii. 13 ff.).

On the ground of His own experience, Jesus had the conviction that if His disciples, during their present earthly life, entered into this true filial relation preached by Him, trusted in God's saving gifts and tried to keep His will, they would enjoy a high degree of happiness at present, rise superior to all hostile powers of evil (Luke x. 19), and find refreshing rest under the trials and burdens of earthly life (Matt. xi. 28 ff.), as well as inner peace such as He Himself enjoyed in face of death (John xiv. 27, xv. 11, xvi. 33). Hence He could thank God for the salvation bestowed through His revelation on the foolish of this world, who received this revelation (Luke x. 21), and could pronounce His disciples blessed, because they were now the witnesses of the realisation of such a state as many

prophets and kings desired to see and hear, but had not actually seen and heard (Luke x. 23 f.).

Now, this entire teaching of Jesus respecting the true, happy relation, which might and ought to exist, during men's present earthly life, between God and men, as between a father and his children, did not stand in an independent position alongside His teaching respecting the future state of blessedness in the coming æon, but on the contrary was most closely and intimately connected with it.

In the first place, the conception of God as a loving Father, which formed the basis of this doctrine of the present ideal relation between God and man, was the same conception of God which underlay that ideal expectation of the future. Both the assurance that God will bring about the future state of blessedness for His own, and the assurance of the *heavenly, eternal nature* of this state, followed in the mind of Jesus from God's perfect fatherly love (Luke xii. 32, xviii. 1-8).

Secondly, the confident expectation of the future heavenly state of blessedness was the essential condition of Jesus being able to preach God's gift of salvation and hearing of prayer, even in the earthly present, and to require unreserved trust in God and complete self-sacrificing love. Only the certainty that man's true life lies only in the future state of blessedness, rendered possible to Him such an estimate of the present earthly life and the goods belonging to it,—an estimate running counter to the outward mode of view,—that He could even regard the impairing and loss of earthly life as equivalent to man's gaining of life (Mark viii. 35). His declaration to the disciples, that they had only to expect good gifts from God in their present earthly life, that they were armed against all hostile powers and all the violence of the foe, and would find all comfort and joy, was based, not on the fantastic expectation that they would receive from God, in wondrous fashion, all wished-for earthly goods and be preserved from all possible earthly evil and suffering, but on the fact that their names are "written in heaven" (Luke x. 20), *i.e.* that they are destined by God's love to be citizens of the future heavenly life. Only with the key of this eschatological idea could Jesus open to Himself and others such a view of the present world that all earthly experiences would appear as good gifts and arrangements of a heavenly Father.

Thirdly, the true righteousness, which Jesus required in the present relation between God and

man in acknowledgment of men's duty (Luke xvi. 7-10), was identical with the conduct which He required as the condition of attaining the future state of blessedness. If this identity is not a fact, there is a great inner discrepancy in the teaching of Jesus. It is especially important to note this in the following respect.

Jesus declared, to a certain extent in an extraordinarily abrupt way, that whoever would follow Him as a disciple and attain eternal life must renounce all earthly goods and sever himself completely from those nearest and dearest to him (Mark x. 21-25; Luke ix. 57-62, xii. 51-53, xiv. 26-33). It is possible to understand these words to mean, that in keeping with the eschatological form of thought and feeling in which He lived, He conceived the antithesis between the present state of the world with its corrupt goods and associations—all devoted to destruction—and the future state of blessedness to be looked for hereafter in a quite dualistic light, and on this account summoned so unreservedly to the complete casting aside of all these earthly goods and associations. Such is the view taken by Joh. Weiss (p. 42 ff.), who declares that Jesus laid down the condition of entrance into God's future kingdom "just as much or perhaps even more in a negative, ascetic sense than as an actually positive moral ideal." But at all events Jesus taught the very positive righteous requirements of unconditional trust in God, prayer even for the earthly goods necessary for daily life, and helpful, ministering love to men; and He applied this law of love with great energy, in opposition to the lax moral sense of obligation of His countrymen in such ways as these: children must show their regard for aged parents in practical help (Mark vii. 10-13), the married their mutual fidelity in unconditional observance of marriage-communion (Mark x. 1-12; Matt. v. 27 f.), subjects their duty to the prince in paying the legal tribute (Mark xii. 16 f.). He commanded men, by fidelity in the use of earthly riches, to render themselves worthy of the true riches (Luke xvi. 10-12), and instead of burying the talents entrusted to them, to lay them out in diligent toil (Matt. xxv. 14-30). Do these requirements, then, stand in flat antagonism to those abrupt sayings about complete renunciation and separation necessary for His sake and the kingdom of God's? If we take these latter sayings in a dualistic, ascetic sense, such a contradiction exists.

For we cannot despise and flee from the present world with all its goods in an ascetic spirit, and yet at the same time live in it and enjoy its goods with joyous confidence in God; we cannot utterly renounce society with all belonging to it, and yet at the same time exercise towards it the duties of fidelity and useful service; we cannot give up our property in money and means as a hindrance to attaining God's kingdom, and yet at the same time regard such giving up of property to the poor as a service of love, in obedience to the law of God's kingdom. Was Jesus Himself only unconscious of this flagrant contradiction in His utterances, while we are forced to insist that we can only fulfil *either* the "positive moral ideal" of Jesus, His ideal of filial relationship to God to be realised in the present earthly life, *or* His "negative, ascetic" requirements born of the eschatological view?

This seems to me a difficulty which we simply create for ourselves by making a few select utterances of Jesus the basis of a theory; whereas, it speedily vanishes when we seriously endeavour to understand the several sayings of Jesus in the light of His entire line of thought, and to explain the one class by the help of the means which other complementary sayings supply to us.

There is no contradiction, but complete harmony, between the requirement that a filial attitude shall be maintained towards God in the present earthly life and the recognition of the necessity of renouncing all possible earthly goods and ties for the sake of this filial relation to God. True, joyous, humble trust in God in all circumstances in life can just as little be exercised without unceasing self-denial as true, helpful, forbearing love to one's brethren. And it is quite unreservedly true, that the children of God must hold their loyal doing of right for God's sake, and their seeking the heavenly reward promised by God, absolutely superior to all seeking after gain and preserving of earthly goods. This requirement of the due order of the earthly and heavenly knows in the mind of Jesus no exception; His disciples must even risk their whole earthly life for the sake of the true life (Mark viii. 35). In this thought lies the true explanation of these abrupt demands for renunciation on the part of Jesus. He does not mean that the outward renouncing of earthly goods and ties as such, and therefore in all circumstances, is necessary for the kingdom of God's sake; but He means that it must be exercised unreservedly and completely,

when the fulfilment of the righteousness incumbent on the children of God—trust in God and love to one's neighbour, and the faithful performance of the tasks specially laid on every one by God—demand this surrender. Never must the limit be drawn: This sacrifice would be too great, this severance would be too painful to me, where *the avoiding of sin and the doing of God's will are in question*. Jesus plainly emphasised this condition in the words: "If thy hand (or foot or eye) offend thee (i.e. *occasion or incite thee to sin*), cut it off; it is better for thee to enter as a cripple into life than having two hands to go into hell" (Mark ix. 43, 45, 47).

Whoever observes the manner of Jesus in speaking elsewhere will not regard it as arbitrary, but as self-evident and obligatory, to insert in His particular injunctions of self-denial, although expressed in quite unlimited terms, this condition, which we gather from His other utterances to be in harmony with His mind. Jesus is fond of giving vividness to His injunctions bearing on the disposition of man by a practical application, in which the principle under consideration comes out with the greatest possible plainness in all its bearings. Such injunctions appear very abrupt and unpractical, and even in contradiction to Jesus' own conduct, if they are understood to mean that the outward conduct prescribed in them is to be observed in all circumstances. Their true meaning is only seen when we seek the inner principle bearing on disposition, which Jesus wishes to make as vivid as possible, but which in certain circumstances should be put in practice in quite other forms of outward action. Instead of other examples (to which belong especially Matt. v. 33-37 and 39-42), I will quote only the injunction, that whoever would pray should go into his chamber and shut the door (Matt. vi. 6). An outward observance of this requirement, which is expressed in unlimited form, would exclude all common prayer with others, all inward prayer on the street or elsewhere. But the meaning of Jesus is plainly to exclude all ostentatious prayer. The outward action which He prescribes is merely to teach in vivid style how the disposition is to be quite free from the desire to parade in prayer before men. But obviously Jesus makes the reserve, that this outward action is not to take place where common prayer with others is necessary, or where one cannot command a chamber for private prayer.

The case is just the same with the injunctions of Jesus in reference to renunciation, although they are expressed quite generally. The principle in view, which every one is to learn from this injunction, is, that in spirit we must put an absolutely higher value on the blessings of God's kingdom than on earthly goods and ties, and must therefore absolutely renounce the latter, even the greatest and dearest among them, when acquiring or preserving them is incompatible with the righteousness required by God. Thus, Jesus Himself and His immediate disciples had to renounce earthly possessions, home, family happiness, and other goods, for the sake of their calling to be messengers of the gospel; they were not to shun even the cruel death of the cross (Mark viii. 34), when they could purchase their earthly life only by sacrificing the gospel and the duty of their calling. And the requirement of the same outward course applies to all disciples of Jesus in all ages, in so far as in special circumstances their task is the same or similar, and they are put to the same or a similar martyr-test. But that Jesus does not enjoin this outward conduct as such, and therefore in all circumstances, that He rather requires the inner disposition, which expresses itself in this outward course in case of need, is evident from the fact that in certain circumstances, in the utterances quoted above, He even enjoined remaining in earthly social circles, and faithful and diligent employment of earthly goods held in trust. He knows quite well that outward renunciation and outward severance would be a sin, if one practised them, when, according to circumstances, his duty as a child of God has to be shown in fidelity to friends and with friends.

Even the injunction to the rich man to sell all he has and give to the poor, that he may have treasure in heaven (Mark x. 21), and the saying, "It is easier for a camel to go through a needle's eye than for a rich man to enter the kingdom of God" (ver. 25), must not be interpreted to mean that Jesus declared the possession of much earthly wealth in itself incompatible with obtaining the heavenly treasures of God's kingdom. Jesus demanded that even a rich man should, without reserve, subordinate his great earthly possessions to doing the work laid on him by God, and to seeking God's heavenly gifts; and that consequently, even the rich man with whom he had to do, and whom He held to be called to co-operate in preaching the

kingdom of God, should not, because of his wealth, hold aloof from this work of his for God's kingdom. But Jesus saw also how hard it is for a rich man so completely to subordinate his great earthly possessions to the doing of duty and the spiritual blessing of God's kingdom as to be able altogether to renounce the former for the sake of the latter. When, then, He described the *difficulty*, which is first dwelt on, of this course for a rich man as an *impossibility* (ver. 23), He at once added, that He means an impossibility with men, but not with God (ver. 27). He does not mean by this that God can save some rich men by His miraculous power, notwithstanding that they remain entangled in their perverse estimation of earthly goods; but, rather, that God can give to rich men power to overcome their attachment to earthly goods, whereas of course they lack this power as long as they

depend merely on their human strength. But God bestows His divine spiritual power on men, even rich men, not by arbitrary choice, but on every one who asks it of Him in trustful confidence.

We can, therefore, hold fast by the conviction, that in the case of Jesus there is really no discrepancy between His ideal of the filial relation in which His disciples are to stand to God and to act during their present earthly life, and His teaching respecting the future state of blessedness which is to be looked for on the one hand, and the conditions to be observed in order to participation in this future state on the other. To His mind, on the contrary, the prospect of this future state of bliss stood in an essentially complementary and explanatory relation to His doctrine of the filial relation which is to be realised in the present life.

Short Expository Papers.

The Spirit of Holiness.

ROMANS i. 4.

"According to the spirit of holiness."

PROF. GODET says of the above, "These words have been explained in a multitude of ways." The main point of difficulty is whether the words refer to the Holy Spirit or to the Son of God. The early commentators understood the words "*Spirit of Holiness*" of the Holy Spirit, and though such an application seems foreign to the context, it was unanimously accepted. Prof. Godet gives the same explanation. The greatest difficulty in accepting this interpretation is its incongruity with the context. As Prof. Beet says, "Of the Holy Spirit there is no hint in the whole chapter, therefore to be clear the usual title would have been needful."

It seems to me that the words "*eternal Spirit*" in Heb. ix. 14 are parallel, and if we obtain the correct explanation of the one it will be helpful to the right understanding of the other. Godet quotes Heb. ix. 14 as supporting his view that the words "*spirit of holiness*" refer to the Holy Spirit, and accepting this view gives a moral meaning to the words "*eternal Spirit*." But Bishop Westcott and Prof. Davidson, in their explanation of Heb. ix. 14, apply the words "*eternal Spirit*" to Christ

without any reserve, which explanation may therefore be considered correct with some degree of certainty. Such being the case, "*eternal Spirit*," instead of supporting the view that "*spirit of holiness*" refers to the action of the Holy Spirit on Christ, strongly supports the application of the words to Christ Himself. Jesus Christ, the God-man, is the subject-matter of the gospel. His humanity was known from His parentage, and the absolute holiness of His life was a strong proof of His Divinity, for only in virtue of His divine nature was perfect holiness possible; and, as Godet says, "the resurrection was the necessary corollary of such a life, for perfect holiness excludes physical dissolution." Should the application of the words to Christ be correct, then we have in verses 3 and 4 not only a stately parallel, but valuable teaching concerning the person of the Son of God. Christ was the son of David, but he was also the Son of God, which unique relation Christ Himself revealed by His life of absolute holiness, and which was demonstrated by God in that He raised Him from the dead. The two attributes of the Spirit of Christ, eternity and holiness, as taught in Heb. ix. 14 and Rom. i. 4, are thus in harmony with our belief in Him as "the Christ, the Son of the living God."

WALTER CHARLESWORTH.

Matara, Ceylon.

Romans i. 4.

κατὰ πνεῦμα ἁγιοσύνης.

It does not follow that because ἁγιοσύνης does not = ἅγιον, there is no reference to the Holy Spirit. If the Holy Spirit proceed, in any sense at all, from the Son, then surely all Christ's work would be on those lines which the Holy Spirit, when sent forth, would take up and develop throughout the Pentecostal age. The Spirit of sanctity (ἁγιοσύνης), whose office is to govern and inspire man's spiritual part, found in Christ's perfect manhood the perfect exemplification of every principle of His (the Holy Spirit's) work and office among men. Christ's life κατὰ πνεῦμα was κατὰ πνεῦμα ἁγιοσύνης.

There was no displacement of Christ's human spirit by the Holy Spirit, as some early heretics taught. Commentators, in avoiding the Scylla of bad grammatical or logical exegesis, sometimes fall on the Charybdis of Apollinarianism, or something so very like it, that only those who know exactly what that old heresy really is and involves can make the distinction. Even Alford's note is of this kind, and Godet is not so clear as usual.

The common term, πν. ἅγιον, is not used here, because the sense of the term might be mistaken. For instance, it would be bad theology to make the Holy Spirit precede, instead of proceed from the Son, and such an inference might be drawn were πν. ἅγιον found here.

ALFRED HUDDLE.

Leyton.

Isaiah xl. 1-3.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to [Heb. to the heart of] Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; that she hath received of the Lord's hand double for all her sins. The voice of one that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

For the purpose of the following exposition it matters little whether these words are Isaiah's or no. For my own part I find the Isaianic authorship of the later chapters of the book called by his name all but incredible. But even if the words be ascribed to him it will be admitted that he was transported in spirit to a time posterior to the fall of Jerusalem. The standpoint of the writer, whether Isaiah or another, is that of a late period in the Captivity.

I. The message is addressed to Jerusalem, which is lying desolate. It is a message of comfort; her expiation is complete; she has received double for her sins [cf. Jer. xvi. 18, "And first I will recompense their iniquity and their sin double"]; the time of her redemption is at hand. A voice is heard urging the preparation of a way in the wilderness, for God will go before His people to lead them from Babylon.

The promise of return herein implied was soon fulfilled in the permission granted by Cyrus to the Jewish exiles, 536 B.C. How far negligence and want of faith caused realisation to fall short of expectation may be seen in Neh. i. 3, which describes the state of the Holy City and its inhabitants more than ninety years after the first return, "The remnant that are left of the Captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire."

II. More than five centuries afterwards there was a further fulfilment in the ministry of John the Baptist. "For this is He that was spoken of by Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make His paths straight" (Matt. iii. 3).

III. But is it not possible to find in the message yet another application, and one speaking especially to our own time? This is an epoch when we are more and more constrained to look for another coming of the Lord—

"When earth breaks up and heaven expands,
How will the change strike me and you
In the house not made with hands?"

BROWNING.

Considered under this aspect there is here :—

1. A message of comfort to God's waiting people. The Church has had a long conflict, but there are indications that her warfare will soon be accomplished. No prophet arises with authoritative voice to say this is so, but Christ has told us the signs of the end; and if we read events aright, the signs are in course of fulfilment.

2. There is also a command to work for the evangelisation of the world. The Lord's return depends to some extent upon the preparation made by His people. When the gospel has been preached to all nations, then He will come. "Prepare ye in the wilderness the way of the Lord," the wilderness of heathenism and sin. The duty of Christians in respect to missions, both home and foreign, is more

felt now than at any period since the first ages. It will be felt all the more as we realise its importance as a preparation for the Lord's return, a making a path in the wilderness, as well as a fulfilment of His last charge.

G. E. FRENCH.

Taunton.

Romans iv. 25.

Ὁς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

"Who was delivered for our offences, and was raised again for our justification."—A.V.

"Who was delivered up for our trespasses, and was raised for our justification."—R.V.

DOES either the A.V. or the R.V. give the correct meaning of this passage? The preposition διὰ, with the accusative, be it observed, is in each case rendered "for"; in the first case this might serve, as being here equivalent to "on account of." But what of its second occurrence? I imagine the general view of the English reader is, that the second "for" is equivalent to "in order to" [our justification], and that this member of the passage implies that our blessed Lord was raised from the dead to afford—as His resurrection, of course, does—a firm foundation for the faith that justifies.

This makes the second διὰ equivalent to εἰς. May it not be possible to give the same meaning—"on account of"—to διὰ in each case, rendering the second member thus, "And was raised again on account of our justification"? This, of course, conveys a somewhat different idea; and my real question is, May not this different idea be the one intended by the apostle, or rather by the Holy Spirit, to be conveyed? Justification here would thus be equivalent to the divine acceptance of our Lord's atoning sacrifice, as *the virtual justification of the whole human race* for which He died; a justification which becomes applicable to the individual on the exercise of personal faith. The atonement having been made *and accepted*, the pains of death were loosed, because it was no longer possible—nor just—"that He should be holden of them." If this view of the meaning of the passage be theologically admissible, it gives the advantage of allowing the same meaning to be given to the preposition in each case. I state this view, and put my question with some diffidence, for I must admit that I find no trace of it in any commentary to which I have access. Does this view throw any light on that very remarkable passage (Rom. vi. 17), "He that is dead is freed [hath been justified] from sin"?

PREBENDARIUS.

Beni Hasan.

BY THE REV. J. HUNT COOKE, LONDON.

THE first volume of the published records of the Archaeological Society of Egypt has at length appeared. The care which is evident in the preparation of its illustrations is a sufficient apology for the delay. The title is *Beni Hasan*. It gives a careful description of the remarkable tombs on the side of a hill on the eastern edge of the Nile Valley, about halfway between the towns of Minyeh and Roda. These tombs contain on their walls a considerable number of pictures and inscriptions, all of which have been faithfully copied, and are here given for our inspection. The age of these tombs in general is about that of the twelfth Dynasty, about 2500 B.C. So that we have here a large picture-book published about the date, or a little earlier, than that of the patriarchs, one which

Abraham and Joseph might have read, and one which in all probability Moses, who was learned in all the learning of the Egyptians, was acquainted with.

The tombs are excavated in a strata of white limestone rock. They were for the burial of men of wealth and rank of their age. Twelve have been examined. Each consists of one or more large halls, the largest about 40 feet square, the roof supported by noble fluted columns, with lotus lily-leaf capitals, about 16 feet high and 3 feet in diameter. The walls are covered with representations of scenes with hieroglyphic inscriptions. These tombs have been long since rifled, the bodies and all the valuable things which were probably buried in the coffins are gone. But the

names and some record of the men live on. Assuredly there may be found here an instructive lesson in human ambition.

We select for our consideration the tomb of one Ameni, who was the governor of a province and a high official of the court of Useratesen I., whose reign was one of the great periods of Egyptian prosperity. In studying these inscriptions, one of the first things attracting attention is the curious delight in rank and title which seems to belong to men of every age. Ameni had fourteen civil, one military, and fifteen religious titles.

Civily he was what in modern language we should call a peer, and a privy councillor. He was "a master of the art of making writing speak." He was a "superintendent of the two pools of sport," and "overseer of horns, hoofs, feathers, and minerals"; and, further, held an office entitled "superintendent of all things which heaven gives and earth produces," rather an extensive duty. He also held a post called "great in the palaces," and pictured by a hand distributing coins, probably a royal almoner, one whom it would be profitable to know. Then he held an important military charge as chief officer of the troops of his district.

In Egypt there was the union of Church and State, and my Lord Ameni held a number of posts in the established religious system, with, probably, a share of the endowments. Fifteen are mentioned. He was a priest of Horus, Shu, and Tefnut, and a superintendent of the priests of Chnem. He was a director of the temples. He had charge of the "mysteries of the divine words," a kind of biblical commentator or authorised exponent of the creeds, or more probably was initiated into the magical formulæ which were so highly esteemed. Besides, he was a marshal of temple processions, and a "chief reader." He was also a "keeper of gowns." These two last are noteworthy. They indicate that in the worship of that age there was intelligence, for he appears to have had a staff of readers under him; and "man millinery," as in fashionable churches of to-day.

His household appears to have been well organised. The names of some twenty superintendents of departments are mentioned. There was a large staff over the commissariat; there was a water department. There appears to have been an extensive staff of scribes, so that writing and reading must have occupied time and attention in those days. One held a curious office of "repeater,"

probably the reporter of events to his lord. There was a gamekeeper. There was one who settled the price of wages, which gives a curious glimpse at the labour problems of the day. There were superintendents of the warehouse, the judgment-halls, the land, the lakes, the house, the treasury, the house of eternity, the auditors, the gaugers, the weaving, etc., all showing an elaborate organisation such as we are not accustomed to think of in the patriarchal age of the world.

The west wall of the main chamber contains a profoundly interesting series of painted pictures illustrating the arts of peace. Here we see men working at the manufacture of shoes, bows, chairs, boxes, etc. Here are goldsmiths with blow-pipes at fires, and carpenters, potters at their wheels, and men spinning flax—some are weighing articles in scales. Then there are agricultural labourers reaping and threshing and ploughing and working at the wine or olive presses, with a scribe sitting recording what is done. Then come illustrations of fishing and fowling. Further on is the department of *Lady Hotept*, the wife of Ameni. Here is packing incense jars and baking cakes; here is a procession of women carrying articles of the toilet, and musicians with harps and sistrums. This is possibly the engagements of the home. Another wall gives out-of-door pursuits—wild beasts are chased with bows and arrows, and there is a procession of cattle. A number of acrobats place themselves in queer attitudes, showing that the profession of contortionists is of considerable antiquity. On the east wall there is the record of struggle between two wrestlers, they are represented in about sixty different positions, showing that this kind of contest was well developed centuries before Cornwall was discovered; the attitudes are vividly given; whether this was historical or actual we cannot tell. There is a very vigorous picture of an attack upon some fortified place, whether real or theatrical we know not; but as there is no representation of any person being slain, it may be only some grand spectacle such as may be seen in Olympia or Earls Court to-day. Near the foot of the wall there is a grand funeral procession in barges. "In the midst of life we are in death."

The inscriptions are of considerable length. The name is given in two ways, Amenemhat and Ameni. *Hat* may be regarded as somewhat corresponding with our word *Bart.* after a name. It denotes a hereditary title. The greater portion

of the writing is ascription of praise to the divine being or beings, showing us how deeply the religious sentiment lay in the hearts of men of olden times. It is asserted that he was justified, weighed in the scales of Osiris and cleared at the great tribunal, an indication of a sense of need of righteousness wherewith to appear before God. The legend gives a brief account of three military expeditions up the Nile which were successful. Of these he boasts "I was praised by the king." "My praise reached to the heavens." "There was no loss among my soldiers." As in one case there were 400 and another 600 men, this reveals skill, and also by the mention goodness of heart.

The description of character is most interesting. "I never wronged the daughter of a poor man. I never oppressed a widow. I never hindered a herdsman. I never took men from their superintendent. There was not a pauper near me. In my time there was no one hungry. When famine came I arose and cultivated the fields of my province to the boundary both north and south. I enabled its inhabitants to live by making provision. There was not a hungry man in my province. I gave to each widow the property of her husband. I did not favour the elder more than the younger in what I gave. In great rises of the Nile bringing prosperity, I did not exact arrears of rent." This is as grand as it is remarkable. Whether true of Ameni or no we cannot decide. But we may learn from it the ideas of a noble career prevailing at that age. Our minds revert on reading this to the beautiful description in the 29th chapter of the Book of Job. Of the patriarch in his prosperity it has been urged against the antiquity of that remarkable book of Scripture that the portrayal of life there given is far too developed for the patriarchal age. I venture to assert that a very little study of the remains of ancient Egyptian literature dispels that argument. I go further, and assert my belief that the Book of Job is tinted throughout with Egyptian thought and allusion, and that it is probably in ignorance or neglect of this fact that for the most part critical works on Job are so very unsatisfactory. The true preparation for criticism of that book will be

found in the study of the hieroglyphic literature of the pre-Theban dynasties of ancient Egypt. The records of that period which have been deciphered all bear evidence of a very high state of civilisation prior to the days of Moses.

The opinions concerning the evolution of civilised life, current just now, will have to be changed and restated as further light comes to us. Meanwhile we may note the curious fact. In the patriarchal age there was civilised life and non-civilised life. In Egypt men and women were gathered into cities with refinements of manufacture and organisation of art and science. And in Syria there was a race of men who lived apart from these. And, as we study them afar off, the question comes for serious consideration, Which was the better method of life? We have a glimpse of Ameni and Chnem-hotess in the inscriptions upon their tombs. And we have a glimpse of Abraham, Isaac, and Jacob in the records of the Pentateuch. Which lived the happier life? Which the holier? May we learn that God has His chosen ones often in obscure places whilst the world around lies in iniquity? Or may we learn that God "hath chosen the weak things of the world to confound the things which are mighty"? Or may we learn that God has those who work righteousness and follow the true light where we should least expect to find them? Perhaps the true answer is, that we need to learn more fully all three. As our acquaintance with mankind in different ages of the world is widened, we find many of our notions take wings and flee away, and we are the better for their absence. But we have to beware lest we fill their place with others equally false. There is a prejudice in learning as well as in ignorance, and we may but exchange the falsehood of the street for the falsehood of the schools. It is for us to serve God according to the light we have. And it is through the Bible our brightest and truest light comes. It is well for us to admire Ameni in his faithfulness to duty and care for the poor. It is better to admire Abraham, and seek like him to find the root of that goodness which is acceptable to the Lord of all, in living a life of holy communion with God, and so being His friend.

Studies in Tennyson's "In Memoriam."

BY MARY A. WOODS.

II.

"And gazing on thee, sullen tree,
Sick for thy stubborn hardihood,
I seem to fail from out my blood,
And grow incorporate into thee."

"IN MEMORIAM" is, as we have seen, a record of mental changes, covering a given period of time. It is the history of a sorrow, beginning with that September day—

"Day, marked as with some hideous crime,
When the dark hand struck down through time
And cancelled Nature's best—"

and ending—that is, shown in its final stage of quiescence—on a certain April morning, two and a half years later, when the mourner could say—

"Spring wakens too; and my regret
Becomes an April violet
That buds and blossoms like the rest."

It is obvious that the most convenient divisions of our subject will be time-divisions; and the best time-divisions will perhaps be those marked for us by the three Christmases already referred to as milestones of spiritual progress. We shall thus have four periods under consideration: the last three months of 1833; the year 1834; the year 1835; the first three months of 1836. And the poems concerned with these four periods—we may perhaps more conveniently call them cantos—will be i.-xxvii., xxviii.-lxxvii., lxxviii.-ciii., civ.-cxxx.

It will, of course, be remembered that the milestones that measure a journey do not necessarily mark a crisis in that journey. They make convenient halting-places where we may stop and look backward and forward—back to the gloom from which we emerged, forward to the light we are approaching—but they do not show a more marked transition from one to the other than might be shown by any other boundary-line we chose to adopt. More than this: the progress recorded by "In Memoriam" is not only gradual, it is irregular; to use a hackneyed illustration—the tide is advancing steadily, but there is a backward movement as well as a forward one, and even the forward movement is irregular, for an exceptionally strong wave will often out-distance its immediate successors. So in the poem before us, it is im-

possible to say of any canto that it is preceded by nothing brighter and followed by nothing more gloomy than itself. The growing hopefulness is sometimes alternated with sadness, sometimes surprised into a glad confidence that does not as yet characterise the general level of the poem.

Making allowance for these facts, it may be safely said that the prevailing tone of our first period is one of gloom—that "settled, ceaseless gloom" of which Byron writes that it

"Will not look beyond the tomb,
And cannot hope for rest before."

This is the "Inferno" of a poem which the poet has himself compared to the "Divine Commedia."¹ Its character may be best gathered from the apostrophe to the yew-tree—chosen by the mourner as its symbol—in the second canto:—

"O not for thee the glow, the bloom,
Who changest not in any gale,
Nor branding summer suns avail
To touch thy thousand years of gloom."

But this canto is preceded by another, apparently very different, and regarded by some critics as a late addition, introductory in its nature. In order to examine this position we must bear in mind an important feature of the poem, regarded on its literary side. This is its *double character*. It is an autobiography, a record of which the same person is the subject and the object. It relates actual experiences, but experiences reflected—one might almost say refracted—in the mirror of a later consciousness. Remembered moods are analysed, summarised, moulded into shape. The fact is symbolised for us by the unchanging rhythm that marks alike despair and hope, despondency and gladness. If this monotony suggests—as I have already pointed out—that all moods are concerned with the one sorrow, it suggests also that they are all reviewed from the one standpoint. It is at this standpoint that we must place ourselves, if we would rightly understand the poem. It would have been interesting, no doubt, to have had photographed for us with literal accuracy—or even

¹ "A sort of Divine Comedy—cheerful at the close." See "Aspects of Tennyson" in *The Nineteenth Century* for January 1893.

dramatised, as in "Maud"—the passionate outburst, the tearless stupor, the broken snatches of song, out of which "In Memoriam" grew. But this has not been the poet's plan, and we have to content ourselves with a reflected passion, more artistic, but of necessity colder and more formal. It was this formality that provoked the sneer of the French critic Taine, that the mourner seemed to be chiefly occupied with the correctness of his hatband and gloves. The sneer was unjust, but even to readers who love the poem its expressions appear at times a little forced and artificial. Thus, in the case of the first canto, we find ourselves asking, Can this really represent the first effect of a crushing blow? Does the sufferer, reeling under the shock of bereavement, concern himself for a moment about the "interest" of sorrow, its advantage to himself? The answer is—No: not in form. But in substance, Yes. For who that has known the pain of loss does not remember the moment—belonging to a very early stage of grief—when the instinct of escape from it struggled with the instinct of loyalty, and the conflict ended in the deliberate choice of suffering? "What is this that has come upon me?" the mourner seems to cry. "I used to think that the wise man could use all things for good; that the dead past might subserve the uses of the present. But where is my philosophy now? How can I console myself by reflecting that this, too, may issue in good?"¹ Rather perish all considerations that may lessen the sorrow which is my one tribute to him now! Rather the wildest frenzy of grief—the scorn of the philosopher—than unfaithfulness to him!"

Choosing so, the sufferer chooses the better, and not the worse. For the fruits of sorrow can only be reached by full acceptance of it. Not only must we sow in tears to reap in joy, but we must often sow in darkness also, without hope, without comfort, except in the fact that we are, as we think, resigning all comfort for love. That good comes of it in the end—that the mourner, rejecting his philosophy, is yet unconsciously choosing a course which shall prove that philosophy true—doubtless makes this first canto a fitting introduction to a poem "cheerful at the close"; but there can be little question that chronologically, too, it is in its right place. It records the first blind struggles of

¹ Robertson (*Analysis of "In Memoriam"*) makes the third stanza an answer to the second. But surely the question is only rhetorical.

a soul that has lost its bearings in the darkness, and is guided by instinct only—the instinct of love.

At first the darkness is only deepened. The sorrow invoked by the sufferer comes not in the shape of a frenzied grief but of a gloom that chills him through and through, taking all meaning and purpose from life, till he asks in despair—Can sorrow indeed be good? Shall I yield to her cold embrace,

"Or crush her, like a vice of blood,
Upon the threshold of the mind"?

But for the most part he endures with a "stubborn hardihood," that only in dreams allows itself the relief of tears.

"With morning wakes the will, and cries
'Thou shalt not be the fool of loss.'"

One solace only, as the days pass on, his poet nature demands—

"To put in words the grief I feel."

Even here he shrinks from a possible disloyalty to a sorrow which words can only give "in outline." And yet—he loved and cherished his friend's poetic gift: may not that friend plant it—

"A flower, beat with rain and wind"—

to bloom or die, as it may, on his grave?

And so, from the misery of hollow consolers, who tell him, like Hamlet's mother, that loss

"Is common: all that lives must die"—

from the desolateness of the empty life, typified by the empty house—he takes refuge in that exquisite series of word-pictures (ix.-xvii.), that poem within a poem, in which we have surely the reminiscence of a song. We have not the song itself. Nothing in "In Memoriam" has the spontaneity suggested by the lines—

"I do but sing because I must,
And pipe but as the linnets sing."

If we want to guess how Tennyson really wrote under pressure of his sorrow we must look at a lyric like "Break, break, break," rather than at the poem before us. But we have only to detach it from its context to feel how beautiful and complete it is. The opening lines (which for the first time introduce Arthur's name) need no preface to explain them; the conclusion needs no afterwords to strengthen it. Yet it is broken by meditations which, while they do not impair its unity, connect

it with the general plan of the poem; and it is linked with what precedes and follows by cantos (viii., and xviii., xix.) that are practically prologue and epilogue.

The song soothes the surface of his pain—

“The lesser griefs that may be said,”

and that hover, like the loud-voiced servants of a bereaved household, round the inner sanctuary, where the children sit—

“Cold in that atmosphere of death.”

And though the deeper grief within is as yet un-
stirred, it is made more bearable. The passers-by,

he tells us, sneer at his song. One accuses him of pandering to human weakness, a second of parading his sorrow, a third of indulging it to the neglect of science and politics. Yet he *must* sing, and as we follow him through the second of these beautiful poems, his song of pilgrimage (xxii.—xxvi.), we find that renewed expression has brought him new relief. For he has reached a point at which, as the epilogue (xxvii.) tells us, he feels that memory, though bitter, is yet less bitter than sweet:—

“’Tis better to have loved and lost,
Than never to have loved at all.”

Exposition of the First Epistle of St. John.

BY PROFESSOR THE REV. RICHARD ROTHE, D.D.

CHAPTER IV. 1-6.

“Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false spirits have gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God. Every spirit which confesseth not that Jesus Christ has come in the flesh is not of God; and this is the spirit of the Antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them; because greater is He that is in you than he that is in the world. They are of the world; therefore speak they what is of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error.”

THE first six verses of this chapter form an episode, the motive of which is very simple. John having pointed his readers to the (supernatural, holy) spirit received from Christ as the infallible sign of their real fellowship with Him, it strikes him forcibly that they might easily make an indiscreet use of this remark to their own destruction. He reflects on the fact that a *false* demoniac spirit is common in the world, more especially in the circle of his readers, and that they may easily be blinded and led astray thereby. In order not to be misunderstood, he accordingly warns them expressly against this spirit of error, and stirs them up to prove the spirits by means of an infallible test, which he indicates to them. In doing so he returns to a theme which has already been discussed in ii. 18-27. Here, however, his remarks (vers. 1-6) form a mere episode; for he soon returns (ver. 7) to the theme, of which he had just been treating, namely, to the question of brotherly love.

Ver. 1. *The proving of the spirits*, which John demands here, is also required by Paul (1 Cor. xii.

10), who, among the gifts of the Spirit, makes special mention of the discerning of spirits. The spirits mentioned are to be understood of “spiritual gifts,” supernatural manifestations of the Spirit. John thinks in particular of the spirits of the prophets, among which there were so apt to be also spirits of pseudo-prophecy, in accordance with the Lord’s own prophetic word (Matt. xxiv. 11, 24). He accordingly says plainly, *many false prophets* have gone out into the world, thus assigning a reason for the warning and exhortation given in the beginning of the verse. He says *have gone out*, because these false prophets have been sent down to the earth from out of the supermundane world of demoniac spirits.

In those days this warning was specially needed. At the time, when a Christian spirit had just begun to form in the world, it was of special importance that false elements should not be entertained by these bearers of the life of the Church. Later on, the Christian spirit transmitted in Christendom was of itself a definite criterion for the distinguishing between the genuine and the false spirit. But

in those days this criterion had yet to be established. This demand, however, to prove the spirits, is valid for all times. There is always in Christendom a great variety of spirits. Inasmuch as the gospel penetrates into the inmost depths of the spiritual life, it stirs up all the elements thereof, and brings to the light its most varied manifestations, which are in conflict with one another. This conflict of Christian spirits necessitates a proving of the spirits. They cannot all be Christian, for they exclude one another. Even for him, who moves in a limited circle, there is a great diversity of spirits. They appear in his own heart through contact with the gospel; and he dare not trust them simply because they come forth from his own heart. For owing to the radical operation of the gospel there is awakened in us not only the best, but also the worst; and it is a matter of common Christian experience that it is only after our conversion that we begin to contend with many an evil spirit. Hence the necessity of proving the spirits. They must be proved, whether they are of God, not whether they are in themselves full of vitality and vigour. Even among the spirits that are not of God, there are very many which are exceedingly energetic and attractive. The point to be decided is, whether they are of God, whether God can have fellowship with them, whether they are compatible with Him. The richest spiritual life, which should rob us of our God, pervert our thought of Him, and evacuate that thought of its real vitality—in spite of all its richness and energy, such a spiritual life should be rejected. A spiritual culture, which is incompatible with piety, and whose richest blossom consists in the discernment that the Godhead is a nullity, must be false, however splendid it may seem to us, and is not of God. God, however, is the ultimate anchorage of all truth.

John speaks of false prophets, *i.e.* of such as are not opposed to piety, but give themselves out as its servants. Even among such as in point of fact preach piety and seek to labour in its behalf, he distinguishes between false and genuine prophets. He knows, therefore, of a spurious piety and of an enthusiasm for it. He accordingly, in what follows, specifies an unambiguous criterion, whereby the spirit of spurious piety may be recognised.

Ver. 2. Here and in the following verse John specifies the criterion whereby we may know the spirits, whether they are of God. This note is

meant, in the first instance, only for the historical circumstances of that time, and for the definite sphere of the readers of this Epistle. By itself alone it is by no means adequate in every case for the Christian growing of the spirits. We find a similar criterion in 1 Cor. xii. 3. *Jesus Christ* is to be taken as one historical term (as in iii. 23, v. 6); "Christ" is not to be taken as a predicate. *Is come in the flesh* expresses the reality of the historical appearing of the Redeemer, His real humanity (John i. 14; 1 Tim. iii. 16; Rom. i. 3 f.), in opposition to the docetic notion of Him.

Taken in a wider sense, however, this description of the false spirit in the Christian world as Docetism will always be found correct. No spirit is of God which takes up a negative attitude towards the historical, real human appearing of Jesus Christ; whoever does not recognise God, the revelation of God, in the historical Jesus Christ, and is not drawn to this revelation, is not of God. It is all one whether he admits the supernatural, divine side of the Redeemer, and only denies His historical, human reality, or whether he denies also His ideal side. John says the same thing as the Lord Himself has said, namely, that what is in man is manifested in connexion with Him; the godless heart fleeing all contact with Him, whereas the man of godly disposition is drawn towards Him. A speculative recognition of Christ as the Son of God may go hand in hand with a want of sense for the real, human revelation of this eternal, divine Son; and in this case also the apostle does not recognise the spirit which is of God. Accordingly the fundamental heresy in the Church is, that this historical manifestation, which bears the name Jesus Christ, is little appreciated or even denied. Whatever is substituted for this may have a grand sound; but it works harm. That from which the whole activity of salvation in the Christian world proceeds, is the beholding of this human, historical life of Christ. This is the real sanctuary of humanity; and he who attacks this is the real spirit of the Antichrist. To labour, on the other hand, for its elucidation and for its fuller restoration is the proper task of all who work for God in the world with a clear consciousness of what they are doing. He whom the historical Jesus Christ repels has not the spirit which is of God; he whom He attracts has assuredly something of that spirit. Hence, in all periods of the Church's history, those tendencies have been the

most destructive which have more or less expressly proclaimed indifference to the historical Christ, and nothing can grieve the Christian spirit more than to see men labouring in cold blood, or even with joy, at the destruction of this image of Christ which has been set up in the world. On the other hand, a critical study of His historical life is something necessary.

Ver. 3. In accordance with John's usual manner, the thesis, which has just been expressed in an affirmative form, is once more expressed in a negative form. On the clause, "every spirit," etc., Sander remarks admirably that what is spoken of is not primarily the person, but the teaching. So long as we are still conscious of having joy in the historical Christ, so long we may be sure that we are not in the way of Antichrist. On the other hand, indifference to the historical Christ is the most suspicious symptom.

John is not alarmed at seeing an antichristian spirit in Christendom, and still less should it now discourage us. The powers of darkness in the world, which are opposed to the working of God in it, must bestir themselves and stand out prominently. But we should be very careful in branding anything as antichristian; in doing so we should abide by the principle enunciated here by John. Wherever we do not meet with the denial of the historical Christ, we should not speak of an antichristian tendency; nor should we do so when we meet the denial, not of the fact itself, but only of a certain form in which it has hitherto been represented. The spirit of Antichrist does not as yet dwell in any one who feels an interest in retaining the old Jesus Christ in the history of humanity. We should not repel such an one from us, nor separate ourselves from him, but should rather make an attempt to come to an understanding with him.

Ver. 4. While John warns his readers of the danger which threatens them from the side of the heretical false spirits, he by no means seeks to alarm or scare them. He accordingly adds an encouraging statement. They are not to be afraid of these false spirits, nor to let themselves be intimidated by them; for in virtue of the new nature and the new life, which they have received in their birth of God, they already possess the victory over them (ii. 13 f., v. 4 f.; John xvi. 33). It is evident that it seems to him of vast importance that the Christianity of his readers should be of a joyous kind, and that this joyousness depends

upon the Christian, in spite of his humility and contrition, setting a great value upon himself, *i.e.* upon the new life that he has received, which is quite compatible with the keenest consciousness of his own weakness, of the vessel into which this new life has been put. The blending of these moods is the mood which is truly conducive to the Christian's well-being.

Ye have overcome them, *i.e.* the false teachers, namely in principle. It is not to be understood of an overcoming of the false teachers, which has already actually taken place. The ground of this overcoming is found in the fact that God (not exactly the Spirit of God), in virtue of their being begotten of God, is in them, and is greater, *i.e.* stronger, than he that is in the world, *i.e.* the prince of this world, the devil, whose children the antichristian false teachers are (iii. 8 ff.). The change wrought in him by the new birth has really translated the Christian into a divine life and nature. If he is certain of this, he is at the same time assured of his victory over everything that is contrary to God. This state of matters is meanwhile to the Christian an article of faith. If he looks at himself, in comparison with the world and the forces in it, with the natural eye, he certainly cannot seem to himself to be greater than they; and also in his own experience it only too frequently becomes clear to him that he, as the weaker, succumbs to the world. But he should and can believe, not indeed that *he* is stronger than the world, but that the Spirit of God, which is in him, is mightier than the world and its spirit; and, in the consciousness of his own weakness, he should keep this fact constantly before him. It would be fatal self-deception if he were to try to convince himself that he is not weak. But he should clearly distinguish between himself and Him that dwells in him; and in proportion as he acknowledges to himself his own weakness, he should also recognise the invincible power of his God. The hotter his conflict with the world is, he should all the more look away from himself and his own strength; and he should also all the more cleave in faith to the God who dwells in him, and overcome with His aid. Even over against the world the Christian should not conceal this lofty self-consciousness, the consciousness, namely, that he bears in him something which the world cannot possibly overcome; and only when this noble self-consciousness (the consciousness of God) is evident in the whole bearing of the

Christian, will the world cease to misunderstand his humility and contrition, and to look upon them as mere abjectness.

Ver. 5. It is stated here why the power, which is operative in the false teachers, has just been described as "he that is in the world." The reason is, that these false teachers are themselves of the world. In support of this statement, John points to the relation which they assume to the world. The world, he says, at once acknowledges their teaching as its own; and this is manifest from the approval with which it greets them. Seeing they are of the world, their teaching is also the teaching of the world and pleases the world. To John it is exceedingly natural that these false teachers speak what is of the world. He is not surprised to find, that within Christendom something is made out of the gospel, which is directly at variance with its real nature. Having come into the world, the gospel must naturally submit to be interpreted in the sense of the world; and it is very natural that the gospel should find admittance into the world precisely in the corruption of it. In the gospel as thus corrupted the world hears its own echo; and that is what it desires. John here looks at heresy from the point of view of a corruption of the gospel by the carnal mind; and this has been found to be the case throughout the history of the Church. This corruption has different forms, according as it is either the narrow and self-complacent understanding of the world that corrupts it, or the sensual and selfish heart of the world that takes offence at the holy mind and temper of the gospel. Both forms, however, amount to substantially the same thing; and the one can never be without the other. Wherever this worldly spirit can be shown to be the source of a peculiar way of treating the gospel, we have no reason to spare it.

The world heareth them. In the first place, it understands them; and, secondly, it applauds them. That the world only understands a false conception of the gospel, whereby the latter is drawn down into the world's own erroneous sphere of knowledge, is intelligible enough. But that the world is not aware of the contradiction into which such an erroneous way of dealing with the gospel puts the latter with itself is not to be justified. That the world persuades itself that such a sense of the Gospel is the real mind of Christ is a delusion, which it cannot cherish altogether *bonâ*

fide, and for which the world is consequently responsible. That, however, which is most distressing is, that the world finds entire satisfaction in such teaching. It should be wearied with itself, and should feel that it needs a word, which is not worldly in its origin, in order to be delivered from itself. Instead of that, it joys in itself. It is the mark of a small mind to find pleasure in hearing the echo of itself. Every noble mind looks away beyond itself, and seeks something higher, bowing down before it. The Christian especially cannot comprehend this self-satisfaction of the world; and he is consequently mistrustful of every feeling of self-satisfaction that he finds in himself. He has every reason to fear that it springs from some remaining worldly disposition within him. The more he loathes his own old nature, he has the more reason to be satisfied with himself.

Ver. 6. The last remark in ver. 5 leads John to a new way of stating what he has just been asserting as to the criterion of Divine and godless spirits. Just as the worldly spirits must, from the nature of the case, be welcomed with joy by the children of the world, and thus reveal their real character, so it must be also with the spirits which are of God. They that approve the word of those that are of God—*they*, and they only, can know God truly and be of God. Now, however, we Christians are of God (a fact of which we are assured by experience); consequently, he who is of God must approve of us; and only he who approves of us, *i.e.* of our proclamation, our teaching, can be of God. We have, therefore, in the circumstance, whether one approves or not of our word, a sure test whereby to distinguish the spirit of truth from the spirit of error.

When he says "we," John thinks especially of himself and his fellow-witnesses. "Knowing God" and "being of God" are substituted for one another without any explanation. They mutually condition one another; the one is always implied in the other. The "spirit of truth" is the Holy Spirit.

What the apostle says here, every Christian must still say. In proportion as he is born again, he must presume himself to have a clear consciousness as to that which is God's word; he must have the conviction that he speaks in God's name, and he must also judge that the contradiction which he meets with is a contradiction of God Himself. But the Christian must not forget that he has this consciousness and conviction only "in proportion

as he is born again"; and he will accordingly not always regard the object of the contradiction of the world as the word of God itself, but also the imperfect manner in which he knows how to understand and express it. The general principle stated here must be supplemented by the other, that in so far as we are not yet of God we are not known and heard even by those who have a mind for God and are drawn to Him. Our frequent experience of opposition, even on the part of those whom we presume to have susceptibility to our message, should humble us; and we must earnestly examine ourselves in order to see whether the admixture of the old man does not corrupt our proclamation, and in what respect it does so. We must not without more ado apply that test for the distinguishing between the spirit of truth and the spirit of error to our own proclamation of the

Divine word. Still it is true, at all times, of the original apostolic proclamation of the Divine word. He who does not hear the writings of the apostles is assuredly not of God. Wherever in a human mind there is lacking an appreciation of sacred Scripture, and of the grace and truth which stand written on its front, we have every reason to assume a total lack of feeling for the Divine. In proclaiming the Divine word we must continually fall back upon the Scriptures. Only by doing so can we really effect a separation of the spirits by the proclamation of the gospel. We must also occupy ourselves daily with sacred Scripture, because all the experiences which we have as regards the attitude of our own heart towards it are of a thoroughly unambiguous nature. And we must put confidence in the judgment which we have found in Scripture regarding ourselves.

The Gospels and Modern Criticism.

BY THE REV. ARTHUR WRIGHT, M.A., FELLOW AND TUTOR OF QUEENS' COLLEGE, CAMBRIDGE.

III.

MR. HALCOMBE claims to have settled the Gospel difficulties by putting St. John first, retaining the other Gospels in the common order, but dissecting and reconstructing St. Luke. He is satisfied that he has succeeded, and points out in proof that any one, after mastering his "constructive principles," could tell at sight from which Gospel any particular section came, without any previous knowledge of the Gospels.

So of old the Ptolemaic astronomers insisted that they must be right in making the earth the centre of the universe, and the sun a satellite revolving round the earth, because they could account on this supposition for all the motions of the heavenly bodies. Their system of cycles and epicycles, processions and recessions, was beautifully complete. Were they not able to predict an eclipse? Moreover the circle was a perfect figure, worthy of the divine perfection of the Creator, incomparably superior to the battered and distorted ellipse.

It is easy to construct a system. If you carefully analyse and arrange the facts, leaving nothing out of consideration and exaggerating nothing, it will be impossible to refute you. The question is,

whether your system is natural, self-evident, and capable of asserting its own truth, or a mass of improbabilities, strung together in defiance of law and habit and ascertained fact.

Copernicus maintained that the sun was the centre of the solar system, Galileo supported him. Kepler discovered the laws of the motions in an ellipse. Newton hit upon the idea of gravity. Gradually an easy and natural explanation of the movements of the heavenly bodies was produced, and the result is that no one now believes in the Ptolemaic system, or if any one occasionally advocates a return to it, he gets no hearing from scientific men.

Mr. Halcombe himself seems to be astonished at the "constructive principles" on which the Evangelists, according to his theory, worked. He admits that no other books were ever composed on such literary rules. To my mind it is a sufficient refutation of his scheme that it would be just as easy and far more natural to adopt Tertullian's order in reality, and put St. Mark last instead of third. Then, at least, we should secure symmetry. We should say that St. John came first and gathered the choicest fruit, St. Matthew reaped

the second crop, and St. Luke the third; but St. Mark was too late for the harvest, and was compelled to be content with the gleanings.

My advice to the student is, Try a simpler plan. Give up the idea that inspiration sets aside the laws of human thought. Look at a parallel case. Inspiration was promised by Christ Himself to the apostles for their speeches. "Do not premeditate . . . it shall be given you at the moment what ye shall speak. It is not you that speak, but the Holy Spirit." That I fully accept and believe. Nevertheless, on examining those speeches of the apostles which have been preserved, and which may therefore be assumed to be in a special manner inspired, I do not find them faultless. Take St. Paul's speech before Ananias and the Sanhedrim (Acts xxiii.). The commencement, "Brethren, I have lived with a perfectly good conscience before God until this day," appears to me to be singularly deficient in the meekness and gentleness of Christ. The abusive epithet, "You whitewashed wall," seems too insulting for a Christian to use towards any man; it gave the bystanders an opportunity of retort, of which they made full and effective use. The appeal to party rancour, "I am a Pharisee, the pupil of a Pharisee; I am on my trial for the hope of the resurrection of the dead," was—I allude to the last clause—untrue in fact and unjustifiable in intent. The apostle himself admitted this when the excitement was over (xxiv. 21). "Compassed with infirmity" is our verdict on him in his speeches. Human nature is there with its faults as well as its virtues.

The same human nature may be perceived when he took his pen in hand. That it was a noble nature, towering high above ordinary men, I strongly maintain. But it was not perfect. Inspiration quickened St. Paul's perception of truth, but it did not protect him from faults of temper, nor from using bad grammar, broken sentences, questionable logic, and inexact quotations.

And if this cannot be gainsaid, why should we think with Mr. Halcombe that "the Gospels, as first given to men, exhibited a perfect unity of design and execution"? Why should we believe that "their parts may be as nicely adjusted to each other as the machinery of the Nasmyth hammer"? Was not human agency employed in their production? And where men are employed, will there not always be an element of imperfection? Or what did St. Paul mean when he wrote, "We have

this treasure in earthen vessels, that the exceeding greatness of its power may be of God"?

If Mr. Halcombe's "constructive principles" require St. Luke to have written certain parts of his Gospel in a way in which no man ever wrote before or since, the conclusion which I should draw is that the constructive principles are wrong.

Put the sun into the centre of the solar system. Put St. Mark first among the Evangelists. All will then become plain. St. Mark will be restored to his real post of honour. Instead of being a miserable epitomiser of St. Matthew, afraid to copy anything which possessed high spiritual value, he is St. Peter's faithful interpreter, the pioneer in producing the noblest works with which God has been pleased to enrich the Church. St. Matthew and St. Luke are beholden to him for the historical framework of their Gospels. It was their task to collect new matter, and incorporate it with the old.

The first principle which I lay down is this, that the original telling of a story will be the fullest and most picturesque. Later repetitions will give the essential points of the story in less rugged diction, but will curtail and confuse the circumstantial details.

That this principle is true in ordinary life needs no proof. But in the Gospels the case is not quite the same. The story was not merely told, but learned by heart and frequently repeated. The habits of the time made this compulsory. We shall never understand the growth of the Gospels unless we realise the pains taken to give every Christian child (and every adult, as far as he was capable of receiving it) an education in the faith, according to the ordinary methods of the day, by making him commit long passages to memory.

Still, though the process of reducing the bulk of material would be carried on at a slower rate under these safeguards, it would be in constant operation. The catechist would unconsciously yield to the pressure of circumstances. Why should he burden his pupil's memory with details, to the exclusion of important matters? Why give names of persons and places in which the learner could take no interest, rather than great principles which would guide him through life? In the course of forty years the shrinkage in narrative would be great; all the greater because newly-added parables and discourses were always swelling the lessons, and compelling the catechist to find space for them by abbreviating the original records.

Now the process of Gospel formation was carried on simultaneously in two districts, which were jealous of each other, and seldom held intercommunications. The Eastern catechists, centred round Jerusalem, produced, as I hold, in oral form, St. Matthew's Gospel, under his guidance and with his contributions; the Western catechists, under St. Paul, produced the third Gospel, of which one of them, St. Luke, became ultimately the writer. Both sets of catechists started with St. Mark's version of St. Peter's memoirs (except that St. Luke received about two-thirds of it only), and grafted into it such additional records as they from time to time obtained from St. Matthew or other sources.

Both of them unconsciously and gradually altered St. Mark's teaching, not only by reducing its bulk, but by modifying its statements. But they did this differently, according to their national proclivities. The Jews were strict in adhering to the facts, but contemptuous of picturesque ornament. The Gentiles loved the picturesque, but were not so careful of the facts.

If, then, we strike out of St. Matthew and St. Luke all the verses which have no parallel in St. Mark, and then compare what is left of them with St. Mark and with each other, we shall find, if I am right, that St. Mark is always the fullest, and that of the others St. Matthew's is shortest, but seldom contradicts St. Mark; St. Luke's is of medium length, but more frequently contradicts St. Mark. Above all, whenever St. Matthew and St. Luke support one another, St. Mark must agree with them; when they contradict one another, St. Mark will usually agree with one of them against the other, or give something from which both the diverging statements have been derived.

This would be true absolutely if St. Mark had written his Gospel at the first, and if the East and West held no communications with each other. Instead of that, St. Mark did not write for about forty years. During that time the records were dwelling in his mind, and were continually produced in his catechetical teaching. They were therefore reduced in bulk and altered in form like the rest, only this process was very much slower than with the other Gospels, because one man's memory does not make so many changes as are made if a story passes through the minds and memories of from six to twelve.

It is not denied that all this has been done.

Only Mr. Halcombe gives a different and (as I think) impossible account of how it was done. Instead of following the natural and self-evident plan which I have sketched, he proposes another. He holds that St. Matthew wrote first of the three; that St. Mark took his Gospel, struck out of it all those passages which he thought too good for himself to touch, or for his readers to know, and then proceeded to amplify the residuum. Where St. Matthew had used six words he expanded them to ten or twelve. Such a process in ordinary literature produces prosy and insipid narratives. But here the effect was the opposite. Not a word is unnecessary or out of place. The dry bones of St. Matthew's jejune chronicles have been clothed with flesh.

In the next place, St. Luke, Mr. Halcombe teaches, took both the Gospels, but, having a less humble estimate of himself than St. Mark had shown, retained a number of the more valuable sections. For the rest, he picked one word from St. Matthew, the next from St. Mark, the third was his own. Yet, instead of producing a patchwork, the result was homogeneous. The world has decided that his Greek is more classical than that of the others. Not a sentence is out of place, not a word is superfluous. "Dovetailing" does not usually turn out so well. If any one doubts this, let him read Tatian's *Dia tessarôn*. But then Tatian had some respect for his authorities, and could not bring himself to alter or omit a sentence from any one of them. St. Luke, according to the documentary hypothesis, had no such scruples. Though he was not an eyewitness, but derived his information second-hand, he capriciously altered it without misgiving. Witness his account (in the Revised Version) of the new cloth and the old garment (Luke v. 36 = Mark ii. 21 = Matt. ix. 16). Such wanton levity I cannot attribute to St. Luke, and therefore I cling to the oral hypothesis, which preserves the Evangelists' character, by denying that any of them had had the advantage of seeing the Gospel of his fellows.

St. Luke's chief object in writing was, Mr. Halcombe teaches, to correct St. Matthew's chronology, which is confessedly wrong, and is supposed to have been causing doubt in the Church. Now St. Luke corrects it by following almost invariably St. Mark. If he had told his pupils that in matters of chronology St. Mark, when he contradicts St. Matthew, is always right, would not that have

sufficed? It would seem so, for observe the final issue of his labours. No sooner was his perfect adjustment of chronology published, than some enemy, according to Mr. Halcombe, spoilt it all. A malicious, or well-meaning but ill-informed, person secured St. Luke's manuscript, and transposed about a couple of chapters, with the result that Gospel difficulties have troubled the Church ever since, until Mr. Halcombe discovered the fraud.

Papias tells us that St. Mark's chronology is wrong. If so, St. Matthew and St. Luke, also, who, I maintain, follow it as almost their only guide, must be wrong also.¹ This is, I believe, the true account of the matter. The question is fundamental. If I am right, Mr. Halcombe and the harmonists have spent years of exhausting labour to very little purpose. The Gospels, I say, were put together originally for convenience of church lessons, with only slight regard for chronological sequence. St. Mark arranged the sections in their present order, and not St. Peter. St. Mark had not the knowledge, even if he had the desire, to secure the correct sequence.

Whether St. Luke, when he promised in his preface to "write in order," meant chronological order or not, we cannot decide. The words in themselves

¹ See *Composition of the Four Gospels*, pp. 21-24, 146.

are ambiguous. A hundred beads lying on a table at random are not arranged in order. Put them on a string and they become so. If you arrange them carefully with regard to colour, you have a better claim to have put them in order. But if you prefer to arrange them according to size, who will deny that you have kept your promise? So if St. Luke strung together the sections of the Gospels with suitable prefaces and conclusions, as he has done, he wrote "in order." The Greek word which he uses (*καθεξῆς*) merely means "strung in a row." If he put them into chronological order, he did better still. But if he put them in the most convenient order for church services, he has surely done well enough. Even if he intended to write in chronological order (which is very far from certain), we have no reason to suppose that inspiration would prove an infallible guide in such a matter, or that it was possible at that date for a man in his position to arrive at the real sequence of events. If true chronology was necessary for the Church, would not God's providence have prevented such a perversion of it, as Mr. Halcombe supposes? It is a poor thing to say that the Gospels once were perfect, if we can only do so by maintaining that they were corrupted immediately.

(To be continued.)

Contributions and Comments.

The Literature of the Minor Prophets.

IN the summary of recent literature on the Minor Prophets, by Professor A. S. Peake of Manchester, in your last number, no reference is made to the excellent little handbook by Mr. Buchanan Blake, B.D., entitled *How to Read the Prophets*, Part I. (T. & T. Clark). May I take the liberty of calling the attention of your readers to this most useful work? It is the first of a series, three volumes of which have been already published, and which, I understand, will embrace all the prophetic books. Each book contains a new translation from the Hebrew, followed by historical remarks on the times of the prophet, the aim of which is to enable the student to read the various addresses in their chronological order, and in the light of the special circumstances which called them forth. For ordi-

nary readers or teachers, who have not time to consult larger and more elaborate works, and who wish to have in brief compass the results of the best recent scholarship, I know nothing better than these manuals.

ALEX. H. REID.

Dundee, Nov. 2, 1893.

The Art of Public Speaking.

W. T. may find *The Arts of Writing, Reading, and Speaking: Letters to a Law Student*, by Edward W. Cox (London: Law Times Office), a valuable book. It is the most instructive work on the subject that has ever come under my notice.

JOHN A. HAMILTON.

Saltaire.

The "Off" or "Fist" of Mark vii. 3.

THAT the Pharisees should wash their hands with the "fist" before eating is thought improbable, even if possible. But why impossible? Surely not because the operation cannot be performed. Try it. Close one hand and rub the palm on the back of the other hand with the fist. Let this be done vigorously, and it will be seen that such a washing *can* be done, just as we may wash or rub the hand with pumice-stone. Moreover, the tightening of the cuticle of the closed hand would be conducive to increased cleanliness, while at the same time the open hand would receive the benefit of the increased friction. In this way the Pharisees might seek to convince themselves and others of the thoroughness with which they sought to cleanse their hands from real or supposed defilement. M. J. BIRKS.

Κενύων.

Ravens and Arabians.

IN reference to the conjectural reading "Arabs" in 1 Kings xvii. 4, 6, it may interest your readers to know that the translators of the much-praised "Delegates' Version" of the Chinese Bible actually took the liberty of rationalising the historic "ravens" out of existence, and all Chinese children and adults who have had to depend on that version for their knowledge of the story of Elijah have uniformly been told that God commanded the tribe O-li-ping to feed the prophet, which accordingly they did with bread and flesh morning and evening. I do not suppose the tribe "O-li-ping" is elsewhere mentioned in the Chinese Scriptures. Their transliteration of "Arabian" is "A-lat-pek." One cannot but be astonished that the Bible Society should have gone on issuing Scriptures with this blemish uncorrected year after year.

Wooler.

ALEX. GREGORY.

The Gospel of St. Peter.¹

THIS will be found a useful little tract for those who are interested in the study of the recently discovered fragment of the Pseudo-Petrine Gospel. It gives in parallel columns the text of the fragment ;

¹ Synoptical Tables, etc. Edited by H. von Schubert. Authorised English Translation by Rev. J. Macpherson M.A. (T. & T. Clark. 1s. 6d. net.)

the text of the corresponding verses in each of the four Canonical Gospels; and in a supplementary column notes the passages from the LXX. which the apocryphal writer may be supposed to have had in his mind. References are also occasionally given to the more remarkable parallels in early Patristic literature. The digest of various readings seems to be carefully drawn up, but we do not think that many readers will adopt Dr. von Schubert's conjecture in sec. 18 of ἀνέπεσαν τότε the MS. ἐπέσαντο καὶ. The change is the less necessary, as we have the tradition of the Petrine Gospel that at the darkness which came on during the Crucifixion many persons fell prostrate, also preserved in a curious tractate by an early anonymous writer, entitled *De montibus Sina et Sion*.

The translation of the fragment which is appended does not appear to us to be in any way an improvement on those that have already been published. For instance, τιμήσωμεν is not the present indic. (sec. 9); to render τετρωμένοι κατὰ διάνοιαν ἐκρυβόμεθα· ἐζητούμεθα γὰρ ὑπ' αὐτῶν by "with disturbed senses we concealed ourselves, for they accused us," is not very literal; στρατιωτῶν does not mean "disciples" (sec. 35); and it does not seem that ἀπήλθαμεν εἰς τὴν θάλασσαν can mean "we went out upon the sea." But we do not know whether this English version has been made directly from the Greek, or whether it is a translation of the German rendering printed by Dr. von Schubert. In any case it needs revision. J. H. BERNARD.

Dublin.

Kautzsch's New Edition of the Psalter.

II.

THE second half of viii. 2 [Revised Version, "Who hast set Thy glory upon the heavens"] is not translated, the MS. being deemed incomprehensible, and no attempt made to establish a more satisfactory one. De Witt has a note which clearly states the difficulty: "The Hebrew form *n'nah*, which seems to be the second person imperative of the verb *nathan*, to give, is perplexing." It may be doubted whether he is justified in adding, "Most exegetical authorities regard it as standing for *nathatta* [=thou gavest], the second person of the perfect tense." Ewald took it for the noun *נָתַן*, or else for the verb *נָתַן* in the perfect tense, meaning "to extend" or "stretch

out," and connected with the well-known מָנִין. Unfortunately the only passage (Hosea viii. 9, 10) where this verb was believed to occur is generally admitted to be corrupt. Moreover, even if the Hosea verses were beyond suspicion, the use of this rare word in the present connexion would have caused ambiguity. Cheyne has to some extent followed the LXX. ὅτι ἐπαθήθη in rendering, "Whose majesty is exalted above the heavens." Von Lengerke and Delitzsch defend the view that תָּנָה here, like רָדָה at Gen. xli. 3, must be inf. constr., and is used for the finite verb. Hupfeld's conjecture that נָתַתָּה was originally written is somewhat discredited by its neglect of the Canon, *Proclivi lectioni praeestat ardua*. On the whole, Delitzsch's view is to be preferred. One fact, however, must not be lost sight of—ver. 10 does not repeat this clause. Yet if an editor had added it to the second verse he would most likely have repeated the procedure in the tenth.

The Authorised Version represents הָמָה, the final word of ix. 7, by "with them"; the Revised Version by "very," "Their very memorial," etc. Kautzsch holds that the only possible explanation of the word is that it is an emphatic reproduction of "their" in "their memorial." Having pointed

out previously that a strophe has been lost after ver. 7, he feels himself entitled to maintain that there is a textual corruption here, but does not propose a definite correction. Others, Ewald and Delitzsch amongst them, defend the MT. on the ground that there is a contrast between the enemies and their cities on the one hand, and Yahweh alone or Yahweh together with His people on the other. And it must be admitted that although the LXX. gives a mistaken translation, μετ' ἡχούς (or ἡχου), it is in favour of the MT. The Targum also read וְכָרַם מֵהֶמָּה. But is there any good reason for rejecting the emendation supported by Hitzig, וְכָרַם מֵהֶמָּה? Delitzsch allows that Job xi. 20 and Jer. x. 2 support it: his argument against it is that וְכָרַם here is objective, not subjective. Is it any more objective than מָנוֹס at Job xi. 20? We may add that Amos ii. 14 has substantially the same phrase as Job xi. 20. Let the three be looked at side by side:—

וְכָרַם מָנוֹס מִמָּל	.	.	Amos ii. 14.
וּמָנוֹס אֶבֶר מִמָּהָה	.	.	Job xi. 20.
אֶבֶר וְכָרַם מֵהֶמָּה	.	.	Ps. ix. 7.

JOHN TAYLOR.

Winchcombe.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.¹

The parts of Scripture selected for the session 1893-94 are the Epistle to the Romans and Isaiah

¹ Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

xl.-lxvi. And the Commentaries recommended for use are—

I. On the Epistle to the Romans—(1) Godet's (T. & T. Clark, 2 vols., 21s.) for the student of the Greek; and (2) Moule's (Cambridge Press, 3s. 6d.) or Brown's (T. & T. Clark, 2s.) for the junior student. It may be well to state that Godet is by far the most satisfactory and fruitful work we have on this Epistle, and that he may be used with very little discomfort by those who cannot read Greek. The publishers of the work (T. & T. Clark, 38 George Street, Edinburgh) will send a copy of it for 12s., postage paid, to any *Member of the Expository Times Guild* who directly applies to them for it.

II. On Isaiah—Orelli (10s. 6d.) or Delitzsch (the fourth edition, 2 vols., 21s.) may be recommended most confidently. And the same publishers will send a copy of Orelli for 6s., and of Delitzsch for 12s., to any member of the Guild.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

The members of the Guild include many of the Bishops of the Church of England and Professors in the Theological Colleges of all the Churches, besides a number of ladies and laymen.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

MEMBERS' NAMES NEWLY RECEIVED.

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 Rev. William Curry, Douglas, Isle of Man.
 Rev. A. E. Garvie, M.A. (Glas.), B.A. (Oxon.), Macduff.
 Mr. J. R. Johnson, Coshocton, Ohio, U.S.A.

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9 (R.V.).

EXPOSITION.

"If we confess our sins."—Not if we acknowledge them only, but acknowledge them openly in the

face of men. And it is not sin in general terms, but specific, definite acts. That which corresponds to saying "we have no sin" is not saying "we have sin," but "confessing our sins."—WESTCOTT.

Obviously confession to Him who is "faithful and righteous," and to those whom we would otherwise lead astray, is all that is meant. The

passage has nothing to do with the question of confession to our fellowmen.—PLUMMER.

"*He is faithful and righteous.*"—The subject is God, as supplied from the context. God is faithful as One who will fulfil His promises (Heb. x. 23).—WESTCOTT.

Although there is no promise mentioned in the context, yet it is fidelity to a promise. It is the promise of His nature. God is faithful as being true to Himself. That nature is Light, says John, and so He appears as light in him who confesses his sin, by destroying and taking it away.—HAUPT.

God is "faithful," because He keeps His word; and "righteous," because in doing so He gives to each his due.—PLUMMER.

"*Faithful and righteous to forgive*," lit. "in order that He may forgive." That is to say, fidelity and righteousness are parts of God's nature, and that nature is in itself a means (exists for the very purpose) of effecting His creatures' forgiveness and purification.—HAUPT.

Forgiveness and cleansing are ends to which God, being what He is, has regard.—WESTCOTT.

"*To forgive us our sins.*"—The image of remission or forgiveness presents sin as a debt, something external to the man himself in its consequences, just as the image of cleansing marks the personal stain.—WESTCOTT.

"*To cleanse us from all unrighteousness.*"—The specific "sins" are forgiven; the character (unrighteousness) is cleansed.—WESTCOTT.

The correspondence between "He is righteous" and "to cleanse us from all unrighteousness" is lost in the Latin (*justus . . . iniquitate*) and in the A.V.—WESTCOTT.

"Sin" and "righteousness" are only two modifications of the same idea. Sin is the more comprehensive term; it denotes ethical abnormality in general, without any more specific reference. Unrighteousness, however, denotes this ethical abnormality with special reference to its bearing upon the relation of man to God. It contradicts this relation. It interrupts man's fellowship with God.—ROTHE.

METHOD OF TREATMENT.

THE PATHWAY TO FELLOWSHIP WITH GOD.

By the Rev. R. Masson Boyd, M.A.

The apostle is very clear and explicit in stating what is the practical aim he has in view in writing

this Epistle. It is that believers may have fellowship with the Father, and with His Son Jesus Christ. But fellowship must have its basis in similarity of nature and disposition. And since "God is light, and in Him is no darkness at all," light must also be the pervading element of our being—the atmosphere in which we live and move, if we are to be capable of this lofty fellowship, and know the blessedness which springs from it.

But how can we thus dwell in the light? Taking light to mean the divine purity and holiness, is it possible for us to realise the continual presence of Him who is of purer eyes than to behold evil, to have familiar converse with the All Holy, without being filled with utter dismay? There is darkness in us—the darkness of ignorance, deceit, sin; and that darkness must be an insuperable barrier to any close and living fellowship with God who is light. Is there any means by which this barrier can be removed?

Two possible ways of dealing with it are indicated by the apostle. The first is simply to deny that it exists, to say that we have no sin. But this is to seek an escape from darkness by plunging into deeper darkness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." For one who has entered the realm of light by coming near to the Father through the Son, that resource is clearly impossible.

But there is a better way. We may dwell in the light, letting it shine with its full revealing power upon the darkness of our nature, and yet find fellowship with God a blessed reality, through God's pardoning and cleansing grace. And this pathway to the blessedness of intimate fellowship with God is indicated in the words of our text.

We find in them (1) a confidence expressed, and (2) a condition stated.

I. THE CONFIDENCE.—"He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This statement is intended not for those who are inquiring the way of reconciliation with God, but for those who already know what it is to be forgiven and accepted. Hence there is no setting forth of the ground and method of divine pardon—the propitiation for sins provided in Christ, and our believing acceptance of it. All that is taken for granted, as being already understood by those to whom the apostle writes. For the purpose he has in view, the points to be mainly emphasised are two—the graciousness and

completeness of God's salvation, and the infallible security on which it rests.

What has He pledged Himself to do for us? "To forgive us our sins, and to cleanse us from all unrighteousness." Promises to this effect might easily be multiplied (Jer. xxxi. 31 ff.; Micah vii. 18; Ezek. xxxvi. 25-27). The two gifts—pardon and purity—go together, and are inseparable. The grace which bestows pardon begets a responsive love which must become a passion for purity—a fervent desire and resolute endeavour to become ever more worthy of "Him who hath called us out of darkness into His marvellous light." And in the nature of Him who bestows the twofold gift, we have sure ground of confidence that it shall be made an actual reality in our experience.

For He is *faithful*. He has promised, and He cannot fail to keep His word. He is "God that cannot lie." "If we believe not, yet He abideth faithful; He cannot deny Himself." And He is just. By Christ's propitiatory work He has declared His righteousness, and shown its consistency with the exercise of His great prerogative of mercy. It is a righteous thing on God's part to pardon the guilty who believe in Jesus. Having accepted that reconciliation, we can look for the bestowal of full forgiveness and perfect cleansing, not as a matter of mere clemency, but as a gift pledged and secured to us by the blended righteousness and love of God.

II. THE CONDITION.—"If we confess our sins." We must deal frankly, faithfully, honestly with God if we are to have any real knowledge of the graciousness and completeness of His salvation. "Blessed is the man . . . in whose spirit there is no guile." To be free from guile, we must look God's law fairly in the face, and frankly acknowledge how utterly it condemns us. That is the first step to any real confidence in God's mercy. And as His dazzling light must ever reveal darkness in us, the need for frank and humble confession will be the more deeply felt, the more earnestly we desire to live in fellowship with God. Therefore let us put away all self-excusing thoughts, all delusive flatteries of self-righteousness and self-complacency, all deceit and double-dealing in our dealings with God about sin. And the more honest and straightforward we are in making daily confession of our sins, the more we shall have our fellowship with God deepened and strengthened

by the confidence that "He is faithful and just to forgive and to cleanse."

ILLUSTRATIONS.

ST. JOHN does not write, "If we confess that we have sin." He speaks not of the confession of a sinful state generally, but of our definite concrete and individual sins. For this is the form which confession of sin must assume, if it ever becomes a practical and effectual reality. It is much easier to utter a pious lamentation over our misery, and to speak rightly about repentance, than to see our unrighteousness, to confess it, and mourn over it, in the definite instance in which we have sinned. St. John requires the latter.—J. H. A. EBRARD.

WHAT is to confess our sins? It is to tell them out to God. It is true God knows them already, far better than we do ourselves. To Him all hearts are open, and from Him no secrets are hid. So when He bids us confess our sins, it is not that He may know them better, but that we may know them better and feel them more deeply. And so it is plain that to confess our sins must mean much more than the mere telling them out to God. For this would be nothing at all, without self-examination and godly sorrow, and humbling of the heart and penitence and prayer, and holy resolves and amendment of life.—W. WALSHAM HOW.

THE Spirit of God in men will alone cause them to confess sin truly, because it is one thing to admit the fact that we are not what we ought to be, and another thing to admit *the sin* of this fact, the guilt which lies at our own door. It is one thing to say that we are in an evil state, and another thing to refer that state to ourselves personally; to feel that it is altogether of ourselves, that there is no excuse to be found for it, that in respect of it we are altogether guilty; and really to feel the righteousness of God's condemnation of that state. This last alone is confessing sin. To confess sin is to come to the conclusion in your heart, and freely with your lips to make the admission, that your breach of God's law and your not loving God with your whole heart, soul, mind, and strength, and your not loving your neighbour as yourself, are *justly charged against you as guilt*; in respect of which neither the force of example, nor the influences of education, nor circumstances, nor a corrupted nature, furnish any adequate apology. To confess sin is to take God's word in the matter, to stand on God's side in the question; it is to join God against myself, and to feel that the fact that this sin is *my* sin, that this corruption is *my* corruption, does in no respect interfere with the sternness with which I recognise that sin is a thing for which the guilty person is righteously held responsible.—J. M'LEOD CAMPBELL.

A LEARNED man has said that the hardest words to pronounce in the English language are, "I made a mistake." When Goldsmith read that Frederick the Great wrote to the Senate, "I have just lost a battle, and it is my own fault," he said, "His confession shows more greatness than his victories."

It is more than mercy that gives the sinner well-founded hopes. Our reliance is on God's being faithful to keep the promises made to the sinner who relies on the sacrifice of Christ, and on His truthfulness in respect of the promises made to every one that comes to Him through Christ. This is a stronger plea than mere mercy, for it is impossible for God to be unfaithful or untrue. If He has laid your sins on Christ when He died on the cross, He will not lay them again on you. If He has scored out your debt for Christ's sake, He is not so unjust as to require payment over again from you.—C. HOLLAND.

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At the Literary Table.

THE BOOKS OF THE MONTH.

THE VARIORUM TEACHER'S BIBLE.

Messrs. Eyre & Spottiswoode have at last completed the revised edition of their *Aids to Bible Students*, and issued it along with the latest edition of their Variorum Bible. And now they think that the *Variorum Teacher's Bible* "may claim to be the most complete edition of the Authorised Version of the Bible hitherto published within the limits of a single volume." The claim is just. There is no copy of the English Bible that can compare with it. The *Aids* were once easily supreme. That cannot be said so confidently now. For not to speak of the new edition of the Oxford *Helps*, which is a very different work from the old, there is the Cambridge *Companion* now in the field, a formidable and perhaps unsurpassable rival. But the Variorum Bible is supreme in itself. There is no other edition that can touch it for the student and the teacher. And if ever a Bible is to be chosen for study or for teaching, no other ought to be looked at. Beauty is another matter. The copy before us cannot for a moment compare in outward appearance with the Bibles which the Oxford and Cambridge Presses recently issued. But it is probable enough that this Bible can be had in finer bindings than this. If that is so, then the Variorum must still hold the field all round.

BIBLICAL ESSAYS. BY THE LATE J. B. LIGHTFOOT, D.D., D.C.L., LL.D., BISHOP OF DURHAM. (Macmillan. 8vo, pp. 460. 12s.)

When you choose your literary executor, see to it that you choose warily. Is there any lesson that has been more memorably impressed upon the minds of this generation? What havoc and loss an unwise choice may work, one imperishable example has made known to us all. And to those who have eyes to see, there is an example scarcely less impressive of the good which a wise choice may do.

It is the example of the late Bishop of Durham. Few men were happier in the friends they buckled to their heart in life; no man was ever wiser in the friend he found to shelter his memory in death. For Mr. Harmer has not merely been prudent to give us nothing that would offend. Any executor could do that, simply by withholding almost all he had within his grasp. He has given us nearly everything; in a few weeks we look for literally everything; and yet he has given it so faithfully, he has spent himself so ungrudgingly upon it, that not only is there nothing to offend, but the reputation which was peerless in its own domain before Bishop Lightfoot died is peerless still.

It was easy enough to handle such parts of the present volume as had been in type already. But the difficulty of dealing with the rest it would not be easy to exaggerate. Nine of the fourteen essays are printed from lecture notes. Now Dr. Lightfoot had such confidence in a memory that never failed him, that he went to the lecture-room with the scantiest outline of what he meant to say. It

has accordingly been found necessary to frame into sentences page after page which, in the original notes, exist only in the briefest summary. Mr. Harmer pleads indulgence for the result. And, of course, it is not what it would have been. But it is only because the note-books of certain of Dr. Lightfoot's students have been freely consulted that it is possible for us to understand how it could be such as it is.

The lectures are all of the nature of Introduction. They were indeed the first-fruits of that harvest which never came to the ripening. In Cambridge Dr. Lightfoot hoped to publish an edition of every one of the Epistles of St. Paul; and we hoped for it also. But preferment came like an untimely frost, and when it passed away, these and the passages of exegesis which that next volume will contain were all the harvest it left for us to reap. There is something in the way of Introduction to every one of the Epistles that were yet undone—to the Romans, Corinthians, Ephesians, Thessalonians, and to the Pastorals. Some of it is in outline, and barely suggestive; some of it is fuller, and makes actual contribution to knowledge; it is all scholarly and real.

THE TWELVE MINOR PROPHETS. By DR. C. VON ORELLI. Translated by Professor Banks. (*T. & T. Clark.* 8vo, pp. 405. 10s. 6d.) Dr. von Orelli's *Jeremiah*, and still more his *Isaiah*, are now well known in this country—their felicitous translations, their exact exegesis, their compact and comprehensive exposition. The newly translated volume covers the Minor Prophets in the same way. It, therefore, falls into a place that has long been empty. We have had one great work which covered the whole ground, but it was *too* great, and its greatness was not of the kind we most needed. We have more recently had many excellent books that caught up portions of it. But the place has been open for a concise, conservative, capable exposition of the Minor Prophets, and Dr. von Orelli has come to fill it. His great merit is his conciseness, it is a merit for which we are always most thankful, and especially when it is attained, as here, without the loss of clearness or breadth. Nor is there any question of his capacity as a scholar and man of letters. His conservatism will not be so freely granted. But it will not be denied that he is conservative for to-day, even for to-day in England.

THE VISIONS OF THE APOCALYPSE. BY THOMAS LUCAS SCOTT, B.D. (*Skeffingtons.* Crown 8vo, pp. xix, 341. 7s. 6d.) There is probably no man in England (Canon Scott will pardon the unpatriotic expression, but who can say "Great Britain and Ireland" every time?) who has more reason to show why he should write on the Apocalypse than the author of the *Donellan Lectures* for 1892. For when he who was afterwards to be known as Canon Scott of Dublin and the Donellan Lecturer for 1892 was still a boy at school, he had become fascinated by the times and seasons of the Apocalypse, had predicted the end of the world, and having signed his prophecy, dated, folded up, and wafered it, had given it to his next neighbour with a written direction that it was not to be opened until the year 1866. And from that day till now the Apocalypse has been his special and constant study. So the authorities chose Canon Scott to preach the Donellan Lectures before the University of Dublin in the winter of 1891-92, and Canon Scott chose the Apocalypse for his subject.

These lectures are now published by Messrs. Skeffington, under the title of *The Visions of the Apocalypse and their Lessons*. And not these lectures alone, but in this substantial volume there are two lectures that were not delivered; there is an Introduction of sixty pages on (1) "The Nature of Prophecy," and (2) "The Character of St. John and of his Writings"; there are a Table of Contents and a Paragraph Version of the Revelation of St. John; and there are eighteen additional notes.

Thus Canon Scott has not only claimed a right to speak on the Apocalypse, but he has spoken. And it is not his claim, but what he has said, that proves his right. For whether we find it possible to accept his theory of the Apocalyptic purpose or not—his theory is that the Apocalypse was not written for any special period, past, present, or future, but for all time; that it contains truths, not facts; principles, not applications; it is the theory which Professor Milligan has done most, in recent years, to make us familiar with—whether we accept his theory or not, we shall certainly acknowledge, when we read the book, that he has the right to possess a theory, and to speak at length upon it. And not only so, but such is Canon Scott's enthusiastic belief in this Book—there is none like it in the Bible for final worth and inspiration—that, even though we cannot find

it in our power to accept his theory, it is almost certain that we shall catch something of his enthusiasm, and take to the study of the Apocalypse with new interest and expectation.

THE ASCENT OF FAITH. BY ALEXANDER JAMES HARRISON, B.D. (*Hodder & Stoughton.* Crown 8vo, pp. xiv, 302. 6s.) Mr. Harrison is an anti-infidel lecturer. And, if for any reason you shudder at that expression, read one of Mr. Harrison's books, this one for example, and your shuddering aversion will be transformed into keen and even, sometimes thrilling delight. Anti-infidel lecturing is about the hardest and least thankful task that falls to the lot of man; it is no wonder that some have failed so terribly. But Mr. Harrison is not of these. Manifestly he is equipped even to the extent that such a task as this demands. He has tact also. And above all things there is a victorious atmosphere that surrounds him always, a felt confidence that he will both conquer and not abuse his victory.

The present volume contains the Boyle Lectures for 1892 and 1893. The audience is the whole body of modern Agnostics, the only living and alarming unbelievers in the world to-day. The method is to proceed from the acknowledged to the questioned, and on to the vehemently denied. And every step is well planted and secure. It is at once a model for the anti-infidel lecturer, and a manual for the student of apologetic.

THE NEW TESTAMENT AND ITS WRITERS. BY THE REV. J. A. M'Clymont, B.D. (*A. & C. Black.* 8vo, pp. 288. 3s. 6d. net.) This is the cheapest book we have ever seen. It may seem a strong statement; but no amazement can make us take it back. For we have considered the size, the paper, and the binding; we have reckoned on the labour spent in acquiring the knowledge that the writing of it demanded, and the toil of the writing itself; we have estimated the cost of the facsimile specimens of the MSS. that are given; and we have judged that at the very best its sale must have a limit. It is the cheapest book we know. What scholarship and literary taste has been spent upon it there is no need now that we should say, having said it when the small edition came into our hands. For it is the enlarged and illustrated edition of that delightful

Primer by Mr. M'Clymont, which was noticed here some months ago.

THE REVELATION OF S. JOHN THE DIVINE. BY THE REV. M. F. SADLER. (*Bell.* Crown 8vo, pp. xxxii, 298. 6s.) Prebendary Sadler has written a Commentary on the whole of the New Testament. He has written it in order, book after book. And now, with the issue of the Book of Revelation, that task is done. And not only is the task done, but already men have given their judgment on it. Two of the Gospels have run into the fifth edition; the other two and the Acts of the Apostles have reached the third; and three volumes of the Epistles have attained the second. Surely that is judgment enough within this space of time. And that judgment is just; nor is there any likelihood that the long future will reverse it. Nevertheless there are barriers to Prebendary Sadler's fullest acceptance. There is this one barrier in particular, that he is too unimpressible. The mind of the true expositor, as he stands in front of the New Testament Scriptures, should be as clay in the hands of the potter. Mr. Sadler's is not so. His form of church doctrine, already fixed, has left him too rigid and unpliant. He has gathered too many hard pebbles from his reading in the early history of the Church.

THE CHURCH OF ENGLAND AND RECENT RELIGIOUS THOUGHT. BY CHARLES A. WHITTUCK. (*Macmillan.* Crown 8vo, pp. x, 308. 7s. 6d.) Few things are easier in the prospect, and more calamitous in the retrospect, than the writing of contemporary history. Nevertheless Mr. Whittuck has assayed and done it. An English Churchman, he has written the religious history of the Church of England to-day. Whether he has succeeded, as one in a thousand may possibly succeed, it is out of the reach of himself or any one else of his own generation to say, but it is easy for every one to say that he has written a most interesting book. It is easy even to see that he has qualifications that *may* win final success, for he has knowledge and tolerance and conviction. He has convictions that are decided enough as to matters universally essential; he has large tolerance for the forms in which they have expressed themselves, both within the Church of England and without; and he has carefully

prepared himself for this work by reading and observation.

It is an interesting book. And the outside communities, and even the anti-church individualities, if they will read it, will find interest and instruction, with the least possible peppering of offence. But it is not for these that Mr. Whittuck writes. His own proper audience can scarcely miss the fine spirit and large knowledge of the author, and fail to be profited by their means. Four subjects are considered: the parties in the Church; the Church and Dissent; the Church and the non-church-going; and the theology of the Church.

THE MYSTERY OF INIQUITY. BY THE RIGHT REV. PHILLIPS BROOKS, D.D. (*Macmillan*. Crown 8vo, pp. 362. 6s.) Here is another volume of twenty sermons by Phillips Brooks. And, as if it were impossible to question their authenticity, they are sent out without preface or introduction. It *is* impossible. No man preaching the gospel ever preached it in this way before. No man is in the least likely to arise who will preach it in this way again. It is the gospel. Certainly it is the way of salvation, though you must take that word in its largest biblical sense. No one can honestly have the least hesitation in placing Phillips Brooks in the succession of the apostles and prophets. But it is a gospel every thought and imagination of which has passed through the preacher's own soul, and been beaten into shape on his own original understanding. So these are the sermons which preachers ought to read. Hearers have not the same need, and will not gain the same advantage. For them a simpler sermon than this will do better. But they are the sermons which preachers ought to read. For, in the first place, beyond almost any other reading we can take to, these sermons will deliver us out of the rut into which it is so easy for the natural man to fall; and, in the second place, there will not be the faintest temptation to copy them, that being so manifestly an impossible thing to do.

CAMBRIDGE SERMONS. SELECTED AND EDITED BY C. H. PRIOR, M.A. (*Methuen*. Crown 8vo, pp. 244. 6s.) We have often thought that a selection might be made of the sermons that are preached in the university pulpits, and published in this form. For these sermons nearly always deal with special topics, and receive special preparation.

Mr. Prior has done it now for Cambridge. He has chosen fourteen sermons. They were all preached by members of the University, and between the years 1889 and 1892. On what principle he has made the selection does not appear. But as he has arranged the sermons after a well-advised plan, it is possible that the same plan had something to do with the selection. The plan will be found in the Second Epistle of Peter, the words beginning "Add to your faith virtue, and to virtue knowledge" . . . So it is not to be understood that these are the finest of all the sermons that have been preached in Cambridge during those four years, nor even that they are the finest in Mr. Prior's judgment. But though Mr. Prior may have passed by sermons that were greater as sermons than some of these, there will be no question that he acted wisely in giving us even the thinnest thread of connexion, and thus redeeming them from that disjointedness which is the severest trial to the reader of volumes of sermons. The sermons do not call for criticism. It is enough to say that the preachers are the Bishop of Durham, Archdeacon Wilson, Archdeacon Farrar, Canon Browne, and others not less honoured even than these.

THE HOLY SPIRIT IN MISSIONS. BY A. J. GORDON, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 241. 3s. 6d.) We shall wake to realise very soon, if we have not realised it already, that America is to outstrip us utterly in the race for the spiritual possession of the world. It is not alone that America has vast resources, and a vast army of men to draw them forth. It is also that she has attained to some perception of the immense sweep of work that has to be done. And it is, above all, that she has caught a glimpse of the Hand stretched forth to do it. She has come to believe that God does actually intend to convert the world; and that He is simply waiting for the *habitation* of the Spirit through whom it is to be accomplished.

She has learned that the Spirit is ready; that all the world is ready; and that the men alone are wanting now. "Go ye into all the world, . . . and, lo! I am with you." She has come at last to take that sentence literally. So in this volume Dr. Gordon deals frankly—audaciously it must seem to some of us—with the Holy Spirit in Missions. We shall have to read it more slowly than his own countrymen, but we shall find more in it.

JESUS AND MODERN LIFE. By M. J. SAVAGE. (Boston: *Ellis*. Crown 8vo, pp. 229. \$1.) The reasons why Mr. Savage calls his work *Jesus and Modern Life* are, first, because he discovered that his originally projected title, "The Teaching of Jesus," had already been appropriated by Professor Wendt; and, secondly, because it is such parts of the teaching of Jesus as bear upon the burning questions of to-day that he selects for discussion. Thus he has, "Jesus as to Wealth and Poverty"; "Jesus' Doctrine of Non-resistance"; "Jesus as to Woman, Marriage, and Divorce," and the like. And even when his subject has a wider scope than these, as "What Jesus taught about God," it is still dealt with in immediate relation to our recent controversies on that subject. It is a somewhat curious circumstance that Mr. Savage's first title should have been appropriated by Professor Wendt; for if we had been asked to name the author whose standpoint is nearest that of Mr. Savage, it is Professor Wendt we should have named. They resemble one another in the freedom of their criticism and in the reverence of it; they are alike in finding Jesus and His words (thus sifted) the sole ultimate basis of belief; and they come remarkably close together again when they sum up the conclusions which their search has furnished. In comparison with Wendt, Mr. Savage is slight and sketchy, and that of set purpose. He is thus more manageable, and may actually work most good or ill.

THE WEARIED CHRIST. By ALEXANDER MACLAREN, B.A., D.D. (*Alexander & Shephard*. Crown 8vo, pp. 314. 5s.) Dr. Maclaren, having fallen into the hands of wise and prudent publishers, comes out now as regularly as the Almanac. And like the Almanac he does not come for criticism but for use. Some one has said they dared not use Maclaren. They could not use without abusing him. Of which the meaning is that you must not choose Maclaren's text and read Maclaren's sermon before you enter the pulpit. But you may use him in other ways than that. And one of the ways you may use him is as a spiritual thermometer, to let you know how far you yet have to go to reach the mind of Christ.

THE POWER OF A BLAMELESS LIFE. By THE REV. J. T. LEE, M.A. (*Skeffingtons*. Foolscap 8vo, pp. x, 133. 2s. 6d.) We like this

little volume of sermons exceedingly. And if you buy it you will like it too. For however great your joy is in the thickest of the theological fray, however fine your skill to hold your own in argument, there is a better time than that, and you know the truest joy when you can shut all battling out and sit down with the Master at His own table. "There are those who only know Christ historically. They only know the facts about His birth, His life, and His death, which the New Testament records. There are others who only know Him as the centre of a religious system. Theirs, so to speak, is a theological Christ. They are only concerned about the controversies which from time to time are waged over His most sacred person. But there are others—often very plain, simple Christians, living very much apart from the noise and din of the world—who know Him as a living and ever-present reality. *They*, so to speak, habitually dwell with Christ." And that is the Christ Mr. Lee would have you know, and with what unruffled persistence he pleads with you to know Him!

THE OLD TESTAMENT AND ITS CONTENTS. By JAMES ROBERTSON, D.D. (*Black*. 12mo, pp. 162. 6d.) Those who have read Professor Robertson's Baird Lecture (and they are not few who have bought and read it) will wait for no persuasion to follow it up with this little book. It is the smallest Introduction to the Old Testament in the market, and the best value for the money. Indeed, in our judgment, it is worth any money. We make no mention of its critical attitude; that is actually a minor matter here; but the scholarship and patience that have been spent upon it are of the things that money can seldom buy. It is written for use as a text-book; and the author has suffered no polemical or other temptation to wile him away from that.

THE CRITICAL REVIEW. VOL. III. EDITED BY PROFESSOR S. D. F. SALMOND, D.D. (*T. & T. Clark*. 8vo, pp. 455. 7s.) "The Critical" has often been mentioned throughout the year; but not so often as it might have been. There is not an issue but we read it through; and thus one becomes so familiar with it, that possibly one feels towards it very much as towards a close and intimate friend, of whom one does not care to speak too constantly. This is the year's bound

volume; and its worth will be well proved, for it will stand beside us as a guide to what the year has given us, and a frequently consulted estimate of its individual offerings.

CHRIST AND OUR TIMES. BY WILLIAM MACDONALD SINCLAIR, D.D. (*Isbister*. Crown 8vo, pp. 320. 3s. 6d.) Archdeacon Sinclair speaks to his own generation, and his generation has learned to listen to him. They do not all allow that his message is a God-given one; but they know he has a message, and that he has the gift of uttering it. His topics also, and perhaps inevitably, are of the day. But that word may be abused. They are not mere flimsy, passing episodes of the hour's discussion or commotion. They are topics of the day because they are topics for all time, and he handles them so that the men of to-day will listen. In the volume of sermons before us there are "Christ and Modern Scepticism" and "The Voice of Secularism"; but there are also "Christ the Atonement" and "The Spirit from the Father and the Son." Thus there is theology as well as life. Still, Archdeacon Sinclair is not a theologian as the word has been wont to be used. He does not divide his sermon into its three theological heads and one practical application. Even his theology is application, and it is no worse theology for that.

THE LORD'S PRAYER. BY FREDERIC W. FARRAR, D.D., F.R.S. (*Isbister*. Crown 8vo, pp. 296. 3s. 6d.) This is another volume of Isbister's "Gospel of the Age" Series, and another collection of Archdeacon Farrar's most racy and readable sermons. It is an exposition of the Lord's Prayer, as Archdeacon Farrar and no one else can expound it. For no one else has the whole popular literature of England at his finger ends, and no one else uses it so lavishly or so well. These sermons are indeed less an exposition than an illustration of the Lord's Prayer. And it was an illustration we were most in need of—an illustration as pointed and rich and fertile as this.

BUNYAN'S HOLY WAR. WITH A PREFACE BY ALEXANDER WHYTE, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. xii, 312. 2s.) Dr. Alexander Whyte, whose lectures on Bunyan have now become so widely known, has this year undertaken the *Holy War*. And it was fitting that he

should see that an edition of the *Holy War*, worthy and cheap, was to be obtained. So he had this edition most carefully read and prepared, and wrote this interesting Preface for it. Perhaps the most surprising thing about the book is its price. Such a book as this used to cost 5s. always.

A CHILD'S RELIGION. BY THE AUTHOR OF "JESUS THE CARPENTER OF NAZARETH." (*Kegan Paul*. Crown 8vo, pp. 126. 2s.) This is the latest treatise on Natural Religion by one who believes in it. But why does he believe in nothing else? It is quite true that very foolish and hurtful things have been said about the depravity of babes and sucklings. And it is well to take us back and show us the little child whom we must get to be like before we can enter the kingdom of heaven. But the child grows up—is already grown up while your pleasant thoughts about him were still in the enjoyment of their own society; and what will you do with him now? Yes, it is quite true that Jesus took up the little ones in His arms, put His hands upon them, and blessed them. But it is also true that He came *not* to call the righteous, but sinners. If they are righteous, then they have no part or lot in Him; if they are sinners, then where is your "Child's Religion"?

THE CHURCH AND SOCIAL PROBLEMS. BY A. SCOTT MATHESON. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 375. 5s.) Mr. Scott Matheson is the author of *The Gospel and Modern Substitutes*. And the fact is mentioned, not only because that was a fresh and well-considered contribution to its theme, nor only because that volume has been to some of us a kind of text-book, or at least repertory of information on its theme, but also because that volume led the way to this, made us hope that this would come, and resolve to receive it gladly if it came. For when you have proved, as Mr. Scott Matheson proved, that there is no modern substitute for the gospel, clearly you ought then to tell us how that gospel may be made to benefit us most fully. And that is his subject here. At first it may seem that he has left a great gap unfilled. He dealt with the essential necessity of the gospel in his first volume; he deals with the application of the gospel to the body social in this; has he not missed out the individual between them? No; he has not missed the individual out. A volume

might have well enough been given to showing how I may make my calling and election sure; but it was not necessary. For the social problem is really a problem about individuals. It is not merely that you cannot have your masses—lapsed or rescued—without the lapse and the rescue of individual souls, over each of whom there is the sorrow or the joy in the presence of the angels of God; but the whole social problem is a problem of how the units are to treat one another, and that flows from their individual attitude to God. Mr. Matheson recognises this, and in the recognition lies the real strength of his book. He has no abstractions that he can manipulate on paper and label *x, y, z*. His socialism has to do with men and women, and little children; and every one of them has an immortal and priceless soul to lose or to save.

A HISTORY OF THE ROMAN EMPIRE FROM 27 B.C. TO 180 A.D. BY J. B. BURY, M.A. (*Murray*. Crown 8vo, pp. 638. 7s. 6d.) It is extraordinary that this volume was not added to the list of Mr. Murray's indispensable Student's Manuals till now. For us to-day, for all of us, but clearly and consciously for such of us as know a greater King than Cæsar, it is the most important period in all history. No doubt we had our histories of the period elsewhere. But these did not fill the place. What has been much required is a history written from the Roman side of the wall, not antagonistic to the Christian religion, and not blindly apologetic, but simply scientifically true. For men will not listen to the ostensible apology. We have known those who would not believe that Pliny ever wrote a letter to Trajan about the Christians, because they could not find it outside the histories of the Church; and as for Aristides' *Apology*, they laughed its existence to scorn. But not only have we all these things here in a merely secular history of Rome, but we have also the whole atmosphere which the best Church Histories breathe, a much more victorious argument for the heaven-born truth of Christianity than any isolated fact.

But the volume is a history of Rome, not of Christianity. It is as a Roman historian the author would be judged. And as a Roman historian he has attained an unmistakable success, and given us a volume that is altogether worthy of the series to which it belongs.

THE CHILDREN'S PEW. BY THE REV. J. REID HOWATT. (*Nisbet*. Crown 8vo, pp. 265. 6s.) Mr. Reid Howatt has preached and published more sermons to children than any man we can think of in recent years, with the single exception of James Vaughan of Brighton. Spare him, and he may exceed even James Vaughan's portion. For he sends his volume forth every year, and it contains a sermon for every Sunday that the year has had. Now he would not do that if his sermons had not "caught on," as the publishers say. What has done it? First, the shortness of the texts; next, the shortness of the sermons themselves; then their plainness of meaning; and the very short time it is since Mr. Howatt was a child himself. "Except ye turn and become as little children," said the Master. There are a very few men who scarcely seem to need to turn.

WELL BEGUN. BY JOSEPH PARKER, D.D. (*Nisbet*. Crown 8vo, pp. 294. 5s.) There is a question in the Assembly's Shorter Catechism which runs, "What doth every sin deserve?" And the answer is, "Every sin deserveth God's wrath and curse, both in this life and that which is to come." Now there are those whose theology is sound as theology, but who are fearful heretics in the application of it. Dr. Parker is not one of them. That is his theology, though he may never have thumbed the Shorter Catechism; and this is his application of the same, "The first schoolmaster I had (though an officer in a Christian church) ought at this moment to be in perdition. He was simply a fiend. From a human point of view, perdition is too good a place for him." And he does not apply the theology to himself. The most tender-hearted heretics have been known to be unmerciful toward themselves. Dr. Parker applies it to his schoolmaster. And, without judging between them, it is necessary to say that he relates a very horrible deed against that schoolmaster. The quotation is made, however, to reveal the frankness of this new book. It is not a typical quotation as to substance. It would be very serious if it were, this being a book for young men. But it is typical of the frank autobiographical character of the book. It may be confidently believed that there is no dulness to be found in it. It is a book for young men. And it is Dr. Parker's answer to the old question, How to make the best of both worlds. For he certainly does not forget the

other world. We may be tempted to think that he forgets it, since other things in Dr. Parker press themselves upon us more than his evangelical fervour. But the moment we stop to think, we remember that he is distinctly and characteristically evangelical. So he does not forget the other world. And he does not forget this world. He has much to say about getting on. In Dr. Parker's estimate it *is* an aim in life—it is *the* aim in this life. And so the answer to the old question is complete; he tells young men how to make the best of *both* worlds.

IN MEMORIAM: ROBERT MACDONALD, D.D. BY THE REV. J. HOOD WILSON, D.D., AND THE REV. THOMAS CRERAR, M.A. (*Macniven & Wallace*, pp. 56. 1s.) Here are two sermons that were preached in the Free Church of North Leith the Sabbath after Dr. Macdonald's death. And with much appropriateness they are gathered within a white and spotless covering.

THE PRAISES OF ISRAEL. BY W. T. DAVISON, M.A., D.D. (*Kelly*. Foolscape 8vo, pp. 287. 2s. 6d.) Under that appropriate and unappropriated title, Professor Davison has published his *Introduction to the Study of the Psalms*. It belongs to the series of books which Mr. Gregory is editing for Bible students. And we do not wonder that it is proving a successful series when it includes such work as this. Nothing more faithful or more felicitous has recently been given to us on the Psalter. Other men have had their aim, and accomplished it nobly; Professor Davison has done nobly also. And this is his aim—to provide the younger student of the Bible with such an Introduction to the study of the Psalms as will entice him to go directly to the Psalms and study them hopefully for himself. He has striven, above all things, not to stand between the student and the Psalms; and he has succeeded, we have said, nobly.

THE LIFE OF ROBERT RODOLPH SUFFIELD. (*Williams & Norgate*. Crown 8vo, pp. 327. 4s. 6d.) We have good authority for it that an honest man's the noblest work of God. And so an honest man's life must always be worth the writing. Father Suffield was an honest man, and he would not stay among the Dominicans when he found their system was wrong and rotten; and he

was honest, no doubt, also in going to that which we are wont to consider the other end of the line, the ministry of Unitarianism. But to nearly all its readers the most interesting portions of the book will be the letters of Dr. Martineau.

A CHAMPION OF THE FAITH. BY J. M. CALLWELL. (*Blackie*. Crown 8vo, pp. 320. 4s.) This is not the form in which our theology usually comes to us; but it may occasionally be accepted so, both in this unwonted shape and in this unusual quantity. It is a good old English story, the human comedy and tragedy well forward, and the theology altogether unobtrusive. It is a well-told story, even deeply touching here and there; and it clearly enough warns us against the primrose path that leads to the everlasting bonfire.

BIBLE STUDIES. BY GEORGE F. PENTECOST, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 415. 4s.) Dr. Pentecost has for some years written an exposition of the International Lessons and published it beforehand. This is his volume for 1894. Now the subjects of the International Lessons for 1894 are particularly attractive. For the first half of the year they run through Genesis and Exodus; and for the second half they gather the story of Jesus' life out of the four Gospels. These things are not new to Dr. Pentecost. Some of the ground is very familiar to him, and some of his work here is familiar to us. But as a volume, it is not one whit behind its very welcome predecessors.

THE SON OF A PROPHET. BY GEORGE ANSON JACKSON. (*Osgoods*. Crown 8vo, pp. viii, 394. 6s.) The craving to fill in the Bible story is irrepressible. Does not the little one at the mother's knee cry "More, more," when the story, even the long story of Joseph, has been told? Does not the devotee hunger to know fuller details of the virgin life of the blessed Mary than the gospel records afford us? Do we not all wish that in respect of several events and persons, something had *not* "sealed the lips of that evangelist"?

So such a volume as this has always had, and will continue still to have, a very ready acceptance. It is a story of the days of Solomon; and it is as true to the facts and as reverent in the handling

of them as such a story can ever be. But it is much more than a story of the days of Solomon. It has a freely-confessed critical purpose. In the days of King Solomon, our author believes, lived that Man of Uz—at least he who conceived and wrote the story of the Man of Uz; and the book is an effort to show how naturally the problem of Job fits in just there, and how inevitably it was then evolved. So we must not on any account class this book with such works as *The Prince of the House of David*. Its aim and its attainment are higher far than that.

THE OLD LAW AND THE NEW AGE. BY REGINALD J. FLETCHER, M.A. (*Bell*. Crown 8vo, pp. 140. 3s. 6d.) Here are ten sermons on the Decalogue. It is an old subject, and some say (and even practise what they preach) that it is long since out of date. Mr. Fletcher does not consider the theoretical question, but he comes very close to the practical, and the conscience has its unmistakable answer ready there. It was they who heard these sermons, he tells us, who suggested their publication, and have even borne the expense of it. So is it always. We deal faithfully with the preacher who deals most faithfully with us and God.

THE PHILOSOPHY OF THE ATONEMENT. BY THE REV. ROBERT PATERSON. (*Bryce*. Crown 8vo, pp. vi, 217.) Dr. R. F. Horton has told us recently, in that interesting volume called *Faith and Criticism*, that no theory of the atonement is possible or even desirable. But nobody believes him. It seems culpable carelessness, says Anselm's *Boso*, if, after we are settled in the faith, we do not seek to understand that which we believe. Everybody agrees with that. And so this new volume on the theory of the atonement, in the very title of which Mr. Paterson has given a direct challenge to Dr. Horton, will be welcomed still, and not less now than ever. For it is a well-informed criticism of such theories of the atonement as have hitherto been offered, and a really able exposition of that which Mr. Paterson holds. What that theory is cannot be stated here with even an approach to fairness, and so must not be stated at all; but it is probable enough that when you come to know it, you will not agree with it, any more than Mr.

Paterson agrees with its predecessors. And if Dr. Horton had merely told us that no theory of the atonement has yet satisfied him, we should have had little quarrel. But though this does not satisfy, it will interest you, and it will tend not to make you despair of all theory-making, but to send you to make one for yourself.

THE CAMBRIDGE GREEK TESTAMENT: THE REVELATION. BY THE LATE REV. W. H. SIMCOX, M.A. (*Cambridge Press*. Foolscap 8vo, pp. lxxxi, 248. 5s.) The Apocalypse, in the *Cambridge Bible for Schools and Colleges*, was edited by the late Rev. W. H. Simcox, but he had already passed, if we remember aright, when it was issued to the public. The Greek edition of the same has still his name on the title-page; but it is clear that his brother, Mr. G. A. Simcox, is mainly responsible for it. In either case, it is an excellent bit of work, whose worth is manifest even on the first examination, but will be best realised on the fuller acquaintance of daily use. Between this edition and the English one, no reader of Greek should for a moment hesitate to make his choice. All others have our sympathy.

SONS OF POWER; ALSO, THE LIVING WORD AND THE WRITTEN WORD. BY W. H. DAWSON. (*Shaw*. Small 8vo, pp. 68. 1s. each, in cloth.) Captain Dawson's little books of Bible study are widely known. They bring us to the Word, open out felicitous ways into it, and leave us to pursue a pleasant journey for ourselves. They are unpretentious as to scholarship, but unhesitatingly evangelical.

WHAT THINK YE OF THE GOSPELS? BY THE REV. J. J. HALCOMBE, M.A. (*T. & T. Clark*. 8vo, pp. 128. 3s. 6d.) We have just received a copy of Mr. Halcombe's new book. There is no time this month to do more than announce it. But we are glad to see that it is of such a length and published at such a price as should induce every student of the Gospels to secure it. Whether his now famous explanation of the origin of the Gospels will finally win acceptance or not, the reading of this volume will be found to be its own reward.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

IN Professor Sanday's Bampton Lectures, just published and elsewhere noticed (*Inspiration*, Longmans), there seems to be evidence that on a very important matter of historical criticism he has recently changed his conviction. It is the matter of our Lord's references to the Old Testament. Critics who believe that Christ's references to the authorship of portions of the Old Testament are not in accordance with discoverable facts, interpret the phenomenon in one of two ways. Either they hold that Christ spoke in ignorance when, for example, He attributed the authorship of the 110th Psalm to David, or they believe that He used the current language, and fell in with the current conceptions of His day.

Quite recently Professor Sanday preferred the view that Christ spoke in ignorance. In his *Oracles of God*, even in the second revised edition of 1891, he said: "I should be loth to believe that our Lord *accommodated* His language to current notions, knowing them to be false. I prefer to think, as it has been happily worded, that 'He *condescended* not to know.'" But now, in the last of his Bampton Lectures, Dr. Sanday unreservedly accepts the position from which he shrank in 1891. "Is there not," he says, "what we might perhaps call a *neutral zone* among our Lord's sayings? Sayings, I mean, in which He takes up ideas and expressions current at the time, and uses, without really endorsing them."

Of such sayings he selects, as an example, that very question which Christ addressed to the Pharisees, touching the 110th Psalm (Matt. xxii. 45); and "it was not criticism or exegesis," he says of it, "that were at issue. The true methods of these might well be left for discovery much later. The Pharisees were taken upon their own ground; and the fallacy of their conclusion was shown on their own premises. All we need say is, that our Lord refrained from correcting these premises. They fell within His neutral zone."

One of the most difficult passages to deal with in this connexion is the form in which St. Matthew gives the "sign of the prophet Jonah." Dr. Sanday deals with that example in another way. He takes it up in an Additional Note to this last lecture; and he shows by a comparison between St. Matthew (xii. 39-41) and St. Luke (xi. 29-32) that the words "for as Jonah was three days and three nights in the belly of the whale; so shall the Son of Man be three days and three nights in the heart of the earth," are peculiar to St. Matthew. In St. Luke the sign is not Jonah's three days in the belly of the whale, but Jonah's message to the Ninevites, and their reception of it. "And as the whole context turns on repentance aroused by preaching, and in no way upon the Resurrection, it is highly probable that the allusion to this is a gloss which formed no part of the original saying, but was introduced very

naturally, though erroneously, by the author of our present Gospel." Thus Professor Sanday gets rid of Christ's apparent acceptance of the historical reality of Jonah's three days in the whale's belly. But he sees, of course, that the reference to the preaching of Jonah and the repentance of the Ninevites still remains, and he knows that criticism finds the whole narrative of the Book of Jonah unhistorical. He accordingly believes that Christ treated the story as historical, and would have similarly treated the incident of the whale, if it had been necessary to His purpose, in the same way as He accepted the Davidic authorship of the 110th Psalm. "Our Lord's use of it starts from the way in which it was understood by His hearers; behind this He does not go."

The critical question involved in Matt. xii. 40 has already been touched upon in THE EXPOSITORY TIMES (iii. 481). In that famous denunciation of the Higher Criticism which Canon Liddon delivered in Oxford just before he died, and which indeed was freely said to have wrought his death, he claimed that our Lord's reference to Jonah in that passage stamped the incident as historical. Much controversy and correspondence ensued; the *Times* and *Spectator*, in particular, opening their pages freely to the strife. And in the course of that controversy a letter appeared in the *Spectator* from Mr. T. E. Page of Charterhouse, urging the very same view as that which Dr. Sanday now adopts.

Are we to accept that view? The temptation is freely admitted. For not only have we the two leading arguments which Mr. Page urges: (1) that the words, "Jonah was three days and three nights in the belly of the whale," are a quotation from the Old Testament; and quotations from the Old Testament are a marked peculiarity of St. Matthew's Gospel; and (2) that both evangelists agree, without a single letter of variation, in the comparison which is afterwards drawn (Matt. xii. 41 and Luke xi. 32), between the preaching of Jonah to the Ninevites and that of Jesus to the

Jews, so that that is more likely to be "the sign of Jonah," unless two signs were given together. Not only have we these external arguments which seem to press against the genuineness of the verse, but within the verse itself there are difficulties, not insuperable, it may be, but yet somewhat hard to get past. There is the obvious difficulty of the "three days and three nights," and there is the less obvious, but perhaps really more serious difficulty of the statement, that during these three days and three nights the Son of Man was "in the heart of the earth."

So the temptation is strong to let the passage go. But much stronger to many is the objection. For if we let this passage go, we admit a principle which is new to us, and which may carry us whither we would not. When the manuscript evidence is decisively against a passage we have long since agreed to give that passage up. No one now defends "the three heavenly witnesses," of 1 John v. 7, to take a single unmistakeable example. But when the manuscript evidence is not against a passage, there is no other principle of rejection on which we are agreed. In this case the manuscripts and versions are unanimously in favour, and no textual critic has a word to say about the verse. Its difficulties are all harmonistic. They belong to the domain of the "Higher" Criticism, as the phrase goes. And we are not yet so ready as Hezekiah was to open our most intimate treasures to that visitor "from a far country."

But, apart from the principle, what would our loss be, if the Higher Criticism were allowed to enter and carry this verse away? One thing is certain, we should not lose the great sign that it contains. If that were so, it would be a loss indeed. For with all the Jews' persistency in asking a sign, there were just two signs that were freely given to them, and this was one of the two. This sign and the other, we might even say, *had* to be given. And if it were carried away with this verse from St. Matthew's Gospel, it would be a loss indeed.

There were just two signs that had to be given to the Jews and us. Others might come as the natural working of a supernatural hand, and they might be accepted as "signs"; or they might be regarded simply as "powers," looking at them from the supernatural side; or as "wonders," looking at them from the natural. But these two had to be given and accepted as signs. The one was the sign of the Son of Man, the other was the sign of the Son of God.

The first was the sign of the Son of Man. And therefore it had to be given at the very beginning. For when it is announced that unto us is born a Saviour, which is Christ the Lord; when the announcement is made by an angel from heaven; when that angel is surrounded with the glory of God, till we tremble at the sight; when he is joined by a multitude of the heavenly host, and

When such music sweet
Our hearts and ears do greet,
As never was by mortal finger struck;

then the one thing that it is needful for us to know is that this Saviour will not suddenly come and suddenly go as these angelic hosts have done. Such sweet music is soothing to our hearts and ears for the brief moment that it lasts; but it will not save us from our sins. A Saviour has come: will He stay with us? He is heralded by a heavenly host; He has come from heaven: has He come to dwell upon the earth, to know us and to feel for us as men, to be tempted in all points like as we are? *This shall be the sign unto you, Ye shall find a Babe.*

Ye shall find a Babe lying in a manger. So there was no question He was human and had come to stay. He grew up amongst them, and they became quite familiar with Him. "Is not this Jesus the son of Joseph the carpenter? And are not his sisters here with us?" They became so accustomed to the humanity in Him, that when He seemed to claim a superiority even as a man they were offended in Him; when He made Himself equal with God, they took up stones to stone Him. So another sign had to be given.

The other was the sign of the Son of God. It was hinted at frequently. In this passage in St. Matthew it is more openly expressed. But we are not tied to this passage alone. It is expressed in St. John's Gospel also. "What sign showest Thou unto us, seeing that Thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up" (ii. 19). And though they did not understand it then, and many of them never understood it, to St. John when he wrote it down it was very clear. For then the sign had been not only hinted at, but given. Then this Son of Man had been *declared to be the Son of God with power by the resurrection from the dead*. And looking back from beyond that declaration, and seeing the meaning of the hint given so long ago, St. John is able to explain and say, "But He spake of the temple of His body."

Are the advocates of total abstinence right when they transfer St. Paul's argument about abstaining from meat offered to idols to abstaining from strong drink? The question, always a somewhat agitated one, and even hotly contested here and there, has recently come up prominently in connexion with the International Sunday School Lessons, and the Editor of *The Methodist Recorder* has demanded an answer of the leading expositors in his Church. The answers are published in a special supplement to the issue for November 23.

The passage chosen for discussion is 1 Cor. viii. 9-13. And the first answer is given in the shape of an "Expository Note" on that passage by Professor Agar Beet. But the difficulty is not an expositor's one. The exposition of the passage is unchallenged. The apostle is almost certainly answering a question that had been sent to him by the Christians in Corinth. The question was: Should they, being no longer worshippers of idols, but followers of the Lord Jesus Christ, eat food that had been offered in sacrifice to idols? And St. Paul's answer is clear and unmistakeable. Certainly, he says. An idol is nothing in the world, the food is none the worse; eat it by all means.

That is to say, if you *know* that an idol is nothing in the world. But if you are in any doubt upon that point, do not by any means eat it. For in so doing you should be trampling upon your conscience; and, as Professor Beet admirably puts it, conscience, even if ill-instructed, is, till better instructed, the supreme guide of life.

Thus far all is clear. The strong (that is the strong intellectually, for there is no question here about the meat doing them physical injury), the strong may eat it, the weak may not. But the weak person, just because he is weak, has no confidence in his own judgment. He is accustomed to look up to and rely upon one stronger than he. He is not sure that an idol is nothing in the world, but he sees this stronger person freely eating the food; he follows his example, and eats it too. What is the result? His conscience is defiled. He suffers spiritual loss, and spiritual loss, to quote Professor Beet again, ever tends to, and often results in, spiritual ruin. Clearly then, says St. Paul, the weak brother is wrong. But the matter is one not for his consideration alone. If the strong sees his weak brother follow him, and thereby suffer loss, it is the Christian privilege of the strong to abstain from eating meat offered to idols, that his brother may not suffer loss.

That is the exposition, and there is no controversy regarding it. It is admitted by all that St. Paul exhorted the Corinthian Christian, who knew that an idol was nothing, to abstain from eating food offered to idols, if his example led another into sin. It is admitted that St. Paul laid down a Christian principle. It is the principle that all our actions are to be determined by love, not by knowledge. It is the grand principle of social Christianity. Alone, I may walk by knowledge; being surrounded by others, I must walk by love. If there were no one who looked to me as an example, I could follow my own conscience always and unreservedly. But if there is even one who has the claims of a brother upon me, I must consider his conscience first, my own second.

Does that apply to strong drink? That is the controversy. With two hesitating exceptions, all the nine scholars whom the Editor of *The Methodist Recorder* invited to reply, answer Yes.

And the two who hesitate seem to do so because of a slight misapprehension as to what the controversy is. The misapprehension is natural. For there are a few advocates of total abstinence from strong drink who bluntly say that a man who does not abstain is not a Christian, and point to this passage for their proof. St. Paul does not raise that question in this passage, and that is not the controversy. The question is simply: Should a Christian who believes that strong drink does him no harm, abstain from it as an example to others to whom it does harm? And of the answers to that question found in the *Recorder*, there is one, so unexpectedly complete, that it must simply be given in full.

"Three things forcibly strike me when considering the application to the modern Temperance question of St. Paul's argument respecting idol meats:

"First, in so far as it rests on the principle that self-sacrifice for others' sake is a Christian duty, a corollary of the great law of love, its application is obviously appropriate, and in a parallel passage (Rom. xiv. 21) the apostle practically applies it to the specific case in point.

"Secondly, the modern application appears to have in it something of an *à fortiori* character, for this reason: St. Paul's contention is that the simple, isolated act of eating in an idol's temple is in itself morally colourless, an idol being 'nothing in the world.' (And see v. 8.) The offence, therefore, of those whose consciences are thus defiled (v. 7.) is a *constructive* offence only; it becomes an offence, not by virtue of its inherent quality, but because of its purely subjective effect on the 'weak conscience' that lacks knowledge. Drunkenness, on the contrary, is in itself a positive sin, an act which if wilful cannot be justified in any one without admission of the hateful ethical

principles of the worst of the Gnostic sects. If, therefore, the lawful use of wine by one leads, by force of example, to its unlawful abuse by another, the consequences are at once more *obviously* evil, and more *essentially* evil. Thus the obligation to 'take heed' in the use of this liberty is the more imperative.

"Thirdly, notwithstanding the force of this argument and the perfect propriety of its use in exhortation, it does not amount to an abrogation of the 'liberty' of him to whom it is addressed. Its adoption or non-adoption in any particular case is a matter between the individual conscience and God. Be the exhortation on the point never so passionate, no man has the right to pronounce condemnation on those who reject it. (See also Col. ii. 16.) Yet 'happy is the man that condemneth not himself in that thing which he alloweth.'"

The author of that wise answer is Mr. H. Arthur Smith, M.A., Barrister-at-Law.

Mr. Percy Gardner, M.A., Litt.D., Lincoln and Merton Professor of Classical Archæology and Art, Oxford, and late Disney Professor of Archæology, Cambridge, has published, through Messrs Macmillan, a pamphlet, to which he has given the title: *The Origin of the Lord's Supper, A Historical Inquiry* (8vo, pp. 21, 1s.). He does not claim to be "a trained or professed biblical critic," but he had occasion recently to examine with some care the accounts of the institution of the Lord's Supper contained in the New Testament, and he was led to conclusions regarding them which "appear to be somewhat novel." These novel views he now offers the learned world for consideration in this pamphlet. "The subject is one of great interest, and distinctly one to be handled with all reserve and reverence. But a student of history necessarily attaches great importance to the pursuit of historic truth; and Christian belief must, in our days, learn to accept any honest search for truth as legitimate, and as involving no danger to what is essential in religion."

Well, whatever we are led to say about the historic truth of Dr. Gardner's discovery, its novelty is conceded at once. But novelty is a small matter. If, however, we should be driven to concede its historic truth also, we shall then be face to face with a most serious disturbance in our Christian belief and our Christian practice—without doubt the most serious since the Reformation. That a solitary historical student should have made this moving discovery, and announced it in an unpretending pamphlet, may seem improbable, but it is not without precedent.

If we examine the accounts of the Last Supper as they are contained in the Gospels, we find that there are six distinct incidents named:—

- (1) Indication of Judas as the traitor—all four evangelists.
- (2) The strife which should be the greatest, and Jesus' protest—Luke, John.
- (3) Comparison of bread and wine to Jesus' body and blood—Matthew, Mark, Luke.
- (4) Direction to repeat the Feast as a Memorial—Luke.
- (5) Assertion of Jesus that He will drink no more save in the Kingdom of God—Matthew, Mark, Luke.
- (6) Singing of a hymn—Matthew, Mark, Luke.

Now, Dr. Gardner has no concern at present with the first two of those incidents, and he has none with the last two; his concern is with the third and fourth. And his first remark about them is that, in all the three Gospels, they may both be removed from the story in which they are found without injury to the context. In Luke, indeed (xxii. 19, 20), "they disturb the context in a way which has long perplexed critics. The giving of the cup is twice mentioned, in vers. 17 and 20. A variety of ways have been tried for reconciling the passage with itself; but Drs. Westcott and Hort regard almost the whole of vers. 19 and 20, on critical grounds, as a later interpolation."

Since these two incidents, then,—the comparison of the bread and wine to Jesus' body and blood,

and the direction to repeat the feast as a memorial, — may be withdrawn from Matthew and Mark without detriment to the narrative, and are even a disturbing element in Luke, it is easy to suppose that they have been found somewhere else at a later time than the composition of the Gospels, and inserted in the narratives, either by the evangelists themselves or by some one else. Now, there is just one place where they could have been found. Read the words in 1 Cor. xi. 24. St. Paul's account is almost word for word the same as that in the Gospels. It is clear to Professor Gardner, as indeed to most critics, that the account in the Gospels and the account in the Epistle are one and the same. The only question is, which is the earlier? And Dr. Gardner decides that St. Paul's is the earlier. For inasmuch as "our Gospels were composed much later than the Epistle, which dates from about A.D. 58, it is impossible that St. Paul can have borrowed from them."

Thus far there is no novelty; but the ground is cleared for it. Dr. Gardner has decided that the two central incidents in the institution of the Supper were borrowed by the Synoptic Gospels from St. Paul. Where did St. Paul find them?

The apostle himself anticipates the question. "I myself received from the Lord (ἐγὼ γὰρ παρὲς λαβὼν ἀπὸ τοῦ Κυρίου) that which also I delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread." And, in Professor Gardner's judgment, the meaning of those much-disputed words is, that St. Paul received the whole communication in a vision, just as he received the intimation at Troas that he was expected to cross to Europe. "The great apostle had trances or visions in which, as he tells us, 'he was caught up into paradise, and heard unspeakable words.' In these hours he believed himself to have direct communication with his Lord, and to receive directions as to his own conduct, the course of his travels, his messages to the Churches, and the like. It appears, then,

that it was in a vision that the comparison of the bread and wine of a banquet to the body and blood of the Lord came before St. Paul, and it was in a vision that the command to found an ordinance based upon the comparison was communicated to him." These are Dr. Gardner's words.

And the extraordinary significance of these words will be at once apparent. Jesus never said, "This is My body, which is given for you." He never said, "This is My blood of the covenant, which is shed for many unto remission of sins." He never commanded His disciples to do that in remembrance of Him. He partook of no "Lord's Supper" with His disciples while He was upon the earth, and He instituted none. All that is an after-thought, a spiritual communication, made years after in some vision or trance to St. Paul.

But St. Paul himself says that "the Lord Jesus, *the same night in which He was betrayed*, took bread." That, says Professor Gardner, is because the apostle "at once localised the vision in history." "Instead of recording it as a vision, he at once projected it back into past history. It was the night of the betrayal, at the Feast of the Passover. Christ sat at the board among the disciples, and, still living, spoke of the bread as His body broken for them, and of the wine as His blood shed for them." "No doubt," says Dr. Gardner, "the apostle ought to have made inquiry of the eleven, to see whether he rightly interpreted his vision as a revelation of history. But we know that such was not his usual proceeding."

Now, although Dr. Percy Gardner is not "a trained or professed biblical critic," he is a responsible and capable historian, and no one will deny that he is honestly engaged in "the pursuit of historic truth," even though he takes our breath away by the sweep with which he removes that credit from St. Paul. But when he immediately adds, and in the utmost seriousness, "yet, if we may venture on a bold expression of

opinion, we would say that the vision might better not have been thus carried back," it is impossible to avoid the suspicion that he betrays a deficiency of something.

But a historian who discovers a situation so entirely novel as this, is bound to furnish proofs and reasons. Dr. Gardner readily recognises that. He freely acknowledges both the surprise and the disagreeableness of the situation, and he spends the second half of his pamphlet upon them. But the result of his efforts is distinctly to increase the one, and scarcely at all to diminish the other. He admits that there is not in the extant Epistles of St. Paul a precise parallel to what he supposes to have been his procedure as regards the Last Supper, but he believes that he can clearly show that "his mental habits were such as to make such a procedure natural."

And this is the way he shows it. In St. Paul's day, history was not history as we understand it. With the possible exception of one or two highly-educated Greeks, such as Thucydides and Polybius, no ancient writer regarded history as a record of facts, of actual physical occurrences. Even to Herodotus and Plutarch, history is mainly ethical, full of ideal elements, and valued not so much as a transcript of fact, but rather as a means of illustrating the relations between man and his spiritual environment. Now "it is easy to prove," says Dr. Gardner, "from the acknowledged writings of St. Paul, that he had no sufficient perception of the distinction between that which is within and that which is without, between the ethical and the physical. In speaking of the resurrection of Christ (1 Cor. xv.), he draws no line of distinction between the appearances of his risen Lord to the apostles and to himself. Peter and James were supposed to have seen Christ after His death in the flesh, St. Paul in a vision; but he overlooks this as a mere detail. A still more extraordinary confusion occurs in chapter x. of the same Epistle, where the apostle mixes up in an inextricable tangle"—we are quoting Dr. Gardner—"the

recognised facts of the journey of the Israelites out of Egypt, and what he conceives to be the inner meaning of that journey: 'They drank of that spiritual rock that followed them; and that rock was Christ.'"

Then Professor Gardner strengthens his proof by an appeal to the practice of the early Church. And he even ventures to point to an example and an eminent one in our own day. He says, "It is by no means hard to find even among liberal modern divines, in spite of our increased accuracy of thought and clearness of reasoning, a procedure not unlike that of St. Paul. Dr. Dale, for example, in his able and noble-minded work, *The Living Christ*, claims for Christians of to-day a power of judging from the facts of their spiritual experience, from their communion with their risen Lord, as to the truth or falsehood of what is told of Christ on earth in our Gospels." And he adds his authority for that statement in the single sentence of a footnote, saying, "He observes, for example, that experience of Christ's working in the heart 'prevents us from finding anything incredible in the miracles which He is alleged to have wrought during His earthly ministry'" (*The Living Christ and the Four Gospels*, p. 102).

Dr. Dale is well able to answer for himself, and say whether his "attitude of mind is closely like that which I attribute to St. Paul." But it may be said in a word for him at once that the two attitudes seem to be just as far apart as truth and falsehood. Dr. Dale believes that Christ did actually work the miracles attributed to Him in the Gospels; and all he says is that he is not now dependent on the record of the Gospels alone for his conviction of their occurrence. But, according to Dr. Gardner, St. Paul did not believe that on the night in which He was betrayed our Lord instituted the Supper, knew that He did no such thing, and yet attributed that solemn act to Him.

This is a damaging incident; for the first time seriously rocking our faith in Dr. Gardner's critical

judgment—supposing that our faith has stood the shock of the incredibility of his whole discovery. But this incident is not alone. Its amazing fallacy runs on now to the end of the pamphlet. He sees, of course, that if his novelty is true, there is no historical foundation for the institution of the Supper, and no historical reason for its continuance. But he would not have us give it up. For “the claim of the Communion on Christians may be regarded as based upon its value as an institution to the Church in the past, and its efficacy in personal experience.” And then he quotes from the article by the Dean of Christ Church in *Lux Mundi* a sentence that is exactly parallel in meaning and misapprehension to that which he quoted from Dr. Dale. As if any Dean’s or Doctor’s opinion could conjure us into finding pleasure in the thought that our fathers ate the bread and drank the cup under the impression that they were obeying our Lord’s living command, when we now know that He never gave any such command; or as if there could be any “efficacy in personal experience” for us in a ceremony which has not only lost its authority, but may be in actual contradiction to the mind of Christ.

Possibly in actual contradiction to the mind of Christ. For, after all, the most surprising thing in the pamphlet is, that having already discovered the institution of the Lord’s Supper in a vision to St. Paul, having already accepted in its bare literality the statement that he received it of the Lord, Professor Gardner now suggests that the real origin of the Supper may be traced to the Eleusinian mysteries. “The revelation” (surely a word born

out of due time),—“the revelation of the Communion to St. Paul appears to have taken place,” says Dr. Gardner, “at Corinth, during his eighteen months’ residence there. Within sight of Corinth, and almost within walking distance, was Eleusis, the seat of the venerable mysteries of Demeter, the most solemn rites of the pagan world. Once at least during the apostle’s stay at Corinth the mysteries would be celebrated, since they were held annually. And we cannot suppose that St. Paul, who was stirred in spirit by the religious devotion of the Athenians, could hear without emotion of the passing of a festival in which the Athenian religion reached its highest point. The great doctrine taught at Eleusis appears to have been the resurrection of the dead, as presaged and symbolised by the return of Persephone from the world of the dead to the upper air. And the central point of the ceremonial at Eleusis appears to have been a sacred repast of which the initiated partook, and by means of which they had communion with the gods. It is precisely in the manner of St. Paul that he should long to turn a pagan ceremony to Christian use; or, as he would have said, from the service of devils to that of God. . . . On similar lines a communion might be founded in the Church of Corinth, to remain as a bond of union between the believer and Christ, and as a pledge of a joyful resurrection. And St. Paul asserts that such a sacrament was sanctioned by a special communication from his Lord; and he brings it into connexion with the Supper in the upper chamber at Jerusalem.”

But it was part of St. Paul’s religion to follow after whatsoever things are honest.

The Parables of Zechariah.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

I.—INTRODUCTORY.

I. *The Time.*—It is a great help in the study of any prophecy when we have the means of bringing clearly before our minds the period and the circumstances to which it was addressed. Indeed, it is by the impossibility of doing so in many cases that the prophetic parts of Scripture are rendered so difficult and unreadable to the common man. They refer to periods of history which are obscurely known, or unknown altogether; and the reader, finding them crowded with allusions to events and names of which he knows nothing, soon wearies of stumbling on through darkness, only relieved by occasional and doubtful gleams of intelligibility. But when the events are known, the prophetic messages fit into them, and peculiarities of phraseology are not very difficult to master.

In the case of Zechariah, we are in the happy position of knowing the date when his prophecies were uttered almost to a day,¹ and we possess fairly ample materials for picturing to ourselves the state of the country at the time. The first six chapters of the Book of Ezra are a historical delineation of the events in the midst of which Zechariah moved, and of the problems to the solution of which his prophetic activity was directed. The Book of Haggai also furnishes a valuable supplement to our information, because Haggai and Zechariah were a pair of prophets, who worked together at the same time and for the same objects. Thus we read in Ezra v. 1: "Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the Lord God of Israel."

The time was immediately after the return from the Babylonian Exile. In that deliverance both Haggai and Zechariah shared. It was a great time. It had seemed, when the nation was carried away into Babylon, as if their history had come to an end. For their capital, with its glorious temple, was left behind, a mass of charred and shapeless ruins, and new occupants—some sent from the East by their conquerors, others their ancient enemies in the neighbouring countries—

instantly pounced upon the territory which they were compelled to evacuate. "Dead nations," says the proverb, "never rise again;" and in this case it seemed to be certain of fulfilment. In Babylon they felt themselves like prisoners shut up in a dungeon, for the captivity was enforced by a jealous and powerful hand. Yet the proverb was not to be fulfilled. One thing had not died—the love and promise of Jehovah. As He had found a way to bring the chosen people out of Egypt, so He opened the door of their prison-house and brought them out of Babylon. Cyrus, the conqueror of Babylon, was moved to favour them, and granted them permission to return to their own land and rebuild Jerusalem.

The bewildered joy which this caused is preserved in imperishable freshness in the psalm which begins, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. Then said they among the heathen, Jehovah hath done great things for them. Jehovah hath done great things for us; whereof we are glad." It seemed to them a new exodus; and the resemblance was emphasized by the fact that, before they could reach their destination, they had, like their fathers when leaving Egypt, to traverse a great and terrible wilderness. The desert between Babylon and Palestine actually took four months to cross, and it was then infested, as it is at this day, by hordes of banditti. But the dangers were swallowed up in joy as they turned their backs on Babylon and their faces to Jerusalem.

The chief contrast between the new exodus and the old was the sparseness of its numbers. The exodus from Egypt numbered hundreds of thousands, but that from Babylon less than fifty thousand. Yet this small community was the narrow bridge over which the destiny of Israel and the promises of God were to pass to their fulfilment in Christ and the Christian Church. As the exiles left Babylon, they were well aware that they were carrying with them the sacred fire of a great history. Symbolic of this were the vessels and instruments of their temple, to the number of over

¹ 520 B.C. ought to be remembered as his date.

five thousand, which had been carried to Babylon by their conquerors, but had now been restored, and were borne in the heart of their caravan; and their primary aim, when they should reach their destination, was to locate these in the restored temple. Indeed, the rebuilding of the temple is described in the record of the time as the object of their journey: "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord, which is in Jerusalem" (Ezra i. 5).

The journey across the desert was successfully completed; and as soon as they arrived they set up an altar for burnt-offerings in the temple area, from which the smoke could daily be seen ascending to heaven, the symbol of the nation's life.

Very soon, however, the everlasting gulf between ideal and reality began to reveal itself. The beautiful hopes and aspirations of the community were assailed on every side with opposition and obstruction, and even their primary purpose was forgotten amidst the base necessities of existence. Those who had occupied the land in their absence were not glad to see the rightful owners coming back to turn them out, and they gave endless trouble, not less by open offers of assistance than by secret efforts to counterwork their schemes. The old enemies of Israel did not relish being pushed back within their own frontiers, and were ever ready to take advantage of any opportunity of revenge. The returned exiles had their own fields to secure and cultivate; shelter had to be provided for their families; and the thousand immediate necessities of existence had to be attended to.

The consequence was that the vision which had inspired them before they left Babylon slowly died out in the light of common day. Public duty was postponed to private convenience. Year followed year without a single stone being laid on the foundations of the temple that had been begun. Haggai accuses them of being absorbed in the erection of their own "ceiled houses," while the house of God lay in ruins.

Of course such a state of things could not continue without moral deterioration. An ideal cannot be abandoned or a plain duty neglected without the loss of self-respect; and the broad way, once entered upon, inclines rapidly downwards. Moral looseness appeared in various forms,

and the whole community lay under a sense of guilt. Nor were signs wanting of the Divine displeasure. "I smote you," says Jehovah in Haggai, "with blasting and with mildew and with hail in all the labours of your hands" (ii. 17). And again, "Ye have sown much, and bring in little; ye eat, and ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes" (i. 6).

Sixteen years passed in this unsatisfactory way, and it looked as if the demoralised community were to waste away, and the hopes of Israel to perish for ever. But at the critical moment Jehovah bestowed on the community the priceless gift of the two prophets, Haggai and Zechariah, who rebuked the backsliding of their fellow-countrymen, blew the smoking flax of their energies into flame, and saved their country's destiny.

II. *The Prophet.*—Haggai is supposed to have been an elderly man, but Zechariah was a young man; so that in their united labours there was a fine combination of youth and age.

That Zechariah was young may be inferred from the fact that Iddo, his grandfather, came up from Babylon along with him (Neh. xii. 4). That his own father, Berechiah (Zech. i. 1), was dead, may also perhaps be a fair inference from the fact that in Ezra v. 1 he is called simply the son of Iddo. But the youthfulness of the prophet is stamped on his fresh and imaginative pages, which breathe the determination and hopefulness of a heart that has not yet learned the evil patience and prudence of advancing years.

Perhaps it is a sign of youth that the very first word of his prophecy is a warning against imitation of the fathers. Youth has a clear eye for the imperfections of its predecessors; its golden age is in the future; and it thinks that the world can easily be made better. The first prophecy of Zechariah (i. 1-6), which is perhaps to be looked upon more as an account of his own call to the prophetic office than as a message to be delivered on any particular occasion, shows that he had been thoroughly penetrated with a sense of the unworthy part the generation was playing. They were doing as their fathers had done, who had brought down on their own heads the Divine retribution, and, by grasping at their own interests

instead of putting God's glory in the front, had ultimately lost everything in the destruction of their country. For God's righteousness will not be tampered with; men may come and men may go, but it does not change with the times; it will not conform to men's taste or convenience; only, if they conform to it, will its almighty force be their protection.

This introductory prophecy would lead us to expect in Zechariah a prophet of the Amos type—a stern and severe denouncer of sin and vindicator of God's righteousness. But the subsequent book is not denunciatory. Here and there, indeed, it lays hold with terrific force of the conscience; but its prevailing tone is compassionate and encouraging. Zechariah possessed, in no inconsiderable degree, the tender and passionate love for Israel, reverence for its place in the heart of God, and faith in its destiny, which lend such unspeakable lyric fervour and sublimity to the second half of Isaiah. Not that *fervet immensusque ruit profundo* ore like Isaiah; for his literary style, as we shall see immediately, is totally different. But, like Isaiah, he had heard God say, "Comfort ye, comfort ye My people;" and with the same faith he refused to despair of his nation's future, even in the most discouraging circumstances.

It is pleasant to remember that he was not merely "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument," but a practical reformer. Haggai and he succeeded in ousing the torpid spirit of their countrymen; and the wall of the city actually rose to the music of their prophesying, as we read in Ezra: "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel."

III. *The Book.*—The Book of Zechariah, as we now possess it, consists of fourteen chapters; it is the longest of the Minor Prophets. Of these chapters the first eight bear directly on the events which have been described. But the last six seem to have been written at a different time; they refer to events very difficult to identify; and hence they are extremely obscure. So unlike are they to the first eight chapters, that it has been questioned whether they are really from the same hand.

This is not one of the numerous suggestions of

a like kind first started by criticism in recent times. It goes much farther back, and has a very respectable origin. In one of the Gospels a prophecy from the second half of Zechariah is quoted, but it is attributed by the Evangelist, according to the best manuscripts, to Jeremiah (Matt. xxvii. 9). Naturally this was a stone of stumbling; and learned men had to consider how they were to account for what seemed a misquotation on the part of St. Matthew. Noticing the great contrast between the last six chapters of Zechariah and the first eight, they propounded the theory that these closing chapters are not Zechariah's, though by some accident they have become mixed up with his prophecies, but belong to a far earlier time; and that the Evangelist was quite right in attributing his quotation to Jeremiah.

This theory was first propounded in England more than two hundred and fifty years ago, and it was adopted by champions of orthodoxy, intent on defending the accuracy of St. Matthew.¹ But the stone, once set a-rolling, has not been easily brought to rest. The theory passed into the critical schools of the Continent, and there it underwent modification, till the common view came to be that these last six chapters were due to two authors—one as old as Isaiah, the other of the age of Jeremiah. It was maintained with the utmost confidence that they were written in the grand style of earlier prophecy, and could not be as late as Zechariah. In recent years, however, opinion has again changed; and by some of the more recent critics they are brought down more than two hundred years after Zechariah; for at present the fashion in criticism is to float everything at all detachable from a fixed date as far as possible down the stream. To show how widely doctors differ on the subject, it may be mentioned that one book of criticism of the first rank, published last year, fixes the date in the third century B.C.,² and another, published this year, attributes part to the eighth and part to the sixth century.³

Differences of opinion so wide will probably suggest to an unsophisticated mind the doubt whether criteria exist for a decision; and it may also

¹ Mede (1638), Hammond, Whiston, etc. See Farrar, *The Minor Prophets*.

² Cornill, *Einleitung in das Alte Testament*. Wellhausen says that he has never doubted the late date (*Die Kleinen Propheten*, p. 172).

³ König, *Einleitung in das Alte Testament*.

suggest a wholesome scepticism in other cases. It is not to be forgotten that many of the fairest minds, and among them the author of the fullest commentary on this prophet,¹ still attribute the whole book to Zechariah. To us at present the question is the less important, because the part of the prophecy with which this series of papers is to deal lies wholly within the chapters which all agree to be from the hand of Zechariah. Only we cannot illustrate the thought of the prophet with the same confidence from the later chapters as from the earlier.

IV. *The Parables.*—Turning to the eight chapters which, without controversy, are from the pen of Zechariah, we find in them first an introductory prophecy, occupying the first six verses of the first chapter, to which I have already referred as perhaps describing his call to the prophetic office. Then in chapters vii. and viii. we find matter not different from that of other prophets. But in the rest of the book (strictly from i. 7 to vi. 8) we have something peculiar, which is to be the subject of the present course of study.

This long section consists of eight pieces, in which Zechariah developed a new species of literature.² They are a succession of vividly conceived and brightly painted scenes, in each of which some message for the time is conveyed, while in all put together the entire situation with which the prophet had to deal is exhausted. They are the work of a mind poetically endowed, though in some cases the effort of imagination is far higher and more complex than in others. They may be compared to the efforts of an artist who expresses some complex conception in a series of detached pictures, or to a poem like

¹ Dr. C. H. H. Wright.

² "Der Schöpfer einer neuen Art prophetischer Geschichte"—Ewald, *Die Propheten des Alten Bundes*, iii. 187.

"Maud," in which a connected story is told in detached lyrics. Perhaps the more proper name for them would be visions, though what are called the visions of other prophets are not like them. I have ventured to call them parables—a name not perhaps entirely satisfactory, because a definition which might suit our Lord's parables would not fit them; though I do wish to suggest that Zechariah possessed, in considerable measure, the pictorial power which lends so imperishable a charm to our Lord's teaching. But I am falling back on the older notion of a parable as a dark saying—a statement which contains a meaning different from that which meets the ear—a literary form in which the truth is half revealed and half concealed. The pictures of Zechariah are attractive in themselves; but, after we have clearly taken in the picture, we have to search for the spiritual meaning behind it.

As we shall see, the parables are arranged in admirable order. The first three deal with the dangers and fears of the community arising from external enemies; the next four with internal weaknesses and defects, and the last reverts to the prospects of the community among its neighbours, when its diseases shall have been healed. Thus, as has been said, the whole situation is exhausted.

But what, let us again ask, is the situation? It is that of people possessed of an ideal, which has been given them by God, to be the torch to guide them to high endeavour; but they are letting it go, partly because temptations from without are too strong for them, and partly because of internal failure, due to the frittering away of faith and aspiration by the insistence of small necessities. Is not this a situation like enough our own to make us interested in it? The prophet's message drove away the fears and half-heartedness of his contemporaries, and enabled them to achieve their task; and it may still have in it the virtue necessary to perform the same service for us.

The Sympathy of Christ.

HEBREWS iv. 15.

BY THE REV. R. GLAISTER, B.D., LANARK.

SURELY our religion is divine: it is so charged with blessing to men. Is it not God only, He who made us in all the varying wonder of glory and weakness which is our nature, who could see

so clearly our deepest needs, and give them so complete and rich satisfaction? For what do we more need than an all-knowing, perfect sympathy in our infirmities?

"Our sweetest songs are those that tell of saddest thought;" and one of Mr. Matthew Arnold's sweetest lyrics bewails the stern fate that has cast between hearts yearning for sympathy and a perfect intercourse, "th' unplumbed, salt, estranging sea." "We mortal millions live alone." That solitariness of soul is a terrible thing for beings encompassed about by infirmities. And it is so real as regards our fellow-men. We all know in our own lives the miseries of weakness. We are infirm on the side of good, and the pain and shame of sin we know well. That knowledge is a private matter; we can never quite share it with any other. There are weaknesses patent in our lives that those around us know quite well; frailties of temper or self-indulgence or weakness of will evident enough. But the most part of our fight with evil is out of sight. We meet temptation in the silence of the solitary places of our own souls, and no one hears its whispering voice save we ourselves; no one knows what it suggests but we only; and no one sees how the desires of the heart rise up at the sound of its voice to betray us to evil but we who dally with and shrink from its secret fascination. We could not tell to others, not even to those whose kindest judgment and wisest sympathy we are sure of, the secrets of that inner life. In those matters especially where we are being most deeply probed and tested, where the temptation is real and keen, those weaknesses that would disclose the very heart of all our imperfect being, and whose degradation we most keenly and deeply feel, we could not be open to our friends. We feel that they could not quite sympathise with us; that they would not understand; that we could not make them understand. Language is far too coarse and clumsy to permit of such secrets being told. The inner facts of the soul's life, its weakness and strength, its good and evil, its imperfections and openness to temptation, are too complex and intricate, too finely and subtly interwoven and interblended, for even the finest and most delicately-minded spiritual genius to tell any of them accurately. The deepest trial of our life, the trial where all that is best and most precious for us is at stake, where the best and only during happiness is to be won or lost, must always be remote from others' knowledge; there the soul is alone.

How stern and hard and bare, then, would our life be if the world were emptied of an Infinite Spirit who knows and sympathises and helps!

That is the belief of those who do not believe in any personal God who is interested in the welfare of men on earth; who think of God at best as an Abstract Power or Impersonal Law. To all such, men and women are struggling with their own weaknesses; having a desire for good and being baffled through ignorance, or momentary passion, or the power of some lower desire which their past life has made great; having aspirations after a better, fairer life, seeing some paradise to be obtained, but kept back from it by their weak wills and lower passions; feeling inwardly shame, a sense of degradation, self-distrust, self-reproach; knowing, too, suffering and pain: but all that eager life is confined within the tomb of their own souls. There is none that knows, none that fully cares or sympathises. There is no Eternal Spirit who sees and knows it all, to whom it is a continual prayer, the strong crying of the soul's deepest need, and who is ready to hear and help. It is only as the movement of the sap within the trees or herbs; as the rushing of the blood hither and thither, in health or in sickness, through the bodily frame. That is a very hard view of life. Might we not have wished that all that spiritual ferment and unrest, all that agony of aspiration and shame of failure, if it were of no more avail than the movement of the sap within the lifeless trees, should have been as unconscious and unfelt? But that is not the Christian view. Our religion is truer to the needs of men than that. It tells us that behind the veil which no earthly sun can pierce, where pass all the drama of the soul's real life, there are two, the soul and God. That is a Holy of Holies where the prying eyes of sin-stained men and women may not look, but the helpful eyes of the Sinless One look there.

It is a good thing that we are not left alone in the midst of our thronging life. The sympathy of One who knows all our hopes and fears, who reads every moment the inner purpose of our life, to whom we can always look, and on whom we can always lean, is even a necessity. If we were without such, should we not be forced to fancy it? Would not the necessity be laid upon us to fill that awful solitude and dream that some heart was with us at the centre of our life, that our hopes and longings did not rise and fall in dreary isolation, but were a deep secret intercourse between our soul and some unseen friend? So far our hearts instinctively agree. But one disturbing thought

comes. Jesus is holy. He walked the earthly ways our feet are treading, and none of the soiling of sin cleaved unto Him. Can He, then, have any real fellow-feeling with our infirmities, which are infirmities of sin? He is gracious and pitiful and loving. Yes; but can He have any feeling softer than condemnation for our sins, closer and more tender than pity for us held in the misery sins bring? Would not a fallen man, who has become good, who himself has known the strength of evil desires and the despairing sorrow of the soul in its weakness amid manifold temptations, have a better knowledge of our infirmities and a closer fellow-feeling with us there? Does not the fair promise of religion, of a full and intimate sympathy, fail us necessarily there?

At the first blush, it appears so. But certain considerations show that that is a mistake.

It is out of goodness, and not out of sin, that the feeling of sympathy comes; and that fine feeling grows only with the growth in the soul of unselfishness and love. A true sympathy with others—delicate, sensitive, faithful to the highest—is the crowning grace of a good man's life. The connexion with sin is simply that the sympathetic heart takes its own experience of sin and temptation, its memory of all it suffered of shame and pain, and by the help of these makes real in imagination what is going on in the secret places of another's life. When he sees one taken in sin, he says, "I have felt that weakness; I know how subtle the temptation is; and how the man may have glided into the sin, his eyes becoming blind to the evil and depravity of it as its fascination grew." The horror of sin's strangeness is gone for him. He comprehends and sympathises. The question then is, Can Christ Jesus, the Sinless One, come thus close to the heart of any sinner? Can He speak in the same way?

What we need is sympathy, not with us in sin, but in the weakness that led to it. Now, Jesus, the Eternal Son of God, became man, and as man knew all the inherent weaknesses and limitations of our flesh. The shrinking from pain, the longing for happiness, the sore feeling of want, the various cry of the heart's hunger, He felt. His pure soul dwelt among all the desires and cravings of our restless being, and these made real to Him the innumerable failings and temptations of His brethren. For every kind of vice and sin has its origin in some passion or desire which is natural.

Sin has no originality; it finds no new pleasure whereby to tempt man; it brings no new power whereby to allure him; it creates no new desire. It merely takes our common needs and passions and desires, and perverts these to selfish ends. However depraved and unnatural man's vice or passion or crime may seem, yet its beginning was in some common desire of our nature, and the temptation approached the soul by that door. Any one living a natural healthy life, among all the universal wants of our human nature, feels within him the craving of every desire by which we may pass along the various ways of sin. Jesus lived such a life and felt that weakness of the flesh, and knew well that cry of desire by which sin enters into the sinner's heart; and so the Sinless One can have a fellow-feeling with our infirmities. Having suffered, being tempted, He is able to succour us when we are tempted.

The writer to the Hebrews tells a deeper truth, and completes the account of the preparation of Jesus, when he goes on to say that He, our sinless High Priest, was tempted *in all points* like as we are. There is profound insight into the things of the soul in joining sinlessness with fullness of experience of temptation. The perfect man, He who knew all the glory of our humanity, has alone explored and knows all its weakness.

It is commonly said of one who has been eating of the husks of sin, that he has seen life. The man of the world, worn with a life of pleasure, on whose pale lips dwell the cynical maxims and sneers of those who have looked much on the littlenesses of men, is spoken of as having had a deep experience of life. But that is the careless inaccuracy of common talk. To know life, in any true sense, is surely to know it in all the riches of its infinite variety. To know even the dark side of life, its temptations and sins and all the subtle power of evil, is to know not one or two sorts of evil living, or some of the passions in their varied power of degradation in the lives of some men and women, but all the infinite variety of evil as it stands over against the good in the experience of the race. Now, sin takes away from this wide knowledge of life. It lessens a man's knowledge of virtue. That we readily see. But also it lessens his experience of human frailties and errors. Sin in its manifold appearances and disguises, in its wealth of subtle intricate windings and contrivings, is not best known by one we would call a

sinner. The paradox is true that the soul has its secrets of weakness and temptation which sin keeps us from knowing intimately. These the good learn as they grow in goodness. And only the Sinless One, who always resisted sin and has felt and known all good, knows them all intimately, thoroughly.

A quaint poet of rare vision, praising God for the blessings of spring, tells, as among the greatest of them, that

"Here, in dust and dirt, O here
The lilies of His love appear."

And amid the dust and dirt of low thoughts and evil passions in our heart God's virtues come forth; but the defiling dust is blown upon them, and their fairness is sadly tarnished when our eyes look on them. Heaven's beauty and earth's defilement are there, but we neither see them nor know them apart. Our good and evil, our strength and weakness, are wondrously intermingled: they seem mutually related, so that when one mentions our shame he has touched on our glory. In our temptations both are there; the blended tones, the woven strands cannot be separated. And one who would sympathise with our weaknesses must have known and felt our strength too.

Again, our virtues bring their special temptations. Men have the defects of their qualities. Accordingly it follows that a sinner cannot be tempted in all points of our human nature, because his sins, the defect which sin has brought into his character, the insensibility to certain feelings and moral relations which sin causes, safeguard him from certain forms of temptation. To be without certain graces and virtues is to be without a knowledge of the temptations which these strong powers lodged within the weaknesses of our flesh bring to us. Look at some of the common experiences of life for illustration of that fact.

A man graced with a quick sympathy for another's feelings is often tempted to suppress the truth, or to tone down his convictions on some serious subject. He is sensitive himself, and fears to hurt or give offence to his friend. Whereas another man who is self-centred, brusque, self-assertive, lacking in sympathy, never feels that temptation: he has no sympathy with that weakness. But it is not his good qualities that keep

him from that temptation; it is the evil within him, the hard, unsympathetic self-assertion. That evil has narrowed the man's nature, and there is a whole range of human feeling with its weaknesses and its temptations which for him does not exist.

Here is a controversialist on behalf of our religion. He feels strongly the importance of the issues at stake; he feels to the bottom of his soul that in Christianity and in men's belief in Christianity depend all our hopes for the future here and hereafter. But the very force of his feeling helps to make him unfair. He has neither the patience nor the impartiality to listen to what his opponents are really saying, and to understand them. The good in him has helped to tempt him to sin against truth. Another man, cold, intellectual, whose head has drained the heart of most of its blood, points out the unfairness, and censures the offence against truth; but yet it is this man's sins against the high claims of the soul and of the heart that render him free from that weakness and temptation. He is free from high enthusiasm, and so is free from its disturbing effect.

An austere, just, wide-glancing man is apt to be severe on the sentimental weakness of a benevolent friend; and the friend whose emotions are more lively deprecates the lack of generous, charitable feeling of the other. The weakness of the one is strange, even incomprehensible, to the other, because their good qualities are different. Hence ensue continual misunderstandings and wranglings between good men. Their types of character are dissimilar, their virtues and good qualities are dissimilar, and they cannot quite understand each other; they wonder at and chafe against the weaknesses and faults of each other, and they will continue to do so, for they know not, they can never rightly appreciate, the temptations each has to meet.

Who is sufficient for these things, who is sufficient to dispense so wide a sympathy but the perfect man who walked through life untouched by sin, whose nature was never narrowed by any evil passion, but who felt every good impulse, knew every virtue, every grace that makes rich the soul of man, and consequently alone knows the many temptations, the myriad various ways by which the soul may be seduced to evil?

The Books of the Month.

PART I.

THE OXFORD BIBLE AND THE OXFORD HELPS. The new edition of the Oxford *Helps to the Study of the Bible* has now appeared in an extremely convenient size, and at the modest price of one shilling. The type is pearl, very small, but the legibility of type does not depend alone upon its size. This is clear and clean; and those who have not yet secured the new edition of the *Helps* should do so now, before the plates get worn with use.

There are other sizes of the *Helps*. This shilling copy is the smallest of four. And each size may be had bound up with the corresponding size of the Oxford Bible. Thus there are now four sizes of the *Oxford Bible for Teachers* in the market, and they may all be had on ordinary or on India paper, and in the utmost variety of binding and of price. An *Oxford Bible for Teachers* is a Christmas or New Year gift that is twice blessed, it blesses him that gives and him that takes.

INSPIRATION. By W. SANDAY, M.A., D.D., LL.D. (*Longmans*. 8vo, pp. xxiv, 464. 16s.) The title which Professor Sanday has finally fixed upon for his Bampton Lectures is the single word "Inspiration." And it is large enough. It is too large, indeed, for eight Bampton Lectures, as Professor Sanday knows, better than most men. He does not attempt to exhaust the subject. He does not even attempt directly to describe the subject, far less to define and circumscribe it. Going through his book, lecture after lecture, we are ever in open contact with what we have been wont to consider a separate subject, and to find separately treated, the Canon of Scripture. Nevertheless, when we have passed to the end and reflected, we acknowledge that "Inspiration" has been the subject of every investigation, the inspiration—if the phrase may be allowed—of every sentence we have read.

Professor Sanday's subject is Inspiration. But we must catalogue his book under the title "Canon." Roughly speaking, the first lecture, and then the sixth and seventh, trace the history of the formation of the Canon of the New Testament; the lectures, from the second to the fifth inclusive, deal similarly with the Canon of the Old Testa-

ment; and the eighth lecture gathers up results, and does actually attack the doctrine of Inspiration.

We must catalogue the book under the word "Canon." But that is because it is the function of the Library Catalogue to guide us to the body of a book. When we seek its soul, we must look elsewhere—probably into the book itself. And Professor Sanday has chosen to forget the Library Catalogue and its function, and to designate his book by its nobler part. For the soul of Dr. Sanday's book is Inspiration; and though we cannot always tell whence it comes and whither it goes, we distinctly hear the sound of it always, and know that like the wind it is blowing a fresh and invigorating breeze around us.

We learn much about the Canon, which is the body of the book, and much also about Inspiration, which is its soul. And this is one thing we learn, that Inspiration is a word which is not correctly applied to any book but the Bible. We learn, further, that it is not scientifically sufficient to say that the *men* who wrote the Bible were inspired. There is an Inspiration in the *history* of the chosen people as it is recorded in the Bible, even in the very deeds that stiff-necked race were led to do. These things we learn, and with the more satisfaction that Dr. Sanday's Bampton Lectures will not offend by their traditionalism. That there will be offence it is quite certain, since this subject is the most hotly contested amongst us at the present day. But the offence will be the other way. Let us, however, resolve that we shall consider well before we get angry and condemn. For this book was not written in a hurry.

THE PILGRIM IN OLD ENGLAND. By AMORY H. BRADFORD. (*Clarke*. Crown 8vo, pp. xvii, 344. 5s.) Dr. Bradford's name has of late become somewhat widely known in England, and this volume will give it a permanent place amongst us. The title is a mistake. A title ought undoubtedly to be some clue to the purpose of the book. This title is none. For Dr. Bradford's purpose is "to review the history, present condition, and outlook of the Independent (Congregational) Churches in England," and who would gather that or any part of it from such a title?

But get past the title, and you are right. The book is excellent. Its spirit is excellent. Dr. Bradford believes in Congregationalism, but he has no scorn for any other form of Church government. Its sincerity is excellent also. Strong assertion never takes the place of honest investigation, nor does personal conviction shut out competent advice. As an American who never attempted to gain any continuing city here, Dr. Bradford was compelled to trust to his "authorities" in considerable measure. And he has done so, both gladly and wisely. Men whose reputation is in all the Churches liberally lent themselves to him, that he might make this book worthy of his intention. And thus it comes to us with considerable English Congregational authority behind it.

But its chief interest and greatest present worth lie in its frankness. It is not the frankness of an irresponsible stranger, nor even of an irreverent American. It is the frankness of certain leading English Congregationalists. For the men who have assisted Dr. Bradford with suggestions and otherwise—he names Dr. Dale and Dr. Fairbairn, Mr. Guinness Rogers, Dr. R. F. Horton, Mr. Herbert Stead; and a little later, and more especially, Mr. Mearns, Dr. Mackennal, Mr. P. T. Forsyth, and Mr. Bryan Dale—these men have been exceedingly candid, not fearing to name present weakness and future serious danger. So the book is no glorification of the Congregational form of Church polity. It is a manly, trustful effort to write of the burning things of to-day; such a dispassionate history as you rarely find until its subject is in the distant past and its controversies dead ashes.

CHRIST AND THE HOME. BY D. M. ROSS, M.A. (*Clarke*. Foolsap 8vo, pp. 149. 2s. 6d.) There is no Preface or anywhere a hint expressed of the occasion or purpose of this book. But it is not hard to discover that its contents were prepared as pulpit lectures. There is the pulpit atmosphere throughout, the direct address, the personal appeal, the needful reticence—though the last is not so great as the first. Indeed, for pulpit addresses they are surprisingly candid, till one wonders how Mr. Ross would have written for an audience he would never have to face. But no one will resent their candour. Rather we shall find that just in that lies their merit and the claim they make on our attention. The subjects are

not new; they are handled with new freedom by one whose belief in the Christian family lifts him above petty timidities.

THE GREAT RECONCILIATION. BY EDWARD SEELEY. (*Stock*. Crown 8vo, pp. 306. 7s. 6d.) Mr. Seeley's determination to write so that he should be understood by untheological readers, has compelled him to watch his words with most uncommon and refreshing care. For he has found, what we all have found, that the controversies of historical theology have been mainly over words. And he has found, what we have not all found yet, that we still use many of the most frequent and most important words in a wholly unbiblical and unsatisfactory sense. To take one example: we constantly confound the salient words "soul" and "life." Our translation does so, and therefore we do so, and not in popular religious speech alone, but even in great treatises on theology. So Mr. Seeley is very careful with these words. He explains the difference between them carefully, and he carefully respects it. And the book is valuable were it for that care alone.

He calls it "The Great Reconciliation." He chooses the word Reconciliation in preference to the word Atonement, because it is not Christ's satisfaction for sin that is the subject of his writing, but the result of that satisfaction, the reconciliation between God and us. And he calls it "The Great Reconciliation," because he holds that there are two reconciliations. As it takes two to make a quarrel, so, as Professor Stearns reminds us, it takes two to make up the quarrel. God is reconciled to us through the atonement of Christ,—that is the *great* reconciliation, and that is the subject of Mr. Seeley's book. We are reconciled to God by our acceptance of and entrance into Christ,—that is the lesser reconciliation.

LIFE AND RELIGION. BY REV. H. RUSSELL WAKEFIELD. (*Stock*. Foolsap 8vo, pp. 96.) It would have been a wonder if so obvious and suitable a title as this had not been used before, and in actual fact it has been used. For this is the title under which one of Dr. Leckie's volumes appeared some years ago. But of course neither the author nor the publisher had recalled the circumstance.

And, on the whole, we think that Mr. Wakefield has the best right to the title—if it were not for the

proverbial nine points. His book deals actually with the relation between life and religion. Like Dr. Leckie's, it is a volume of sermons, but the subject of the sermons is religion as it satisfies the needs of life. These are the titles of the first three sermons: "Life's Foes are those of Religion;" "Life's Objects are those of Religion;" and "Religion satisfies the Demands of Life." Then the next three deal with (1) the Father, (2) the Son, and (3) the Holy Spirit, each as "An Answer to a Need of Life." And the seventh and last sermon discusses "Truth of Life and Creed the Intention of our Existence on Earth."

The author modestly disclaims originality of thought. It may be so; but, not knowing all the thought that has been expressed, we shall probably find some of this original for us.

BIBLE-CLASS PRIMERS. THE KINGDOM OF GOD. BY F. HERBERT STEAD, M.A. (*T. & T. Clark.* 12mo, Three Parts, pp. 79, 78, 94. 6d. each, or bound in one vol., cloth, 1s. 6d.) "Co-operative study on a concerted plan seems to me to be one of the best methods a Bible class can follow. It secures the systematic exposition of the lecture, without its monotony. It possesses the dialectical interest of the debating society without its wordy combativeness. It adds the charm of comradeship to the joy of definite and progressive pursuit of knowledge. It stimulates the individuality of the learner, while utilising to the full the trained leadership of the teacher. It is the method therefore contemplated in the following pages."

With these vigorous sentences Mr. Stead introduces his Bible-Class Primers, and explains their purpose. He further tells us that he himself has tried this plan of study by co-operation, and with the best results. We can well believe it. Not a few can add their own happy experience. It is a plan well worth a trial from every Bible-class teacher.

Mr. Stead's subject is the great and ever-growing subject of interest among us to-day—the Kingdom of God. And he divides it easily into three parts: The Kingdom in Israel; the Kingdom in the Synoptic Sayings of Jesus; and the Kingdom in Apostolic Times. Each part occupies one of the little books, and each book may be had by itself, though the three are also obtainable in one bound volume.

At first sight, the plan of study seems to demand

too much from the average pupil. On closer acquaintance it is found to be as simple as it is suggestive. Clearly the work has cost Mr. Stead much labour; but while he tells us that he has already had the reward of personal success in his teaching, we cannot doubt that he will reap the far larger reward of finding his subject and his plan of study adopted by hundreds of teachers throughout the land, and one or more of his little books in the hands of thousands of pupils.

THE SPIRITUAL LIFE. (Boston: *Geo. H. Ellis.* Crown 8vo, pp. 198. \$1.) The sub-title is "Studies of Devotion and Worship." It is a collection of six essays on the history of Christian devotion—(1) The Spiritual Life of the Early Church; (2) The Spirit of German Mysticism; (3) Spanish Mysticism and St. Theresa of Avila; (4) The Spiritual Life of the Modern Church; (5) The Devotional Literature of England; and (6) The Spiritual Life in some of its American Phases. Is not that an enticing programme? And the idea seems as successfully carried out as it is happily conceived. Once or twice the field is found too large, and the treatment becomes sketchy, and runs the risk of being scrappy even. So especially is it with the essay on the Devotional Literature of England. Perhaps the freshest essay is the last. It is also one of the most satisfactory, for the devotional literature of America is not yet so hopelessly extensive. The author quotes freely, and it would be pleasant if it were possible to follow his example. But one short poem must satisfy. It is not altogether unknown. Its author is William Gannett.

"He hides within the lily
A strong and tender care,
That wins the earth-born atoms
To glory of the air.
We linger at the vigil
With Him who bent the knee
To watch the old-time lilies
In distant Galilee;
And still the worship deepens
And quickens into new,
As brightening down the ages
God's secret thrilleth through."

UPLIFTS OF HEART AND WILL. BY JAMES H. WEST. (Boston: *Geo. H. Ellis.* Small 4to, pp. 106. 50 cents.) Detached thoughts, however new and expressive, are always hard to

read. It is doubtful, besides, if Mr. West's thoughts are either new or well expressed. The book has had an excellent reception in America, but it has disappointed us. Half of it is prose and half poetry. The prose is distinctly to be preferred to the poetry. Of the poetry the subjects are sometimes hopelessly unpoetical, and the treatment does not redeem them. Many men say that they have been uplifted in heart and will by means of the little book—for there is a sheet of commendations accompanying it. It may be that we have read too much of it at a sitting.

LITERARY NOTES.

Though *The Presbyterian and Reformed Review* always contains one or more articles of solid and permanent worth, its greatest interest lies in the literature department. There is no magazine, outside those like *The Critical Review*, which have books for the be-all and end-all of their existence, that affords so much space to reviewing; and there are very few magazines, or even reviews, that do their work so conscientiously. Even the very shortest notices are often surprisingly luminous and exact. Here is an example:—

“*So Great Salvation*, by the Rev. G. H. C. Macgregor, M.A., Aberdeen; with an Introduction by the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. 32mo, pp. 138. (Edinburgh: T. & T. Clark. 1892.) A delightfully and faithfully-written exposition of the completeness of salvation provided in Christ. Theologically, it is a little too deeply coloured by the peculiarities of the Keswick teaching as to the nature and mode of Sanctification. There is also a little lack of clearness in dealing with Faith; and the theory of the Atonement and the all-Fatherhood of God underlying it, put forward in the chapter on ‘Man Justified,’ will scarcely satisfy. But, in the main, the theology is as sound as its presentation is pointed. There is even apparent an unusual felicity in theological statement. For example, the true meaning of ‘God is Love’ is admirably brought out on p. 36: ‘God in His very essence, and not merely in His relations to

His creatures, is Love.’ By this the Ritschlian contention that we know nothing of what God is, and can know only His relations, and therefore call Him love because He is love to us, is, on the one hand, excluded; and equally, on the other, the sentimental notion that the very essence of God is love; while the true idea that God’s essential nature is love, and not merely His relations to us loving, is neatly brought out. So on pp. 78–80 we have an admirable exposition of the nature of faith and its relation to salvation: ‘When a man gives up trying to save himself, God comes and saves him; when a man gives up trying to atone for his sins, God comes and tells him he is already forgiven.’ Faith, in a word, is a condition of mind analogous to that of a drowning man when he ceases struggling and permits his rescuer to save him. We only regret that this evangelical conception of faith is not firmly retained throughout the volume.”

The writer of that notice is Professor B. B. Warfield.

Professor Dobie of Edinburgh is at present engaged upon a critical edition of the Ethiopic version of the Fourth Book of Esdras (the first of the Vulgate), which has long been a desideratum. Bishop Laurence’s edition of 1820 was made from one MS. in the Bodleian Library. When Professor Dillmann catalogued the Ethiopic MSS. in the British Museum there was only one MS. of this book, but by the acquisition of the Magdala collection the British Museum was enriched by ten additional MSS. of the Fourth Book of Esdras. These have now been examined by Professor Dobie, together with those in the libraries of Paris, Berlin, and Frankfort-on-the-Maine, whilst Professor Dillmann will supply Professor Dobie with the readings of the MS. in the possession of M. D’Abbadie. Thus Professor Dobie’s work promises to be as complete as possible in the absence of the lost Greek version.

Archdeacon Cheetham of Rochester is busy on a *History of the Church during the First Six Centuries*. It will be issued by Messrs. Macmillan.

Keswick at Home.

An Exposition of Recent Teaching on Holiness.

SOME OF THE DISTINCTIVE MARKS.

BY THE REV. J. ELDER CUMMING, D.D., GLASGOW.

I HOPE it will not appear ungracious if I begin this article by taking notice of the statement that this and the other articles of the present series are an "authoritative" statement of what is known as the Keswick Position.¹ The fact is, that no one is entitled to speak as of authority in this matter. There is no written, or even acknowledged basis for the teaching offered at the well-known Conventions held in that English town. The speakers act on their own individual responsibility. They have been asked from time to time to take part, without condition; and probably nowhere in the Kingdom is there greater freedom or individuality anywhere exercised. It is no doubt true that there is a general consensus of belief and of expression among them, which is more or less characteristic of every one; and that any marked divergence would speedily be ended by the withdrawal, either voluntary or by general desire, of the speaker whose views did not agree with those of the rest. But it is also true that there are, within certain limits, differences and even divergences of view among the speakers at Keswick, for which full tolerance must be made. I see no good reason for not saying that there are now, and have always been, various aspects of truth taught there, for which only the individual speakers are responsible, and in the expression of which others would not perfectly agree, though in full harmony as to the general line of teaching. There are three great subjects which are taught, and on each of these there are differences more or less recognised. The three are, "Practical Holiness," "The Doctrine of the Holy Spirit," and "The Coming of the Lord." On the first of these, there have occasionally been traces of an extreme view formulated by John Wesley and his followers, though these traces have been faint and comparatively few, and of late have hardly been heard at all. There has been also sometimes a much

lower view taken, restricted for the most part to the Rest of Faith and Conscious Nearness to God, without insisting deeply on the possibility of Christian purity. And there has been a middle view, which, while repudiating anything like sinlessness, has always refused to define how far holiness is possible, and has urged that its boundaries are much farther off than many suppose.

On the doctrine of the Holy Spirit there are two sections: one holding that at conversion we always receive the fulness of the Holy Spirit, and that future progress is made only by yielding more to His influences; the other holding that, in addition to the regenerating influence of the Holy Spirit at conversion, there is a special gift of Himself in fulness, issuing in anointing, guidance, mortification of sin, and the whole fruit of the Spirit, which is to be received by faith, it may be at conversion, but, for the most part, actually at a subsequent stage.

The third subject is that of the "Coming of the Lord," which has not yet been made a very prominent one, but is likely to grow more and more into a great theme of the future there, as to which there are many minor divergences which have hardly yet developed.

The differences upon these subjects have sometimes been matter of comment from the outside, and sometimes matter of brotherly conference from within; but in all, there has been the fullest liberty given by the Spirit of God, and kept in restraint by Him. Some of these arise from the different amount of study given by the separate speakers to the subjects in question; some from differences in their own personal experience (from which, it is taken for granted, and not from theoretical views, they all speak); and some from the temperament of the individual speaker. In view of these, I do not think that there are many speakers whose detailed account of the teaching would be put exactly in the same way. "Not like to like, but like in difference!" must be accepted as the position. While this is so, the divergences are practically never so great as to lead to any contro-

¹ The term "authoritative" has been used to signify that these articles carry with them the individual authority of certain leading speakers at the Keswick Convention. The important fact to which Dr. Elder Cumming directs attention is fully recognised.—EDITOR.

versy in the addresses delivered; and in all the years that I have been there, I have only known of three occasions on which any open difference was professed or spoken of. During that period more than five hundred addresses must have been delivered.

Having said so much, I go on to give the statement of those characteristic truths, which are all taught, more or less, in the Conventions which are held under the sanction of the chairman and the older speakers at Keswick.

1. The seat and centre, then, of the teaching is a *practical one*, theory being wholly subsidiary. It may be called *the necessity for the pursuit of holiness in daily life*. The entire movement is a testimony in face of the Church of these latter days. Both against the Church itself and the individual Christians who compose it, there is implied the charge of grievous and long-continued sin. The charge may be defined in a word—that holiness has been left to be the property of a very few saintly men and women, while the bulk of the redeemed on earth have practically disowned the duty of being saints themselves. The essence of Keswick teaching has been a long and almost passionate protest against this state of things. To this one point practically the teaching has often been confined, a fact which has been made a subject of reproach from many, while it has been the real strength of the movement. And it is a matter very suggestive of thought, that such a practical protest has evoked so deep and so general a response all over the Churches.

2. But a mere protest for the truth would not have had the force which has followed it, had it not been combined with the experience that holiness is practicable for all who will. And this, too, has been one of the chief contentions (if I may call it so) of these repeated meetings. Holiness of the kind which is not usually credited to the Church, nor indeed aimed at by individual Christians, is what God intended for all His people, the "file" as well as the "rank," and it is a possible thing for them in daily life. It is in the belief that such a result has been *shown* to be possible by the experience of many that a great part of the power of the Keswick meetings has lain.

3. It is evident that, in a movement such as this, two things were inevitable. On the one hand, those who were called to take the part of teachers were bound to make the subject of their teaching ("Sanctification") the object of special study. I

do not say that they all become adepts, but they perforce must be *specialists*. This must surely issue in clearing the subject from mists, uncertainty, and mistakes that gathered round it in the times when it was not so attended to. And it so happens that this doctrine has not been one on which the attention of theologians has been concentrated in the past. It has been taken for granted that it was a practical question, suited for sermons rather than treatises, and for exhortation rather than exposition. The consequence has been that one of the most difficult themes in theology is conspicuous by its absence from most theological text-books. If the Keswick movement had done nothing else, it has been of great service (of which we have not yet seen the end) in this matter of study alone. But another tendency has gone on among hearers and readers. A large number of Christian people, in most of the churches, have been stirred up to aim at the sanctification and holiness of daily life. Even had the teaching lately given been of no service in itself, or had it proceeded on mistaken lines, the fact of many having sought the blessing from God, and aimed at it in life, must have been productive of great results over a wide area. And whatever weight we may be inclined to give to personal testimony on such a subject, it is plain that many thousands declare that they have received great spiritual peace, strength, and encouragement from the pursuit of holiness in consequence of these meetings, a result which we must surely expect, if the object be in any degree attainable at all.

4. As to the truths emphasised in the Convention, which may be supposed to give an aspect of novelty to what has been taught, there are one or two which may bear mention here with a word of explanation. One is that the great hindrance in the way of the progress and growth of the Christian life is *practical disobedience to God*. Sometimes that is consciously indulged in; sometimes half-consciously (suspected, feared, but put away without being faced); sometimes it is not known, at least not recognised, or, as we say, realised as sin. But in any case, even in the last, it is destructive of peace to the soul, tends to deaden the life, and to hinder growth. It is needful to come to a point about these things beforehand, if we want to have any blessing; and to do so, not in some indefinite future, but now, at once. This is a loud and real call to repentance addressed to the Christian; not

a vague, general sense of penitence, but a practical repentance and turning from certain specified known sins as they become known to him. And this is the great starting-point of every Convention held, if it be of the right sort. There are two difficulties which occur here, and have to be considered. How are we to *know* these sins of which we have not been conscious? That is, how are we *helped* to know them by the meetings? The answer to the difficulty is, that God is the searcher of the heart; that He is asked to undertake the office in every case; that His people gather before Him *for the purpose of being searched*; and it is soon found that He is not unwilling to make plain His mind about our individual condition. But another difficulty often, indeed almost always, occurs. After we know the wrong thing which has been harboured in the heart and life, how can it be cast out? Powerlessness to do what we wish to do is often felt to be the very *crux* of the whole question.

5. It will be strange to some to be told that this is, of all others, the state of mind which is most earnestly to be sought, for it means nothing less than the conclusion that *we cannot sanctify ourselves*. We have come to see *the end of self* in its power to keep or to grow in holiness. "I wish to be holy, but I cannot make myself so!" Is not this true? More manifestly so in some things than in others. We think we have power, *e.g.*, to make restitution, but not power to subdue temper! Well, we have *power* frequently to make restitution when we have the *will* to do so. But who shall make us sure of that willingness? In both cases we are really cast upon God to make us "will and do." And the gist of this part of the teaching is that *God only can sanctify the soul*. One would suppose that among evangelical theologians this could not be a strange nor an unwelcome doctrine, especially (if I may say so) in Scotland. There are other ways of expressing it which may seem less familiar, such as the statement that it is *Christ's indwelling within the heart which alone can purify it* and keep it pure. But this is after all only a part of the more general truth, that it is the Divine power only which can cleanse the man.

6. But if this be true, surely it follows that this is *what we must trust to*, and not efforts of our own. In other words, that our holiness is to come through trusting God to give it and to work it in us. And this must go the length of God doing it all,

without our *help*; and of trusting God for it all, and not trusting for half of it to ourselves. That comes to the doctrine of "Sanctification by Faith alone," or, in Scripture language, "purifying their hearts by faith"; understanding by that, not that our faith, as an operative influence, purifies by its reflex action, but that our faith takes hold of God, who does the purifying work. Faith opens the door and admits the Divine power to do the work in our hearts, which can only be done with our sanction and consent:

7. But then arises the question which many will put, Where does the human side, our part in sanctification, come in? Is not sanctification a work, rather than an act? And is it not a work which *we* have to do? And does not the whole action, effort, conflict, and sacrifice of Christian life consist just in the human side which is thus ignored? Now all this is founded on a total mistake as to what is meant, but it needs a little more patience than is usually given to it to see the difference. For this is just the point where outsiders lose their way. One has known more than one come right up to this distinction, and then impatiently throw up the head and break away. Be it observed, then, that there *is* to be work in the sanctified man—work, effort, conflict, sacrifice—more, and even far more than ever he has known. But it is a work which is done *through* him by God, not done by himself; it is an effort in which the Divine power strains every faculty of the man as it pours out from within; it is a conflict which is urged by Christ Himself in the heart against Satan and sin without; it is a sacrifice of which Christ is not only the motive, but the *soul*! Let me put a case. A man yields himself up to God, to do His will wholly; and God, in a new sense, takes possession of him; but God's purpose is through the man to overthrow a combined effort of the enemy in that man's sphere of life. God calls for more labour than the man ever did before, and for the sacrifice of his dearest hopes and ambitions in doing it; but the man continues to yield, and God gives the grace, and wields the power within the heart. Is not this the human side, in which God finds His instrument? And is it not what is meant when the apostle tells us that we ought to "work" and "work out" (*κατεργάζεσθε*), for the very reason that God is "the worker" (*ὁ ἐνεργῶν*) "in us"; and that He is so both "to will" and "to work of His good pleasure"? Here, then, is the

power to be holy, which was being sought—it is the power of God; it is working from within us; it issues not in quietism or sentiment, but in work and sacrifice; and it is to be obtained by yielding ourselves wholly to God, and trusting Him, from time to time, to exercise the power.

8. I repeat, and emphasise “from time to time,” for here there enters another frequent mistake. It is sometimes supposed that we teach that one great effort makes a lifelong change of a sort, more or less magical. But the truth is, the change begins suddenly by one act of yielding the will; and it continues by ever-repeated acts of similar yielding from day to day. The first yielding is (or may be) the giving up of self to God—a great conception when it is a real thing; and the subsequent acts are the carrying out of this self-surrender into the details of daily life. That is the secret of *continuance* from the human side.

9. But there is also a secret of *growth*. If holiness went no farther than at first, the living water would become stagnant, like a Dead Sea. Now, God provides for our growth by giving us new lessons, which are increasingly difficult, and by calling for sacrifices, which are more and more severe. If we still trust Him for these things, we grow; if we fail in faith, we cease to grow, and begin to go back.

10. Here, then, is another difficulty: what ensures the continuance of *the trust*, which secures for us the sanctifying Divine power within? This opens up the subject of keeping, one which is not difficult, which is, indeed, elementary in character. It is not ambitious enough for some, but is most blessed. The answer to our question is—God offers to be our keeper! He asks us to commit ourselves and our concerns to Him; and He will keep what we put into His hands. One of the things which we specially commit to Him is *our faith*. We trust Him to keep us trusting! And ever and again, at the first symptom of failure in faith, we trust Him to put the failure down! I know well that, after a little, we necessarily run up to the insoluble point where the will of God meets the will of man—the question from which have sprung most of our opposing theological systems, according to the view taken of it; but the point is insoluble only to intellect: faith neither fears nor finds it, as it looks in the face of God.

11. The holiness, which has been spoken of in these later paragraphs, as if it were the sole subject of the teaching at Keswick, is accompanied by

certain things, which must be named in passing. It is followed by “Perfect Peace,” there being no longer a divided heart, nor strife within. It passes into *victory*, and a sense of victory, which, however, means chiefly Christ’s victory *over us*, and *in us*, but which makes us “more than conquerors.” There is a sense of *wonderful security and quiet*; no fear, no anxiety, no hurry, no care (*μερίμνα*), but a calm confidence in God. There is a *spirit of praise and thankfulness* in which we can understand what it is to give thanks “always, and for all things,” because everything is sent by God, and is good. And while we labour, as we never did before, all the *friction* is gone, and the labour seems lighter and sweeter, and brings less fatigue.

12. A word must be said here as to the possible extent of holiness. To use the apt phrase of my late dear friend, Dr. Andrew Bonar, in what I think was the last address he delivered on our Convention platform at Glasgow—“How far may a believer go in holiness in the present life?” My answer, and that of, I think, *all* the speakers at Keswick, is—Never so far as sinlessness! Never, I would say, *near* it! Nothing has been made more emphatic than repeated declarations to that effect; but, strange to say, that is what it seems difficult for many to believe, until they come to the Keswick Convention itself. Then one hears continually the saying, “I could not have believed that that error is so constantly and fearlessly exposed had I not been here!” Is not that sufficient testimony to the fact that what is supposed to involve the error in question has not been understood? So much for the one side of my reply about the possible extent of holiness on this side the grave. But one is burdened with the thought that the danger lies not in going too far, so much as in thinking that we cannot go as far as we may, and in becoming content with very little in consequence of that view! It may be said in a word that holiness, not sinlessness, is what is contended for; and that the field of possible holiness has never been covered by any of us, and probably never by any saint that lived. Therefore the practical pinch of the question is felt to be, not to define the doctrine continually, but to urge the duty, “Be ye holy, as I am holy!”

13. Here I should close my paper were it desirable to deal only with elementary truth. But it would surely be wrong to say nothing about a most blessed subject which engages attention at Keswick—the truth as to the Holy Spirit, and

His testimony to the glory of Christ. Here one must write perhaps more individually than in other parts of this paper; but one rejoices to know of the deep and living sympathy of the brethren there, in all the practical, and in most of the doctrinal, parts of the teaching as to Him, His Person, and His work. We all believe in the personality of the Holy Ghost; we all believe that He is the Agent in the work of regeneration, bringing a dead soul to life by His Divine power; we all believe that He is the sanctifier of the soul which He has created anew unto good works; we all believe in His communion, in His anointing, and that there is such a thing as being "filled with the Spirit," as the apostles frequently were, from time to time; and as the Christians in Ephesus were exhorted to be. The recognition of Him, the dependence upon Him, the personal fellowship with Him, the being possessed by Him,—these things seem to me to make the greatest possible difference in the Christian life. The concluding chapters in St. John's Gospel, where our Lord speaks more fully, more deeply, and with the longing love of one about to depart, become to us more precious than ever, when we understand and receive the fulness of the Holy Ghost. It was when Jesus

Christ "was glorified" that He "received" the gift of the Holy Ghost. No doubt, in Eph. iv. 8, the apostle, in quoting Ps. lxxviii. 18, uses not the word "received," but the word "gave." And had this stood alone, we might have supposed it possible that the "reception" did not take place at the time of Christ's ascension, but only the bestowal of the "gift" unto men. This interpretation, however, will not stand in view of Acts ii. 33, where St. Peter states that the ascended Christ "received" the Spirit promised of the Father, and poured it forth. The reception of the Spirit without measure by the Lord took place at His baptism,—the fulness for Himself, as Messiah, which is His for ever, in His human nature. The reception of the Spirit—not for Himself, but for His people—took place at His "glorification"; and was at once poured forth!

14. I close, then, here this paper, perhaps unduly long, but in doing so I must add that the novelty at Keswick is not *in the teaching*, but *in the experience*. It is where these and other truths have been taken into the heart and life of the believer, for the first time, that even for him the old has passed away and "all things have become new," because "all things are of God."

The Gospels and Modern Criticism.

BY THE REV. ARTHUR WRIGHT, M.A., FELLOW AND RECTOR OF QUEENS' COLLEGE, CAMBRIDGE.

IV.

BUT, to turn to another point of the inquiry, when a man writes in a foreign language he is apt to use the idioms of his mother tongue.

A Frenchman seldom writes idiomatic English. When he attempts to do so, an Englishman who knows French can generally detect a multitude of French idioms underlying the English words. Much more in days of old, when a Jew undertook to write Greek, was he likely to introduce Semitic idioms into his work, especially if that work was a translation from Aramaic. Semitic languages co-ordinate rather than subordinate their sentences. The conjunction "and" occurs with monotonous frequency. St. John's Gospel is a good example of this. "And," "therefore," "because," have almost driven out the rich array of Hellenic connecting particles. And this because the apostle thinks in Aramaic, though he writes in Greek.

Now, St. Mark was St. Peter's interpreter, to translate (as I have shown) his Aramaic lessons for the Greek catechumens, not (as is commonly supposed) to translate St. Peter's Greek into Latin. "And" is his favourite conjunction. One of the strongest internal arguments against the genuineness of the last twelve verses is the sudden reduction in the frequency of this word.

But St. Mark has another peculiarity. To connect narratives he writes, "And straightway." Forty-five times does this combination occur. It is apparently a mannerism, arising from want of literary skill in securing variety.

St. Matthew makes short work with this "straightway." St. Luke in nearly every instance gets rid of it. And so their style is improved. There is less monotony and tediousness.

It is an axiom in such cases that the crude and

uncouth shall come first. St. Mark's translation was used by the other Greek catechists, but every one of them would contribute something to improve it, until it reaches its most polished form in St. Luke's edition. The oldest form of the gospel is that which is fullest in matter, but rudest in expression.

So far we have dealt with broad principles. Now I will give two petty details, to confirm what has been said.

All the Evangelists use a certain number of Latin words, connected for the most part with Roman money, law, or military rule. Such words were necessarily current in countries which were under Roman government, but to introduce them into a Greek treatise was a disfigurement. It was false in art and offensive to correct taste. Now St. Mark uses the Latin *centurio* for a centurion. He so writes it three times in the fifteenth chapter. But St. Matthew and St. Luke substitute for it the Greek equivalent *ἐκατοντάρχης*. According to Mr. Halcombe's view, St. Mark found the correct Greek word in St. Matthew's Gospel, and deliberately altered it into the incorrect. This, I submit, is incredible.

Again, the word "man" is frequently expressed in Aramaic by the phrase "son of man." Thus in St. John i. 6, the Peshito Syriac gives "There was a son of man sent from God, whose name was John." This expression was unknown to Greek authors, and would mislead the Greek reader. Now in St. Mark iii. 28 it is written, "Verily I say unto you, that all things shall be forgiven to the sons of men, their sins and the blasphemies wherewith soever they shall blaspheme." This in St. Matthew's parallel (xii. 31) becomes, "Wherefore I say unto you, every sin and blasphemy shall be forgiven to men" (for which the Peshito of course gives "to the sons of men"). Here St. Mark, translating St. Peter's Aramaic, has evidently reproduced the Aramaic idiom instead of substituting the proper Greek equivalent, but some Greek catechist has seen the mistake and corrected it. According to Mr. Halcombe, however, St. Mark found the correct idiom in St. Matthew, and deliberately, without reason, substituted for it the unintelligible Aramaic idiom. This also I consider to be incredible.

I could bring forward some cogent proofs to show that St. Luke had never read St. Matthew's Gospel. But I prefer to ask my readers to study the question for themselves. Let them take the

first two chapters of St. Matthew, and endeavour to fit them into the first two chapters of St. Luke, so as to secure a continuous history of what really happened. Let them do this honestly, without consulting a commentary or a harmony, and if they have a strong sense of historical truth, they will see that neither of these writers was acquainted with what his fellow had written.

Harmonists appear to me to have no hesitation in putting a strain upon our sense of truth in order to secure the "inerrancy" of Holy Scripture. Thus one of the most strongly-marked narratives in the Gospels is, I should say, the healing of blind Bartimæus. It is narrated by all the Synoptists in almost identical words. Yet because St. Matthew speaks of two men, while St. Mark and St. Luke only mention one, and because St. Luke puts the encounter at the entrance into Jericho, though St. Mark, in a singularly tautological sentence, which would naturally lead to confusion, puts it on the departure from that city, Mr. Halcombe is compelled by his principles to maintain that four blind men were healed on three separate occasions. All four cried out, "Thou son of David," an unusual phrase, not found in St. Mark or St. Luke in any other miracle. In every case the multitudes bade them to be silent. In every case they cried the more or the louder. In every case Jesus put the question, "What wilt thou that I should do?" In every case, after receiving sight, they followed Jesus on the way.

Mr. Halcombe has some misgivings. In his second volume he speaks doubtfully of the multiplication of this miracle. I have not seen the second edition of his first volume, and cannot tell whether he there completes the retraction. If he does not, why does he not insist that St. Matthew's narrative of the Gerasene demoniacs is distinct from St. Mark's and St. Luke's? For not only did the one take place at Gadara, the other at Gerasa, but in St. Matthew two men were healed, in St. Mark and St. Luke only one. The chronology also is different. Dr. Stanley Leathes is more courageous. He holds that the Gadarene and Gerasene miracles were quite distinct, and that on two separate occasions a herd of swine rushed down the steep and were choked in the lake. Harmonists have their differences as well as critics.

But Mr. Halcombe insists that the Gospels are not fragmentary but complete records. He has divided them into 364 sections, and is confident

that our Lord's ministry lasted four years, neither more nor less. Now 31 of the sections apply to the period before our Lord's ministry began, or to the ministry of the Baptist; so only 333 remain for Christ, of which St. John records 102. In four years there are 1461 days, and Christ did or said some ministerial thing on 333 out of 1461 days. He was therefore silent on three days out of four, and did not lead the life of incessant toil which Christians have fondly imagined. The work of the second year consists of fifteen incidents only. Is not the mere statement of this fact a sufficient refutation? (John xxi. 25.) I have considered elsewhere¹ the very difficult question of the duration of our Lord's ministry, and my conclusions do not agree with Mr. Halcombe's.

The critical study of the Gospels demands more attention from English biblical students than it has hitherto received. It is a fascinating pursuit in itself, and one that leads to most important consequences. It makes the Gospels easier to understand, and protects us from treating them arbitrarily. In the infancy of the new science alarmingly destructive results were obtained, which appeared to threaten the foundations of the faith. There are still writers who advocate what I consider false views. They can only be met by diligent and honest examination of the facts. The truth has nothing to fear. The higher criticism, when applied without partiality or distortion of the evidence, strongly supports the general trustworthiness of the Gospels. It proves that the essential points are those best attested; but it also proves, what most scholars have already learned from other facts, that what is called verbal inspiration must be given up.

The Gospels do not preserve the exact utterances of Christ. One example may suffice to prove this. St. Mark writes that our Lord said to the Syrophenician woman, "For this saying go thy way, the demon is gone out of thy daughter. But St. Matthew writes, "O woman, great is thy faith; be it unto thee even as thou wilt." Shall we, after the manner of Tatian, piece these sentences together and maintain that Christ said, "O woman, great is thy faith; for this saying, go thy way; be it unto thee even as thou wilt; the demon is gone out of thy daughter." This on the Nasmyth hammer

hypothesis is of course possible. But does any serious historian suppose that Christ was guilty of such verbosity? My solution of the difficulty is this: We do not know the exact words which Christ used. St. Mark gives us what St. Peter recollected of them. But the catechists of Jerusalem, aware that St. Peter's words in this case were capable of a false interpretation—as though the girl had been cured by her mother's merit and not by her mother's faith—took upon themselves to alter the phrase in the interests of truth. Their doing so, presumptuous as it must appear to the traditional exegete, proves that the primitive Christians, under the guidance of the apostles, were not such slaves of the letter, as modern commentators would make them.

The same observation I hold to be true of nearly every saying of Christ. Even where three Evangelists agree *verbatim*, as they very seldom do for more than six or seven words together, the only safe conclusion is that they have reproduced St. Peter's recollections with greater accuracy than usual. And if the substance rather than the letter of Christ's words is given us, why should we suppose that less important matters—as dates—are to be trusted? St. John says that the anointing at Bethany took place six days before the Passover, St. Mark two days. St. Matthew says that while Christ was speaking the parable of the new wine in the old bottles, Jairus came to announce that his daughter was dead. St. Mark and St. Luke say that Jairus came several months after this, according to Mr. Halcombe's own chronology, and announced that his daughter was living, but *in extremis*. Are these discrepancies "superficial appearances," or clear indications that the adjustments of the Nasmyth hammer are not to be expected?

God, I repeat, has been pleased to employ human agents for making known the truth. "We know in part" might have been said by the Evangelists as much as by St. Paul. The diversities in their narratives prove that they did not possess, and therefore could not bequeath to us, a perfect record of Christ's words and deeds. We have what God in His providence has been pleased to give us. We have records which exhibit the belief of whole Churches in the primitive days. They have sufficed for Christians in all days. They will suffice for us, in the power of the same Spirit who inspired the men that wrote them, and is ready to inspire us to understand them, to the saving of our souls.

¹ "The Date of the Crucifixion," four articles in the *Biblical World*, Chicago (Luzac & Co., London), July-October 1893.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent its being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.¹

The parts of Scripture selected for the session 1893-94 are the Epistle to the Romans and Isaiah xl.-lxvi. And the Commentaries recommended for use are—

I. On the Epistle to the Romans—(1) Gode't (T. & T. Clark, 2 vols., 21s.) for the student of the Greek; and (2) Moule's (Cambridge Press, 3s. 6d.) or Brown's (T. & T. Clark, 2s.) for the junior student. It may be well to state that Gode't is by far the most satisfactory and fruitful work we have on this Epistle, and that he may be used with very little discomfort by those who cannot read Greek. The publishers of the work (T. & T. Clark, 38 George Street, Edinburgh) will send a copy of it for 12s., postage paid, to any *Member of the Expository Times Guild* who directly applies to them for it.

II. On Isaiah—Orelli (10s. 6d.) or Delitzsch (the fourth edition, 2 vols., 21s.) may be recommended most confidently. And the same publishers will send a copy of Orelli for 6s., and of Delitzsch for 12s., to any member of the Guild.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used

as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

The members of the Guild include many of the Bishops of the Church of England and Professors in the Theological Colleges of all the Churches, besides a number of ladies and laymen.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

MEMBERS ENROLLED IN DECEMBER.

- Rev. Edward Hicks, B.D., D.C.L., St. Stephen's Vicarage, Sheffield.
- Rev. H. W. Perry, B.A., Springfield, Rathfriland, Co. Down.
- Rev. Thomas West, M.A. (Oxon.), Prebendary of Hereford.
- Rev. J. Dorricott, Dover.
- Rev. Joseph Reynolds, Mutley, Plymouth.
- Rev. G. T. Cowper, M.A., Rathfriland, Co. Down.
- Rev. William Swan, B.D., The Manse, Old Kilpatrick.
- Mr. W. D. Miller, M.A., Gogo Vale, Largs.
- Rev. J. J. Jones, B.A., Newcastle Emlyn, South Wales.
- Mr. William Griffith, Everton, Liverpool.
- Rev. R. Turner Sole, The Manse, Margate.
- Rev. J. Dykes Lang, Stromness.
- Mr. John Charles Rollinson, Scarborough.
- Rev. J. Gouldie French, M.A., Waterhead Vicarage, Oldham.
- Mr. William Gall, Bank House, Elgin.
- Rev. Charles Noel-Hill, M.A. and R.D., Church Stretton Rectory, Shropshire.
- Miss E. A. Foy, Woodford Vicarage, Salisbury.
- Rev. T. S. Thomas, Wrexham.
- Rev. Colin Campbell, B.D., D.D. (Glasgow), Dundee.
- Rev. Henry J. Haffer, Dulwich Grove, London.
- Rev. John Cain, C.M.S., South India.
- Rev. C. E. Coade, M.A., LL.D., Methodist College, Belfast.
- Rev. H. H. Moore, M.A., Hilltown, Co. Down.

¹ Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

Rev. John Mechie, M.A., Perth.
 Rev. W. E. Cooper, S.T.B. and R.D., The Rectory,
 Campbellford, Ontario.
 Rev. G. M. Bulloch, L.M.S., Almora, North India.
 Rev. J. Hall Stephens, Chepstow.
 Rev. Archibald Torrance, B.D., Yetholm.
 Rev. D. Maclaren, Free Manse, Dunning, Perth.
 Mr. A. H. Gault, M.B. (Lond.), Lower Mitcham,
 South Australia.
 Mr. W. Somerville Reid, M.A., F. C. Manse,
 Hurlford, Ayrshire.
 Miss H. S. Pattullo, Eassie, Meigle.
 Rev. John MacIachlan, The Manse, Kilmeny,
 Islay.
 Rev. W. F. McMichael, M.A., Lee Vicarage,
 Ilfracombe.
 Rev. D. M. Richards, Aberdare.
 Rev. James Bell Henderson, B.D., Borgue, Kirk-
 cudbright.
 Rev. John M. Macdonald, Sherfield Rectory,
 Romsey, Hants.

Rev. G. A. Johnston Ross, M.A., Bridge of
 Allan.
 Rev. E. Blanchard Keeling, Newcastle, Staffs.
 Rev. George Bladon, B.A. (Cantab.), Higher Walton
 Vicarage, Preston.
 Rev. J. H. Doddrell, Alford, Lincolnshire.
 Rev. John Burnett, Bolton.
 Rev. William Rosling, Clifton Park, Belfast.
 Rev. T. C. Still, M.A., Pencaitland.
 Rev. F. W. Anderson, M.A., Constantinople.
 Rev. John Humphreys, B.A., Tullamore, King's
 County.
 Rev. James M. Shiach, M.A., Portobello.
 Mr. F. F. Bretherton, Blackheath, London.
 Rev. F. D. Tubbs, Puebla, Mexico.
 Rev. George Whitehead, M.A., Christ Church
 Mission, Mandalay, Burma.
 Rev. Basil S. Aldwell, M.A., St. Luke's, Southsea.
 Miss Violet Black, Burley-in-Wharfedale Vicarage,
 Leeds.
 Rev. William Bowe, Preston.

The Books of the Month.

PART II.

THE CAMBRIDGE BIBLE AND THE CAMBRIDGE COMPANION. Great as is the fame of the University Boat Race, greater still promises to be the fame of the University Bible Race. Hitherto Cambridge was hopelessly handicapped. For though the Oxford *Helps* was far from satisfactory, it was immensely better than nothing, and Cambridge had nothing to show for it. But now Cambridge has produced her *Companion*, and not even the new edition of the *Helps* will rival it in the scholar's estimation. So Cambridge has leaped forward with one majestic bound. New editions in all sizes and prices, both of the *Companion* and of the *Bible for Teachers* with the *Companion* as an Appendix, have been issued. The best edition is an exceedingly handsome volume, a treasure to every lover of a beautiful book, a treasury to every student of the Bible.

ences have been made in THE EXPOSITORY TIMES to Mr. Halcombe's theory of the origin of the four Gospels. Recently, that theory has been criticised at considerable length here. And if one could accept any other theory in its place, that criticism might be considered to end the matter. But with all its unexpectedness, Mr. Halcombe's solution of the problem is quite as much entitled to consideration as any other. And nothing would be less surprising to those who have watched the history of this question for the last fifty years, or less, to find Mr. Halcombe's theory, or some modification of it, within the next ten, the most widely accepted of all. One thing is certain, that the proofs which Mr. Halcombe brings forward possess in combination a surprisingly convincing force. But it is also certain that in order to feel it you must be uncommitted to any other of the numerous theories in existence.

This new book demands study, more, perhaps, than was altogether necessary. But it deserves it, even all that it demands.

WHAT THINK YE OF THE GOSPELS?
 BY THE REV. J. J. HALCOMBE, M.A. (*T. & T. Clark*. 8vo, pp. xi, 123. 3s. 6d.) Many refer-

NATURAL THEOLOGY. BY PROFESSOR SIR G. G. STOKES, BART. (*A. & C. Black.* Crown 8vo, pp. 272. 3s. 6d.) Professor Stokes has admittedly been the most successful of all the Gifford lecturers. For Professor Stokes is a believer in natural religion as much as any of them, but he does not believe in the efficacy, sufficiency, or even conceivability of natural religion apart from revelation. So he boldly accepted the inevitable; showed that natural theology is an empty bag till it is filled with the supernatural; and thus did actually make some contribution to thought and to theology. The value of the book lies in that frank recognition, together with the fact that science is continually called upon by a scientific master in the most beautiful ways, and to the most surprising results. There are ten lectures in this volume, and at the close Professor Stokes has given us a most useful index to both courses. The book is valuable and very cheap.

THE LIFE AND LETTERS OF JAMES RENWICK. BY REV. W. H. CARSLAW, M.A. (*Oliphants.* Crown 8vo, pp. 270. 2s. 6d.) James Renwick's letters were greatly in need of re-editing, and Mr. Carslaw has proved himself the man to do it. He has spared no pains, for he is enthusiastic in the subject. And his pains have been well rewarded. An enormous number of disfiguring errors have been removed; and now the letters are offered to us in a shape and condition that is worthy. The story of the life is interwoven with them, so that one may read the history of the time as well as the spiritual history of the man who lived in it. The volume is handsomely produced, and there is an excellent facsimile of one of Renwick's letters.

PRINCE RUPERT'S NAMESAKE. BY EMILY WEAVER. (*Oliphants.* Crown 8vo, pp. 394. 3s. 6d.) This excellent and thoroughly Christian story ran through the early numbers of *The Sunday School*, and is now issued in a handsome illustrated volume. Miss Weaver is a Canadian writer of distinct promise, and the readers of this most wholesome story will be glad to make her further acquaintance. It carries us back to a great historical movement, and it is evident that the social, as well as the political circumstances of the time have been minutely studied. The interest of the story reaches its

climax when Rupert is clutched by the great plague. The description of the plague is almost thrilling, and the personal interest heightens the intensity of our feeling. Certainly Miss Weaver has here scored a considerable success.

A GIFT OF LOVE. CHOSEN AND ARRANGED BY ROSE PORTER. (*Oliphants.* Crown 8vo, pp. 234. 3s. 6d.) A motto and a text, the text often in poetry, are chosen for every day of the year. And both text and motto circulate round the magic word LOVE. The quotations are cleverly chosen. Evidently Rose Porter can control a good library, and there is no respect of persons with her, provided only that what they say is not out of harmony with the passage from Scripture. The book is appropriately bound in white and gold, with stray pansies thrown over the title.

HOLY MEN OF GOD. BY THE REV. JAMES ELDER CUMMING, D.D. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 314. 5s.) Dr. Elder Cumming has written these new Lives of the Saints with a definite aim, and in a distinct manner. His aim is to show us what "*the real life of holiness* has been as lived by the saints of post-Biblical days"; and his manner, to let them tell the story *in their own words*. It must not, however, be supposed that there is no word of Dr. Elder Cumming's in the book. There are many helpful words. For he tells the story of the early life, leads up to the beginnings of the sainthood, and then, even as he quotes, and quoting most wisely always, links the quotations together by his own understanding of saints' thoughts and aspirations.

The first "Holy Man of God" is St. Augustine, A.D. 354-430; the last is John Dickie of Irvine, A.D. 1823-1890. Manifestly, there is scope between these dates and these associations. It is a good land and a large, and Dr. Elder Cumming brings back many an Eshcol cluster in proof of its exceeding fertility. Then, when the last story of the last saint is told, Dr. Elder Cumming, in delicious unconsciousness, tells us the story of still another, in verse that is both a revelation and sweet memory.

OUTLINES OF THE HISTORY OF DOGMA. BY DR. ADOLF HARNACK. Translated by Professor Knox Mitchell, M.A. (*Hodder & Stoughton.* Post 8vo, pp. 567. 7s. 6d.) The

outside cover simply says "History of Dogma"; and though that is not accurate, for Harnack's *History of Dogma* is a very different book from this, yet we can almost forgive the inaccuracy, since it is impossible to find an English word that will translate the German *Grundriss*, and "Outlines" has so many disagreeable associations that one would resort to almost any shift to avoid the use of it.

Though Harnack's *Grundriss* is not so great as Harnack's *History*, it is a great book, and will serve the purpose of the working student even better. As it has already been to many a reader of German, so it will now be to many an English reader, a memorable revelation, the opening of the eyes, the loosening of cords and bands. But the translation is certainly not what it ought to have been. Here and there it is not translation at all, but unblushing transliteration, and that not only of monstrous German compounds, but even occasionally of Greek words and Latin. But a serious student will find Harnack through all that, and find him very fresh and invigorating.

THE PSALMS. BY ALEXANDER MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. 503. 7s. 6d.) This is the second volume of Dr. Maclaren's exposition of the Psalms in the *Expositor's Bible*. It carries us from Psalm xxxix. to Psalm lxxxix., that is, to the end of Book III., and there is no skipping. The psalms are dealt with in the same way as in the first volume. There is a new translation first, and then an exposition. And it *is* an exposition, not a criticism nor a homily. Dr. Maclaren has studied each psalm carefully; he has used the best literature; and he has given us the result of his thought in living sympathetic English words. No doubt it is the best thing in the way of exposition that we have received this season yet.

THE SERMON BIBLE: I PETER TO REVELATION. (*Hodder & Stoughton*. Crown 8vo, pp. 391. 7s. 6d.) This is the twelfth and last volume of *The Sermon Bible*. There is no question that the work has been well done. Of course it will have to be done again, for every year helps to antique these volumes, as every year pours its flood of new and excellent sermons on our shores. But these volumes are well done, and they will last their day and serve their purpose.

THE MINISTER'S DIARY FOR 1894. (*Hodder & Stoughton*. 2s.) This book needs nothing but the record of its name. It is indispensable.

HISTORY OF EARLY CHRISTIAN ART. BY THE REV. EDWARD L. CUTTS, D.D. (*S.P.C.K.* Post 8vo, pp. xvi, 368. 6s.) This is the latest addition to the series called "Side-Lights of Church History," which the Society for Promoting Christian Knowledge has undertaken. And no one will question its right to a place in that series, whether on the ground of suitability or worth. Dr. Cutts is an old and tried Church historian, and his work is always acceptable. But he has not before had an opportunity of showing quite so clearly the minute accuracy of his knowledge. The volume is of course illustrated, and the woodcuts are very numerous and carefully executed. The binding also deserves a word.

THE LIFE OF GEORGE HERBERT OF BEMERTON. (*S.P.C.K.* Post 8vo, pp. 328. 6s.) No author's name accompanies this new Life of George Herbert. Like an anonymous Quarterly article, we must judge it on its merits—and its associations. It comes to us with the imprimatur of the Society's Committee, and in their best black buckram binding. Well, it is both a good Life of George Herbert and also a good book, and the last is more than the first. It is a good book both in spirit and execution, thoroughly readable throughout, and wholesome every word. It is also a good Life of George Herbert. But here there is just the suspicion that George Herbert and his friends are a trifle overpraised, and his enemies a trifle under-estimated. No doubt George Herbert is worthy, and who would dare to write his or any other man's biography who was not in sympathy with his aims? But the others, those who chose other aims, are they quite fairly served? Nevertheless, George Herbert is the main matter, and George Herbert is made both lovely and of good report. And then, whoever the author may be, it is clear that either by unwonted diligence or unusual privilege, he or she has been able to furnish forth a good many new facts, which add to our information and set certain matters already known in a somewhat different light. That alone is sufficient reason for the existence of this welcome book.

THE SON OF MAN AMONG THE SONS OF MEN. BY THE RIGHT REV. W. BOYD CARPENTER, D.D. (*Isbister*. Crown 8vo, pp. 308. 5s.) When a man has once come face to face with Jesus Christ, it never is the same with that man again. His fan is ever in His hand. He is always a savour of life unto life, or else of death unto death. Bishop Boyd Carpenter invites us to think how it fared with some of the men who came face to face with Him when He was upon the earth. And the first three are these: Herod, Pilate, Judas. What scope there is for writing there! And Dr. Carpenter gives himself scope, though his purpose is mainly homiletical. Then come Thomas, Matthew, Nathanael, Nicodemus, and other four. Perhaps Judas is appreciated best. Whitewashed, do we mean? Certainly not. But recognised as one of us, and not dehumanised in the least degree. "Is the picture of Judas an unusual one? Is it only once in a century or a millennium that such a character presents itself?" And then Bishop Carpenter answers his own question in such a way as you may guess.

THE GUIDED LIFE. BY THE REV. GEORGE BODY, D.D. (*Skeffingtons*. Crown 8vo, pp. 122. 3s. 6d.) Very curious is the story of how this volume came into existence. Canon Body tells it with charming frankness in his Preface. Some years ago he delivered a Lenten Course of Instruction at the Church of St. Mary Abbott, Kensington. A friend took notes, and then composed the sermons from his notes. They were thus circulated privately but widely, and at last Canon Body consented to their issue in book form. So the thoughts of these sermons are Canon Body's, the language is his friend's. And the partnership turns out more harmonious than you could have dreamed.

The titles of the five sermons are these: (1) The Guidance of the Holy Spirit; (2) The Way of Contrition; (3) The Way of Sanctity; (4) The Way of Ministry; and (5) The Way of Patience. Thus the thought is progressive—a devotional Pilgrim's Progress. And it is both close-searching and deeply reverent, a constant commentary on the Psalmist's half-forgotten words, "*Stand in awe, and sin not.*"

SERMONS ON SOCIAL SUBJECTS. BY J. J. SODEN, M.A. (*Skeffingtons*. Crown 8vo, pp. x, 128. 3s.) Mr. Soden's sermons are social,

but not sociological. They investigate no distant problems, they advance no questionable hypotheses. They are very homely and acceptable. Such sermons as these may be preached to any rural congregation with profit and without strain.

They are not all social, but they are all simple. Sometimes they pass away from matters of life and conduct, and handle high things of destiny and eternal choice. But still they are quite comprehensible.

JERUSALEM ILLUSTRATED. BY G. ROBINSON LEES, F.R.G.S. (Newcastle: *Mawson, Swan, & Morgan*; London: *Gay & Bird*. 8vo, pp. 163. 7s. 6d.) While the title of Mr. Lees' volume is correct, it is far too modest. Certainly Jerusalem is here illustrated, and the illustrations are both very many and very good. But Jerusalem is also described, and by one who knows Jerusalem thoroughly well. It is, in short, a Handbook to Jerusalem, at once trustworthy and attractive. Some outward circumstances connected with it may be mentioned. Its Eastern edition was written, printed, and published in the Holy City, the first book to reach or confer that honour. Then it has been blessed by the Bishop of Jerusalem, and immediately afterwards banned and even confiscated by the Turkish authorities there. But none of these things make any difference to it.

HETH AND MOAB. BY CLAUDE REIGNIER CONDER, LL.D., D.C.L., R.E. (*Watt*. Crown 8vo, pp. 397. 6s.) This is the third and revised edition of Major Conder's well-known book. It is not so greatly altered from the second edition as on such a subject one might easily have expected. But there are a good many minute changes; and with ample knowledge of every item that the past years have given us, Major Conder has silently brought his book "down to date" in all particulars. It is one of the cheapest and best of the publications of the Palestine Exploration Society; one that a beginner may safely venture upon, with the assurance that he will get over and go farther.

STOICS AND SAINTS. BY THE LATE JAMES BALDWIN BROWN, B.A. (*Maclehose*. 8vo, pp. viii, 296. 7s. 6d.) Some of the best work that Baldwin Brown ever did is contained in this volume, and we could have accepted it sooner. The first four lectures deal with the Stoics and Epicureans;

the last six with certain Christian saints. Baldwin Brown showed little outward accommodation to either ancient Stoic or mediæval Saint; yet these lectures clearly reveal an inner strong sympathy with that which was the salt in both. Though a loyal Christian, he can feel something that is far removed from scorn for the aspirations of a Marcus Aurelius or an Epictetus; though a Nonconformist of the nineteenth century, he can touch the hand of St. Francis of Assisi, and almost accept the truth of the stigmata.

The book is well worthy of the way it has been prepared, and especially of its admirable index. And that index will in turn make easily accessible this genuine contribution to the history of religious thought.

STEPPING STONES TO LIFE. BY THE REV. J. GEORGE GIBSON, F.E.I.S. (*Digby*. Crown 8vo, pp. xii, 204. 3s. 6d.) Twenty-five short practical sermons may be found in this volume. Their subject is varied, yet one great idea rules the choice, that it lends itself to personal practical immediate appeal. Mr. Gibson spends no time in describing the historical circumstances of his text, none in discussing the exegesis of it, none even in its exposition. He chooses texts that are famous and familiar, and he applies their meaning at once, fervently. You can think of him uttering the text, then leaning over the pulpit till his eye fixes yours, and pouring into your ear that urgent appeal from which you cannot escape. These verses, which are quoted in the middle of the book, fitly mirror its temper from the beginning to the end:

"Time is earnest passing by,
Death is earnest drawing nigh:
Sinner, wilt thou trifling be?
Time and death appeal to thee.

"Life is earnest when 'tis o'er,
Thou returnest never more:
Soon to meet Eternity,
Wilt thou *never* serious be?

"Oh, be earnest, Death is near,
Thou wilt perish lingering here:
Sleep no longer, rise and flee,
Lo! thy Saviour waits for thee."

HUME'S TREATISE OF MORALS. WITH AN INTRODUCTION BY JAMES H. HYSLOP, Ph.D. (Boston: *Ginn & Company*. Crown 8vo, pp. 275. \$1.10.) Messrs. Ginn, the well-known

publishers of philosophical and classical books, have undertaken a short series of volumes to which they have given the title of "The Ethical Series." Each volume will deal with some leading thinker in the history of modern ethics. It will contain selections from his writings. These selections will be criticised and annotated, and introduced by a bibliography, biography, and brief exposition of the author's relation to previous ethical thought. This is the first volume published, though (unfortunately, surely) it is not first but fourth in the order of the series. Dr. Hyslop is Professor of Logic, Ethics, and Psychology in Columbia College, New York, and he here proves that he is sufficiently equipped for his profession and for this present task. The Introduction is a well-informed, unprejudiced statement of Hume's position in the history of ethics and his contribution to the subject, of the influences that made him, and the influence he exercised. The Notes are few, but they are manifestly the result of unsparing sifting; they are pointed in statement and pertinent to the matter. On the whole this volume opens the series well. Students of ethics will not miss it, and they will look forward with interest for its successors.

A SKETCH OF THE HISTORY OF THE APOSTOLIC CHURCH. BY OLIVER J. THATCHER. (Boston: *Houghton*. Foolscap 8vo, pp. 312. \$1.50.) The publishers have beaten the author here. Professor Thatcher is thoroughly well furnished for his task; he knows the great German writers on the subject—Schürer, Harnack, and the rest—intimately; he is also able to tell his own story in his own way, and it is quite pleasant and reliable. But it does not stand out from the Histories of the Apostolic Age so conspicuously, as the chaste and attractive get-up of the book stands out from ordinary volumes. How is it that with all the love of display for which they get credit, the Americans are so circumspect in the style of their books? Some of our gaudy bindings must be as distasteful to them as some of their gigantic utterances are to us.

THE WITNESS TO IMMORTALITY. BY GEORGE A. GORDON. (Boston: *Houghton*. Crown 8vo, pp. 310. \$1.50.) A charming book. Its subject is charming, its fresh untrodden method

of treatment, and its living Christian faith. When a man sets himself to discuss the problem of immortality, however interested we are in him and his work, we conclude that his faith in Christ has got enfeebled. That is not so with Mr. Gordon. As "Minister of the Old South Church, Boston," we are sure he preaches a living, victorious Saviour every week. But in truth it is not the problem of immortality alone that he discusses

here. He discusses that, — first among the prophets, next among the poets and the philosophers, and then with St. Paul and Jesus Christ, — but he discusses much more than that. For immortality is not an isolated fact or fiction; it hangs or falls with much else—and especially with the God and Father of our Lord and Saviour Jesus Christ. It is a charming book. You will not weary, and you will find good unto your soul.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

BY D. S. MARGOLIOUTH, M.A., PROFESSOR OF ARABIC, OXFORD.

(From *El-Ghazzali's Revival of the Religious Sciences—continued.*)

31. iii. 94. Jesus, passing by a swine, said to it: Go in peace. They said: O Spirit of God, sayest Thou so to a swine? He answered: I would not accustom my tongue to evil.

32. iii. 107. Jesus said: One of the greatest of sins in God's eyes is that a man should say God knows what He knows not.

33. iii. 108. Malik, son of Dinar, said: Jesus one day walked with His apostles, and they passed by the carcase of a dog. The apostles said: How foul is the smell of this dog! But Jesus said: How white are its teeth!

34. iii. 134. Christ passed by certain of the Jews, who spake evil to Him; but He spake good to them in return. It was said to Him: Verily these speak ill unto Thee, and dost Thou speak good? He said: Each gives out of his store.

35. iii. 151. Jesus said: Take not the world for your lord, lest it take you for its slaves. Lay up your treasure with Him who will not waste it, etc.

36. *Ibid.* Jesus said: Ye company of apostles, verily I have overthrown the world upon her face for you; raise her not up after me. It is a mark of the foulness of this world that God is disobeyed therein, and that the future world cannot be attained save by abandonment of this; pass then through this world, and linger not there; and know that the root of every sin is love of the world. Often does the pleasure of an hour bestow on him that enjoys it long pain.

37. He said again: I have laid the world low for you, and ye are seated upon its back. Let not kings and women dispute with you the possession

of it. Dispute not the world with kings, for they will not offer you what you have abandoned and their world; but guard against women by fasting and prayer.

38. He said again: The world seeks and is sought. If a man seeks the next world, this world seeks him till he obtain therein his full sustenance; but if a man seeks this world, the next world seeks him till death comes and takes him by the throat.

39. iii. 152. Jesus said: The love of this world and of the next cannot agree in a believer's heart, even as fire and water cannot agree in a single vessel.

40. iii. 153. Jesus being asked, Why dost Thou not take a house to shelter Thee? said: The rags of those that were before us are good enough for us.

41. *Ibid.* It is recorded that one day Jesus was sore troubled by the rain and thunder and lightning, and began to seek a shelter. His eye fell upon a tent hard by; but when He came there, finding a woman inside, He turned away from it. Then He noticed a cave in a mountain; but when He came thither, there was a lion there. Laying His hand upon the lion, He said: My God, Thou hast given each thing a resting-place, but to me Thou hast given none! Then God revealed to Him: Thy resting-place is in the abode of my mercy; that I may wed Thee on the day of judgment . . . and make Thy bridal feast four thousand years, of which each day is like a lifetime in this present world; and that I may command a herald to proclaim: Where are they that fast in this world? Come to the bridal feast of Jesus, who fasted in this world!

42. *Ibid.* Jesus said: Woe unto him who hath this world, seeing that he must die and leave it, and all that is in it! It deceives him, yet he trusts in it; he relies upon it, and it betrays him. Woe unto them that are deceived! When they shall be shown what they loathe, and shall be abandoned by what they love; and shall be overtaken by that wherewith they are threatened! Woe unto him whose care is the world, and whose work is sin; seeing that one day he shall be disgraced by his sin.

43. *Ibid.* Jesus said: Who is it that builds upon the waves of the sea? Such is the world; take it not for your resting-place.

44. *Ibid.* Some said to Jesus: Teach us some doctrine for which God will love us. Jesus said: Hate the world, and God will love you.

45. iii. 154. Jesus said: Ye company of apostles, be satisfied with a humble portion in this world, so your faith be whole; even as the people of this world are satisfied with a humble portion in faith, so this world be secured to them.

46. *Ibid.* Jesus said: O thou that seekest this

world to do charity, to abandon it were more charitable.

47. iii. 159. Jesus used to say: My condiment is hunger, my inner garment fear, and my outer garment wool.¹ I warm myself in winter in the sun; my candle is the moon; my mounts are my feet; my food and dainties are the fruits of the earth; neither at eventide nor in the morning have I aught in my possession, yet no one on earth is richer than I.

48. iii. 161. The world was revealed unto Jesus in the form of an old woman with broken teeth, with all sorts of ornaments upon her. He said to her: How many husbands hast thou had? She said: I cannot count them. He said: Hast thou survived them all, or did they all divorce thee? She said: Nay, I have slain them all. Jesus said: Woe unto thy remaining husbands! Why do they not take warning by thy former husbands? Thou hast destroyed them one after another, and yet they are not on their guard against thee.

¹ Allusion to the raiment whence the Sufis derived their name.

Contributions and Comments.

The Hour of the Crucifixion.

I THINK that the Rev. R. Macpherson should have read my articles in the *Biblical World*¹ (July to October 1893) before he undertook to traverse my decision. Even from the admirable summary of the first article, which appeared in THE EXPOSITORY TIMES (iv. 529), he might have gathered that, unless he can rehabilitate the discredited opinion that the reckoning of hours in Asia Minor was different from that in other parts of the Roman Empire, it is useless for him to look to modern India for an unheard-of interpretation of so common a phrase as *as* with a numeral. Such an appeal is misleading, for the conditions of life are widely different. An educated man now knows that noon in Calcutta differs by several hours from noon in London; but the ancients, having no watches or electric telegraph, and not rightly apprehending the shape and movements of the earth, were not aware of this fact. And if, as I

¹ The London publishers are Luzac & Co., 46 Great Russell Street, W.C.

maintain, the hours at Ephesus and Rome were reckoned in the same way as in Palestine, namely, from sunrise to sunset, the last excuse for translating *as* "as," in the new-fangled sense, to differentiate the hours, is cut away. Even if there had been a different reckoning, how many people except those on the spot would have been aware of it? To what avail, then, would it have been for St. John to use a word in a sense which none of his readers would have attached to it?

But is Mr. Macpherson quite sure that a man writing home from Bombay and saying that an event took place "*as* at five o'clock" meant that it took place at that hour by local *as* distinguished from Greenwich time? Certainly the expression does not in itself suggest such an idea to me, and I have consulted some men who have spent many years in India, and found them unacquainted with the usage. I venture therefore *meo periculo* to propose a different explanation. In old English, people said that an event happened "*as* now, *as* to-day, *as* yesterday," etc., where we should simply omit the qualifying adverb (see Murray's *New*

Dictionary, sub voce). I have found an example of this use as late as in Miss Austen's *Mansfield Park*, iii. 10: "He was to dine, *as yesterday*, with the Frasers." Like other obsolete phrases, it still lingers colloquially in some places, and in the letter in question I suggest that "*as at five o'clock*" simply meant "at five o'clock."

But an effort is made to silence me by authority, and Bishops Westcott and Lightfoot are quoted against me. Bishop Westcott's opinion is given in his *Commentary on St. John*, which was published thirteen years ago. He himself, I think, would allow that his note must be considerably strengthened if it is to stand against more recent investigations. His only striking argument is that it is strange for St. John to write (i. 39) that the two disciples abode with our Lord "that day; it was about the tenth hour," if "that day" terminated at 6 P.M., and the tenth hour was 4 P.M. True; but I cannot admit the assumption. The day in Palestine did *legally* end at 6 P.M.; but in popular language "yesterday," "to-day," "to-morrow," and similar expressions, both in the Old and New Testaments, are invariably, and indeed inevitably, used exactly as we use them, being limited, not by midnight or any other fixed moment, but rather by the intervention of the night's sleep. A man speaking at 7 P.M. never could say that an event which happened at 5 P.M. took place "yesterday." The universal laws of thought prevent such an absurdity (see Acts iv. 3). St. John clearly means "they abode *the rest of that day*"—a fraction of a day in any case. If they stayed with our Lord from 4 P.M. to 10 P.M., the language may, I think, be satisfied.

Bishop Lightfoot's opinion is given in his edition of the *Martyrdom of Polycarp*, chap. 21, in the passage, "Now the blessed Polycarp was martyred on the second day of the month Xanthicus, on the seventh day before the Kalends of March, on a great Sabbath, at the eighth hour." Bishop Westcott had said, "This, from the circumstances, must have been 8 A.M." Bishop Lightfoot says, "The hour of the day we have no means of testing" (p. 612). Out of deference, apparently, to Mr. McClellan and Bishop Westcott, he inclines to 8 A.M., but gives 2 P.M. as an alternative. Professor Ramsay has recently examined the evidence in the *Expositor* (vii. 221), and comes decidedly to the conclusion that 2 P.M. must be meant.

It has frequently been argued that because the

Roman day legally began at midnight, therefore the hours were reckoned, as we reckon them, from midnight also. We have overwhelming proof that this was not the case. The beginning of the day and the beginning of the hours of the day are separate questions. We might as well expect the first watch of the night to depend upon the legal divisions of the days.

I take this opportunity of strengthening my argument in the *Biblical World* by pointing out a fact which I had not then observed, that in *Codex Bezae* (D) amid other marks of ancient use is this, that numerals are still as a rule expressed by letters of the alphabet. Thus, in Mark xv. 25, we there read ΗΝΔΕΩΠΑ· Ἰ. Unfortunately, John xix. in that MS. is no longer extant.

Questions of this kind demand patient investigation, and the whole of the known facts must be taken into account. If, for harmonistic purposes, we particularly wish a certain interpretation to be true, we must be all the more careful that prejudice does not mislead us.

ARTHUR WRIGHT.

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Did Euodia and Syntyche Quarrel?

DR. WATTS thinks that in my comment on Phil. iv. 2, "a huge superstructure" is "upreared on a very slender foundation," on the ground that the same phrase, "Be of the same mind," is used in other passages in which we cannot assume that the persons addressed had quarrelled. But in these other passages no persons are specially named; as two women are conspicuously named in Phil. iv. 2. For this express mention of them in a letter addressed to a whole Church, and for the distinct exhortation to each of the two women, there must be a reason. What this reason is, Dr. Watts does not suggest. It cannot have been merely to commend them; otherwise the exhortation to be of one mind would not have been put first. The only explanation is that these ladies specially needed the exhortation. And to say that two persons specially and equally need to be exhorted to be of one mind, implies that they were known to be seriously of different minds; which is only a delicate way of saying that they had quarrelled, and that their quarrel was sufficiently serious to be mentioned in a letter to the whole Church.

The general commendation given to these ladies is no disproof of the blame involved in my exposition. For unfortunately, in all ages, energetic and excellent Christian workers have differed seriously and disastrously in their opinions.

If the ladies had quarrelled, it is most natural to suppose that the help which St. Paul asks on their behalf was help in reconciliation.

That Dr. Watts quotes Phil. iii. 16 as an example of the same phrase shows that, even in contradicting the unanimous opinion of nearly all the best commentators, he has not used either the Revised Version or a critical edition of the Greek Testament.

There are many things in Holy Scripture quite apparent to the careful student, which are not at once evident to the hasty glance of an ordinary reader.

JOSEPH AGAR BEET.

Richmond.

“The Art of Public Speaking.”

W. T. will find help from the physiological and practical sides in the following:—*Voice, Song and Speech*, by Lennox Browne and Emil Behuke; published by Putnam of New York, U.S.A. *Manual of Vocal and Physical Training*, by Lewis B. Monroe; published by Cowperthwait of Philadelphia, U.S.A. *Speaking, its Philosophy and Practice*, by Josiah Richardson; published by the author, and to be had of him at Exeter Hall, London.

ARCHIBALD ALEXANDER.

Spittal.

Dan. iii. 5 (7, 10, 15).

In his answer to Mr. Rouse, communicated to THE EXPOSITORY TIMES, p. 69, under date Oct. 2, Mr. Whitehouse instances the passages above as proving the presence of predominating Hellenic influence at the time they were written, and from the connexion implies that this proves the Maccabean origin of Daniel. With his permission we would wish to investigate the validity of this evidence. Canon Driver admits that no one can press קִיָּתִרִים or קִיָּתִרִים (*kitharis*); this instrument was so early known in Greece. We might add, that as the word has no Greek etymology it is probably not originally Greek at all. There remain, therefore, פִּסְנִיתִין or פִּסְנִיתִין and סִימֶפְיָא. To take the latter first, the reader cannot fail to note the

singular phenomenon presented. In each of the four verses indicated at the top of this article there are lists of musical instruments purporting to be identical. In the Masoretic text the word in question is present in two of the four cases, viz. vers. 5 and 16; in ver. 10 its place is taken by another Greek word of totally different etymology, סִיפֶנְיָא. When we turn to Theodotion, whose version, fundamentally, is usually in close harmony with the Masoretic text, we find that only in the 15th verse does the word συμφωνία occur. We know that Theodotion's version was intended to be a closer representative of the text common in Palestine than the Septuagint, and this gives emphasis to the omission of the word. In the Septuagint version the word occurs twice—in the 5th and 15th verses. In any other case a word so occurring and so being omitted would be banished from the text as being an interpolation. We may remark that we agree with Canon Driver that the passage quoted from Polybius in Athenæus does not prove the use of the συμφωνία as meaning a musical instrument; and if κέραμον be read in the passage in question, as was formerly the case, instead of κέρατιον, this interpretation has not even plausibility in its favour. There remains still פִּסְנִיתִין or פִּסְנִיתִין. In the first place, it is not so absolutely proved that this is the Greek word ψαλτήριον. A plausible etymology has been suggested by my friend Rev. H. W. Hogg, from Egyptian, which would make the word mean a band of players on instruments, and of this word συμφωνία might be the translation. Yet again, although the word be the Greek word, and is first found in Aristotle, still he uses the word as if it were in common use, and therefore of considerably earlier date. Before the time of Alexander the Great there was a great amount of intercourse between Greece and Persia, hence the instrument and name might readily enough have been introduced. We may remark that the editing and collecting of the leaflets which go to form our Daniel may well have taken place as late as the time of the first Artaxerxes.

If Mr. Whitehouse could spare a moment or two, we should like if, in the matter of Belshazzar, he would explain how—granting that Daniel was written 168 B.C.—a Jew of the Maccabean period living in Palestine knew of his existence. Berosus must have had no reference to him, else Josephus would not have identified him, as he does, with his father Nabunahid, or, as he calls him, Naboandel.

The tradition of his existence had utterly disappeared; Palestine was not a likely place for it to reappear. While he is about it, he might also explain with what Greek narrative of the capture of Babylon he considers the Bible narrative parallel, when all the extant Greek accounts describe a siege and the Bible narrative never hints at a siege, —in fact, the whole story implies the absence of anything of the sort. It also ought to be noted that in the Septuagint version—which, in regard to this chapter, seems preferable to the Masoretic text—there is no word of Belshazzar being slain “that night.” According to that version, the 30th verse is: “And the interpretation came upon Belshazzar the king, and the capital (βασιλειον) taken from the Chaldeans and given to the Medes and the Persians.”

As to that ambiguous character “Darius the Mede,” is it utterly impossible that he may be “Gobryas”? We know from the proclamation of Cyrus and the annals of Nabunahid that he was appointed governor of Babylon; we know his descendant Mardonius is called, in Cornelius Nepos, *Medus*. If the ancient Aramaic characters were anything like the Samaritan, “Darius” and “Gobryas” might be mistaken the one for the other. That there is some uncertainty as to the name, is proved by the fact that “Darius” is once called “Artaxerxes” in the LXX.

JOHN E. H. THOMSON.

Stirling.

Kautzsch's New Edition of the Psalter.

III.

THE critical note on ix. 10, x. 1, maintains that the peculiar phrase, לַעֲתוֹת בַּצָּרָה, is a conflate reading, from לַעֲתוֹת הַצָּרָה (which is followed in the text) and בַּצָּרָה (without לַעֲתוֹת). A simpler explanation would have been that ב, as in multitudes of places, is a mistake for ה. Against this, however, the LXX. might be adduced as supplying strong evidence for the antiquity of the ב, ἐν εὐκαιρίαις ἐν θλίψει. In point of fact, this reading of the LXX. makes it probable that those authorities should be followed who see here a noun בַּצָּרָה, another form of בַּצָּרָה (Jer. xvii. 8), the sing. בַּצָּרוֹת (Jer. xiv. 1). Derived from בצר, to cut

off, this noun would as readily come to mean “affliction” as the more familiar צָרָה. Delitzsch refers to בַּקָּשָׁה as a parallel: this word only occurs in the late writings, Ezra and Esther.

Of the abnormal תְּהַלֵּלְתִּיךָ, ix. 15, we are told that the LXX. and other versions are to be followed, and תְּהַלֵּלְתִּיךָ read, in accordance with the plural suffix. Von Lengerke's defence of the MS., which makes the *Yodh a mater lectionis*, scarcely needs refuting. But Delitzsch refers to Isa. xlvii. 13, Ezek. xxxv. 11, Ezra ix. 15, as showing that the plural suffix may be used with a collective singular. When we turn to his *Commentary on Isaiah*, we find him speaking less confidently as to the reading; and if we compare the twelfth and thirteenth verses, it will not be easy to resist the conviction that עֲצָתִיךָ is the plural, written *defective*: the LXX. has ἐν ταῖς βουλαῖς σου. Following the LXX., the Pesh., and some Hebrew codices, Cornill emends שְׁנֵאֲתִיךָ, Ezek. xxxv. 11, to שְׁנֵאֲתִיךָ. The comparison of Ezra ix. 6, 7, with 15 makes it at least doubtful whether אֲשַׁכְּתֶנִּי is not the genuine reading in 15 as in 6. Delitzsch's instances do not adequately support his contention, and we shall read the sing. בַּל-תְּהַלֵּלְתִּיךָ. Cf. בַּל-תְּהַלֵּלְתָּהּ, Ps. cvi. 2.

At ix. 17 the perf. Niph. נִקַּשׁ is substituted for נִקַּשׁ. This accords better with the context: in ver. 16 we have נִלְבְּדָה, and in this verse נִדְרַע יְהוָה seems to be the perfect parallel to נִקַּשׁ. The LXX. give συνελήμφθη. Delitzsch defends the MT. by quoting the Niph. form of נִקַּשׁ at Deut. xii. 30. But notwithstanding this instance, יָקַשׁ is the ordinary form of the verb. And if it be said that Yahweh should be the subject of the second clause as He is of the first, it may be answered that with the changed subject the idea that is to be expressed comes out clearly enough to satisfy all the demands of Hebrew poetry.

We cannot but wish that the Revised Version had followed the Authorised Version in indicating that the conjunction *till*, x. 15, was supplied by the translators. The neglect of this obscures the fact that there is a textual difficulty here. Kautzsch omits the בַּל-תִּמְצָא at the close of the verse, and says that no sense can be made of it. He thinks that linguistic or exegetical objections lie with fatal force against the various attempts that have been made to solve the difficulty: “If Thou seek

for his wickedness Thou shalt not find it, because the evil man is already destroyed," or, "Till Thou no longer find it," or, "Shouldst Thou not find it?" The writer of these notes agrees with him. Perhaps it would be too much to say that so disjointed an utterance as the second half of this verse could not have been written by the Psalmist: "And as to the evil man—Thou wilt punish his wickedness, Thou wilt not find." But we may be permitted to doubt it. And considering that the

assertion, "Thou wilt search out his wickedness" is in itself a complete answer to the sceptical "Thou wilt not search out," of ver. 13, one is disposed to wonder whether the two words in question may not have been written by mistake for the last few letters of the next verse, בלחמנו למאכלנו.

JOHN TAYLOR.

Winchcombe.

(To be continued.)

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"My little children, these things write I unto you, that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the whole world."—1 John ii. 1, 2.

EXPOSITION.

In the preceding chapter, John has laid stress upon the fact that no one whatever, not even the Christian, is without sin. From this assertion of the actual universality of sin, even among Christians, the natural mind of man may very readily, as John fears, draw the conclusion that sinning is not a matter of very great importance, seeing it is something unavoidable, and therefore justifiable. He does not, however, admit the validity of this conclusion by the natural man, but asserts its opposite. He made the above remark, he says, with *this* end expressly in view, that he might put his readers into the position of *not* sinning; that he might waken them out of their moral security; not that he might rock them into it. For, in point of fact, nothing makes one feel so secure morally as the delusion that one is sinless.—ROTHE.

"My little children."—The thought of sin as a reality for each one moves the apostle to address with the utmost tenderness those to whom he stands in the relation of a father.—WESTCOTT.

"These things I write."—All that is present to his mind as the substance of his letter. The preceding section includes all by implication.—WESTCOTT.

"That ye sin not."—The thought is of the single act (*ἀμαρτήτε*, aorist), not of the state (*ἀμαρτάνητε*, present). Nothing is said of the possibility of a Christian life actually sinless.—WESTCOTT.

The aorist is conclusive against the rendering "that ye may not *continue* in sin." He would help them to avoid every *act* of sin.—PLUMMER.

"And if any man sin"—have sinned, aorist, have committed an act of sin; still speaking of those spots of sin which, owing to the infirmity of the flesh, remain even in those who are walking in the light.—ALFORD.

"We have an Advocate."—St. John writes, "if any man sin . . . we have," in order to bring out the individual character of the offence, and then to show that he is speaking, in what follows, of the Christian body, to which Christ's promises are secured.—LIAS.

"We have."—It is a divine gift.—WESTCOTT.

"An Advocate."—This is the uniform rendering of the Latin-English versions in this place, and is unquestionably correct, although the Greek fathers give to it, as in the Gospel, an active sense, "consoler," "comforter." Christ as Advocate pleads the cause of the believer against his "accuser" (Rev. xii. 10; cf. Zech. iii. 1; 1 Pet. v. 8). In this work the "other Advocate" (John xiv. 16), the Spirit of Christ, joins (Rom. viii. 26-34).—WESTCOTT.

"With the Father," literally, "towards the Father." His advocacy turns towards the Father, and has to do with Him; while at the same time He is, according to St. John's Gospel, "*in us*."—HAUPT.

"*The righteous.*"—"Being as He is righteous." It is the characteristic which gives efficacy to His advocacy. He has Himself fulfilled, and He pleads for the fulfilment of that which is right according to the highest law.—WESTCOTT.

To be a successful Mediator, Jesus Christ must Himself be well pleasing to God, and He must represent a commendable cause. Hence He is described first as "the righteous," and secondly as having become a "propitiation."—HAUPT.

Our Advocate is not a mere suppliant. He pleads for us on the ground of *justice* as well as mercy. Though He can say nothing good of us, He can say much for us.—A. R. FAUSSET.

"*Advocate . . . propitiation.*"—In history came first the propitiation and then the advocacy. They are treated in the inverse order here, because the apostle approaches the subject from the side of believers ("we have")—WESTCOTT.

"*The propitiation.*"—Not the Propitiator, as Augustine in some places has it. A propitiator might make use of means of propitiation outside himself. Christ is the Offering as well as the Priest.—WESTCOTT.

Nothing is said of the manner of Christ's pleading: that is a subject wholly beyond our present powers.—WESTCOTT.

"*He is the propitiation*"—emphatically, He Himself. Stress is evidently laid upon the *Himself*. He, in His own person. John emphasises the fact that here, in Christ, the Advocate and the means of atonement upon which the advocacy is based meet in one Person—in this respect altogether differing from the state of matters in the Old Testament (which is plainly glanced at here as a typical institute), where the interceding high priest and the means of atonement (the sin-offering) are distinct.—ROTHE.

"*The whole world.*"—Through the propitiation of Christ all sin and the sins of all are atoned for. If the salvation of all does not take effect, the fault is not that God will not forgive the sins of any one, but that the unforgiven sinner repels the fatherly heart that moves towards him in mercy.—HAUPT.

CRITICAL NOTES.

My Little Children. Bishop Alexander, in the *Speaker's Commentary*, points out that there are two Greek words in this Epistle both thus translated. *τεκνία* occurs in ii. 1, 12, 28; iii. 18; iv. 4. *παιδιά* is found in ii. 13, 18. He

believes that *τεκνία* signifies the spiritual relation of children in the faith to a spiritual father, while *παιδιά* denotes properly the age or characteristics of childhood. He would therefore translate the word *τεκνία* (as in this verse) by "children" simply, and would keep that more endearing "little children" for *παιδιά*. Both words, he adds, seem to be caught from the lips of Him who speaks in the Gospel—*τεκνία* in John xiii. 33; *παιδιά* in John xxi. 5.

Westcott has a careful and complete note on the use of *ἰλασμός* and the cognate verbs in the LXX. and the New Testament. (*Hebrews*, pp. 83-85.)

"**Advocate**" or "**Comforter**"—which is the best rendering of *παράκλητος*? Dr. Plummer has a good note (*in loc.*). The word occurs in the New Testament only in St. John—here and four times in the Gospel (xiv. 16, 26; xv. 26; xvi. 7). We must find a meaning which will suit all five passages. In the Gospel "Comforter" would do, but "Advocate" makes the best sense. Here in the Epistle only "Advocate" will do. Adopting this reading throughout, we see the force of Christ's words in John xiv. 16, "I will pray the Father, and He shall give you *another* Advocate."

METHODS OF TREATMENT.

I.

SIN AND THE SAVIOUR.

By the Rev. James Morison, D.D.

1. In these words we see *what is the spirit which actuates those who have come under the influence of the Gospel*. The apostle, having come largely under the influence of the Gospel, is inspired with a peculiar kindness of heart. He addresses the persons to whom he writes endearingly: "My little children."

2. These words also indicate *the grand aim of Christian life*. "My little children," writes the believing apostle to his younger fellow-believers, "these things write I unto you, *that ye sin not*." That was his own personal aim; that was the aim of all his labours of love on their behalf. Nor is he pleading for a mere negation. If men are not good, they are bad; if they do not sin, then they love God and are holy. There is no negation or neutrality in moral beings.

3. These words further suggest that *genuine believers realise their own imperfections*. "If any man sin," the apostle goes on. It was his desire for himself and them that they should not sin. But he would not be astonished if he or they should sin. There is the influence of the natural corruption of the heart; the influence of outward

circumstances, defective training, example, and the like. So, the temptations being strong, it is not surprising that even believers fall into sin. And it is a blessed thought that there will be none of these evil influences in heaven, for nothing that defileth can enter there. But sin must not be excused, or vindicated; it must be repented in ourselves and reprobated in others.

4. Now comes *the refuge of those who are conscious of their own imperfections*. They have an Advocate with the Father, Jesus Christ the righteous. The word "Advocate" means one called upon for help. His help is given in intercession. And how does He succeed in His intercession? First, because He is righteous, that is, sinless. But, secondly, because He is the propitiation for our sins. He was self-sacrificed for our sakes and in our room. That is His plea.

II.

CHRIST OUR PROPITIATION.

By the Rev. Canon Hoare, M.A.

Our subject is Christ's propitiation, and we shall consider first what propitiation means.

I. Propitiation is the full and complete satisfaction of the claims of the law on the sinner by the infliction of the law's penalty on the Lord Jesus Christ as the sinner's substitute. The authority of law must be maintained by the law-giver. If law is not maintained, it leads to anarchy.

But if law is maintained, there may arise a conflict between law and love. Take Brutus, when his sons were convicted of conspiracy against the republic. Take David, when Absalom had murdered his brother Amnon. Now in God there is infinite righteousness and eternal love; can we be surprised that His law cannot be set aside, or that He yearns over the sinner in love even while passing sentence on his sin?

How then can the law be vindicated and yet the sinner be saved? The plan is propitiation. It is none other than that proposed by Judah, when, having undertaken to be surety for Benjamin, he said to Joseph (Gen. xlv. 33), "Now therefore, I pray thee, let thy servant abide instead of the lad, a bondsman to my lord; and let the lad go up with his brethren." So in His mercy our righteous God gave His Son to be bondsman in our stead, and the Son accepted the suretyship.

II. That is the principle. And now there are three truths that flow out of it:

1. The Divine propitiation is complete,
2. The Divine propitiation is final.
3. The Divine propitiation is sufficient.

NOTES AND ILLUSTRATIONS.

An Advocate.

CHRISTIANS have never adopted the formula, "*Christe, ora pro nobis*," "O Christ, pray for us." For His intercession is not verbal and temporary. It is interpretative and continuous. He pleads with His Father, not at particular seasons, like the Jewish high priests, but perpetually, by His very being and presence.—W. ALEXANDER.

"If any man sin, we *have* an Advocate." Yes, though we sin, we have Him still. John does not say, If any man sin he has forfeited his Advocate, but we *have* an Advocate, sinners though we are.—C. H. SPURGEON.

ADVOCACY—continued intercession—is one of God's family blessings. Other blessings He grants to good and bad alike; but justification, sanctification, continued intercession (contrast Luke xxiii. 34, *for enemies*), and peace He grants to His children alone.—A. R. FAUSSET.

THE name here given to our God is suggestive. "*Jesus*." Ah, then He is an Advocate such as we need, for Jesus is the name of one whose business and delight it is to *save*. "They shall call His name Jesus, for He *shall save* His people from their sins." His sweetest name implies His success. Next it is Jesus Christ—Christos, the Anointed. This shows His *authority* to plead. One more letter of His name remains—the Righteous. This is not only His character, but His plea.—C. H. SPURGEON.

IN the year 387 the great Christian Emperor Theodosius laid a tax upon Antioch, and the people thronged its square in noisy turbulence. A mischievous boy threw a stone at the statue of the emperor. It needed only some chance act like that to waken the devil of mischief which is busy in the hearts of mobs. They began to tear down the statue of the emperor and those of his father and his sons, and even of the sweet and holy empress whom Theodosius had so tenderly loved and so recently lost. Next day the people of Antioch came to their senses. They knew that Theodosius was not a man to be trifled with. In Thessalonica he had punished a less insult by summoning its inhabitants to the amphitheatre and then letting loose his soldiers upon them, resulting in the indiscriminate slaughter of seven thousand men. They knew that the last offence he would be likely to pardon would be the gross insult to his gentle Christian wife. So they sent Flavius, their venerable bishop, to Constantinople to plead for mercy. Day and night he travelled for eight

hundred miles through the wild winter. Happily, he overtook the messenger who bore the dreadful tidings of the sedition, and who had been detained by the snow. The white-haired bishop reached the capital, and standing afar off, and with bent head and many streaming tears, and his face covered with his hands, he pleaded passionately with the emperor for mercy, the same mercy to them as he himself desired of God. The heart of Theodosius was touched. He forgave the terrible wrong. And Antioch, relieved from its stupor of anguish, welcomed back her intercessor and advocate with shouts of gratitude, into streets bright with torches and hung with garlands.—F. W. FARRAR.

Propitiation.

THE doctrine of the Atonement is not dependent for its life upon any one phrase or figure—therefore not upon this of propitiation. Yet it is useless to attempt to evade its force. "Was it," it has been asked, "that God needed to be propitiated? Such a thought refutes itself by the indignation which it awakens. From the Epistle to the Hebrews it has passed into modern theology. We can live and die in the language of St. Paul and St. John" (Jowett). Yet *English-speaking* Christians, at least, have not learnt to apply the idea of propitiation to Christ's work from the Epistle to the Hebrews. (In the *original*, indeed, of Heb. ii. 17 it does occur, but in our Authorised Version neither there nor elsewhere in that Epistle.) To them it comes exclusively from Rom. iii. 15, and from St. John's Epistle, who does not shrink from repeating the word, iv. 10. So completely at one in this matter are St. Paul, St. John, and the Writer of the Epistle to the Hebrews.—W. ALEXANDER.

To "propitiate" is, in the usage of Scripture, to bring about the *moral* possibility of fellowship on the part of God with something sinful—the possibility, viz., that God, notwithstanding His holiness, and without violating it, should forgive the sinner his sins, and so let him once more enter into His fellowship.—R. ROTHE.

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Short Expository Papers.

Isaiah xl. 3. 4.

"The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. Every valley must be exalted, and every mountain and hill made low; and the crooked shall be made straight, and the rough places plain."

A TRACKLESS desert intervenes between the Lord and His people. Through this the herald demands that a way be made for the Lord's coming, to be made, no doubt, by the people to whom the announcement is given. Let the way for His

coming be straight and level—no windings, no ups and downs. There are obstacles. They must remove them. Mountains, valleys there must be none, when He comes.

If we take the announcement as made to the people in their captivity, then it seems to apply to the desert between them and their lost home, across which their King is to lead them. Let them make the road for Him to approach them, and this again serves for their return under His guidance.

If we apply it to Jerusalem in her ruin and shame, it has a similar meaning, a road for the triumphal entry of their King; but again let *them* make it.

In both cases let them do their utmost to be *accessible* when their Lord comes: easy to find, easy to reach.

Was there not need for such preparation? They have suffered heavily, and "from the Lord's hand. He has smitten and wounded and humbled them. What is the result? They are ashamed, repentant, but afraid, as in Isa. ix. 13, "The people have not turned to Him that smote them," a common enough result. The penalty of sin too often causes men to shrink in abject fear from the God who has thus vindicated His outraged laws.

The conquered city receives its conqueror in His triumphal entry with more of fear than gratitude.

That there are such obstacles, is obvious from ver. 1, "Comfort ye my people," etc., as much as to say, "Assure them there is no more punishment to be inflicted." Jerusalem's debt is paid in full.

Along with this shrinking from their King, there may also be a poor pride in what they were once. They have come down in the world, and, like all such, have a feeling of dignity because of what their forefathers were, which, again, will make it difficult to approach them.

If their Lord is to come among them so that all flesh may see His glory, both the pride and the dread must be swept away. Compare with this our Lord's visit to the synagogue at Nazareth.

The glad news Christ proclaimed was too good to be true; and, while they wondered, some said, "Is not this Joseph's son" of Nazareth? That He had lived among *them* made His message doubtful. Then the resentful pride of the fallen and disgraced breaks out in their angry refusal of the warning He uttered. That any one else may perhaps gain what they have missed!

Slavish fear, mean suspicion, and beggarly pride are no small obstacles to-day to the reception of the gospel. Let these be removed if the glory of the Lord is to be seen by all flesh.

E. BLANCHARD KEELING.

Newcastle, Staffs.

Romans i. 4.

Κατὰ πνεῦμα ἀγιοσύνης.

OUR starting-point in the interpretation of the above expression is the antithesis between it and *κατὰ σάρκα* of ver. 3. As to the meaning of the latter, there is no dispute. It refers to the human side of our Lord's Person. The Messiah was, *according to the flesh*, the son of David. Does not this phrase suggest that what the apostle is going to add concerns another, a *divine* side? "According to the *spirit*" will be opposed to "according to the *flesh*," as *divine* is opposed to *human*. We find such an antithesis in Isa. xxxi. 3, "The Egyptians are *men*, and not God; and their horses *flesh*, and not SPIRIT." The same underlies the classical saying of Jesus, *πνεῦμα ὁ Θεός*. Had *πνεῦμα* stood alone in the passage we are discussing, we can hardly conceive that any one would have thought of explaining it except as a term for the divine nature of our Lord. Why should the addition of *ἀγιοσύνης* suggest the Holy Spirit, whose introduction is unsuited to the context? *πνεῦμα ἀγιοσύνης* resembles *πνεῦμα ἅγιον*, but resemblance is not identity; and if Paul meant the Holy Spirit, why did he not say it? *πνεῦμα* as a term for the divine side of our Lord's nature occurs also in Heb. ix. 14 ("eternal Spirit"), and in 1 Tim. iii. 16 ("justified in the Spirit"), in both of which passages to interpret of the Holy Spirit leads to confusion.

But what is the precise force of *ἀγιοσύνης* as defining the higher nature of Jesus? Many interpret it of that personal holiness which was characteristic of Him, the sinlessness which is a proof of His divinity. This may be, but another interpretation is possible. We may view *ἀγιοσύνη* not as a *moral* attribute, but as a term for the essential majesty, the sacred character, the reverence that attach to divinity. This is the prevailing sense of *ἀγιοσύνη* in the Septuagint, where it is twice used in conjunction with *μεγαλοπρέπεια*, in Ps. xcv. 6 and cxliv. 5 (Heb. and Eng. 96 and 145); being in the one case the rendering of the Hebrew *יָד*, and in the other of *כֶּדֶד*. *πνεῦμα ἀγιοσύνης* would, on this interpretation, not differ materially from the "great and dreadful God" of Dan. ix. 4.

The general sense of our passage might be paraphrased thus:—This Jesus who forms the subject of my Gospel is one who, as the Messiah, was on the human side the son of David, but who was

also the Son of God, *sharing the spiritual existence essential to Divinity*, which fact was strikingly manifested by His resurrection from the dead.

J. A. SELBIE.

Birsay.

“Descensus Averni.”

ROMANS i. 21-32.

THIS Virgilian phrase might fitly stand as the heading of Romans i. 21-32. Dante’s allegorical description of the stages of descent in the *Inferno* has not the force of this severe and almost scientific statement of the progress of sin. Holbein’s sketches of the “Rake’s Progress” fall far short of the tremendous power of delineation manifested here. Nowhere in the wide fields of art or literature is the descent of man in evil so vividly, so dispassionately, so fearfully portrayed. Not even Milton’s terrible lines on sin and death make such an impression as this unrheterical diagnosis of moral disease in man. Two things in it are specially noteworthy.

I. The evil progress begins in disregard and dishonour of God, vers. 21-23. Everything in the development of sin springs from this. Changed relations with God lead naturally and inevitably to changed relations with men. The dishonour of God leads to the dishonouring of their own bodies among themselves, ver. 24. It is a striking illustration of the great principle of moral life that men’s thoughts and treatment of God determine their thoughts and treatment of each other. This is what Edgar Quinet meant when he said, “A new earth is always the result of a new heaven.” It is this principle which explains the importance of the Second Commandment, and gives a sufficient reason for adding to it alone, the significant motive, “For I . . . am a jealous God, visiting the iniquities of the fathers upon the children,” etc. Parental influence and example are strongest in religious matters. Children almost invariably adopt or follow the religion of their parents. A mean conception of God is the worst curse children can inherit. It leads to a low life, and explains why they are “disobedient to parents—without natural affection,” vers. 30, 31. Hence, from generation to generation, dishonouring thoughts of God, unless expelled by worthier thoughts, grow in unworthiness and lead to lower stages of moral life.

II. The stages in the “descensus Averni.” First, “They became vain in their imaginations, and their foolish heart was darkened.” “Out of the *heart* proceed evil thoughts,” etc. Second, “God gave them up through the lusts of their own hearts to dishonour their own *bodies*.” Third, “God gave them over to a reprobate *mind*”—the awful but inevitable reflex result of sin “when it is finished.” Fourth, “Knowing that they who do such things are worthy of death, not only do the same, but have *pleasure* in them that do them.” There is no lower depth than that. The soul has then said, “Evil, be thou my good.”

JOHN REID.

Dundee.

Note on Romans iv. 25.

THE interpretation of the second *διὰ* in this verse suggested by your correspondent “Prebendarius,” “on account of,” seems the most natural interpretation of the word. I quote the following from a sermon of mine on “The Resurrection of the Lord Jesus,” published in 1869: “He has risen from the grave to which our sins had brought Him, that in His glorious rising from the dead we might see the proof of His justification and of ours. . . . His rising again from the dead is the result and the evidence of His justification. . . . When, having fulfilled all righteousness for us, He was justified or accepted as righteous, we, His people, were virtually justified or accepted in Him. *Virtually*, be it observed, for our actual, personal justification does not take place until we are actually, personally united to Him by faith. The justification of Christ Himself involves *virtually* the justification of His people; and the fact of His having been raised from the dead, as it is the sufficient and conclusive proof of His having been justified, suffices to assure us that the only thing needed in order to our actual justification is that faith which makes us one with Him. If we are believers in Him, then we are justified, and His resurrection is the proof that we are so. He has been raised again *on account of our justification*.”

The view stated above agrees substantially, I think, with that of Godet, who remarks, however: “Commentators are unanimous, if I mistake not, in translating, *for our justification*, as if it were *πρός* or *εἰς*, and not *διὰ* (*on account of*).”

ROBERT A. MITCHELL.

Aberdeen.

Romans iv. 25.

IF "Prebendarius," whose note on Romans iv. 25 I have just read in THE EXPOSITORY TIMES, will consult Thomas Erskine's *Thoughts on St. Paul's Epistle to the Romans*, he will find his rendering of διὰ anticipated, and also his exposition of the passage. I drop this note because I am sure he

will be interested in tracing the thought of Romans iv. 25 through the whole of Erskine's writings.

Perhaps I ought to say that *The Spiritual Order and other Papers* is the title of the volume which contains Erskine's exposition of Romans.

J. P. GLEDSTONE.

Streatham Hill.

The Books of the Month.

PART III.

THE WAY, THE TRUTH, AND THE LIFE.

BY FENTON JOHN ANTHONY HORT, D.D. (*Macmillan*. Crown 8vo, pp. xxxviii, 220. 6s.) It is not probable that this will be a popular book, or that it will pass through many editions; but it is nearly certain that it will be cherished by those who have the fortune to find and the spirit to appreciate it. Popularity and tens of thousands of copies sold had no joy for Dr. Hort, but was a thing altogether abhorrent to his soul. So abhorrent was it, that, combined with other feelings that were like, it kept him from publication. This volume was in existence twenty years ago. It would never have been published by Dr. Hort. It has been published by his literary executors now.

Did Dr. Hort seek to address a small circle of elect spirits then? God forbid! Such self-election to privilege and culture was more abhorrent still. Nay, but he believed that strait is the gate and narrow is the way, and few there be that find it. Now he was called to defend the truth of Christianity, and persuade men to the embrace of it. Suppose, then, that he had defended it successfully, triumphantly, he knew that he should have the applause and adhesion of tens of thousands of nominal Christians. But he knew that they would not thus embrace Christ Jesus as He is offered to them in the gospel. The very completeness of the victory which they applauded would become a snare to them, possibly the throwing wide open of the gates that lead to destruction. So Dr. Hort would not defend Christianity to the sound of the feet of the multitude. He defended it—and his defence is contained in this volume—in such a way that you must read slowly, thoughtfully, self-forgetfully, closing gradually towards the mind of Christ and yielding your will to His glad mastery.

The book is the exposition of a single verse of Scripture—of this verse: "Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (St. John xiv. 6). But do not run to this work for "homiletical suggestions" on that text. The suggestions are not in homiletics, but in cross-bearing. No, you will not find much ready-made sermon material here; but you will find one who is earnestly travelling in birth even with you till Christ be more fully formed in you.

SELECTIONS FROM EARLY CHRISTIAN WRITERS. BY HENRY MELVILLE GWATKIN, M.A. (*Macmillan*. Crown 8vo, pp. ix, 167. 4s. net.) The first selection is the famous passage from the *Annals of Tacitus*, in which lies the sentence: "Auctor nominis ejus Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio adfectus erat; repressaque in præsens exitiabilis superstitio" (which Professor Gwatkin, on the opposite page, renders: "Christ, from whom the name was given, had been put to death in the reign of Tiberius by the procurator Pontius Pilate, and the pestilent superstition checked for awhile"); and the last selection is the equally famous passage, from Eusebius's *Life of Constantine*, in which occurs the description of the Vision of the Cross in the heavens with its inscription ΤΟΥΤΩ ΝΙΚΑ, CONQUER BY THIS. A less pretentious, a more timely and useful book than this volume of selections has not been offered us for some time.

ESSAYS, ADDRESSES, AND LYRICAL TRANSLATIONS. BY THE LATE THOMAS CAMPBELL FINLAYSON, D.D. (*Macmillan*. Crown 8vo, pp. lv, 340. 7s. 6d.) Dr. Finlayson's work

was valued most by those who knew Dr. Finlayson best. They were able to throw into it attitudes and tones that gave it life. They were also able to discover in it subtle suggestion and reference that enriched it for them. They could read the page that is cold and common to us with a warm fragrant breeze blowing over it.

For us the best that can be done is that which Professor Wilkins has done in the Introduction to this volume. He has written "a biographical sketch" of Dr. Finlayson. And either unconsciously or else of set purpose and by surpassing skill he has sent us from the biography to read the *Essays, Addresses, and Lyrical Translations* with something of that breath of life upon them. Do not, therefore, on any account pass over the Introduction. Doing so, you will find the book made up of good magazine articles. But reading the Introduction first, you will then read these magazine articles as the irrepressible utterance of a hot earnest conviction, the very substance of a hot human heart that gave itself away and wore itself prematurely out in doing and uttering the things that are here.

ASPECTS OF THEISM. BY WILLIAM KNIGHT, LL.D. (*Macmillan*. 8vo, pp. x, 220. 8s. 6d.) In all apologetic work the first requisite is a clear vision of your audience. Every sermon that is preached is an *Apology* for Christianity, in the true historical meaning of that word. And as every sermon is prepared, or ought to be, with a certain clearly understood audience in view, so every writer in apologetics must choose and fix his audience definitely and unwaveringly. Then it happens that, just as a congregation for whom the sermon was *not* prepared may misunderstand and resent it, so is it almost inevitable that an audience for whom the systematic apologist does not write will find him unsatisfactory or even treacherous.

These things Professor Knight is aware of. He has chosen his audience away down among the atheists and agnostics. And in seeking a point of departure that shall be accepted by them, he has found it necessary to part from the theologian and reject the whole theological atmosphere. So he will appear to most of those who believe the Christian religion and live by it, to betray the very cause which he really seeks finally to commend.

He has chosen his ground in philosophy, for there it is common ground. He has also limited

himself to a defence of theism, not carrying his argument on into the gospel of Jesus Christ. And however we deplore the necessity, instead of banning we ought to bless the man who recognises the necessity of such distant defence, and takes his unthankful stand there. And surely it is in our power, when Dr. Knight has proved to the agnostic that theism is credible and true, to step in then and carry him farther, even to the Babe of Bethlehem and the Cross of Calvary, since we know that these also are true and important elements in the great theistic argument.

Professor Knight calls his work simply *Aspects of Theism*. He delivered its contents as lectures, and he has printed these lectures as they were delivered, without note or comment. So it is a popular treatment, and not less welcome or useful on that account.

GOD IS LOVE. BY THE LATE REV. AUBREY L. MOORE, M.A. (*Nisbet*. Crown 8vo, pp. 290. 6s.) There are twenty-two sermons in the volume, and the title of the first is chosen as usual for the title of the book. That first sermon is the most ambitious of them all, if it is fair to speak of ambition, where all is so earnest and evangelical and Christlike. It is the only sermon in the book that discusses a great theological subject; the rest are more immediately hortatory and ethical. The first sermon seeks to prove that that one sentence, "God is love," is a proof of the Trinity in the Godhead. It is a subject that has been discussed of late, Principal Rooke's recent volume, *Inspiration and other Lectures*, having opened the discussion in a remarkably able chapter. Canon Moore discusses it in his own way, and reaches the same conclusion. For the rest the sermons are thoughtful and evangelical—yes, evangelical exceedingly and ungrudgingly, notwithstanding certain tendencies that are now associated the other way. They well deserved to be published, and if there are more of Canon Aubrey Moore's sermons in MS. we shall gladly welcome them also.

THE BIBLICAL ILLUSTRATOR. BY REV. JOSEPH S. EXELL, M.A. Acts, vol. iii.; and St. James. (*Nisbet*. 8vo, pp. 505, 514. 7s. 6d. each.) *The Biblical Illustrator* must be finding a ready market, else the volumes would not crowd upon one another as they do. And they deserve it. If this thing is to be done at all, it should be

done in this way. Abundance is the first requisite. For the men who use these materials have time to go through abundance of it, and they must have abundance to go through, that they may choose what hits their taste or suits their subject. Eighteen hundred pages on the Book of Acts alone, and pages so full of matter as these, seems a large allowance; but the editor knows his business.

SHORT SERMONS. BY HENRY HARRIS, B.D. (*Frowde*. Crown 8vo, second edition, pp. 299. 5s.) This is not one of the books of the month, but it has just come into our hands, and deserves all that can be said about it here. It is described as a volume of short sermons, and it is what it is described to be. And that is the only objection we have to it. Why are the sermons so short? Is it possible for any man to do justice to a great subject within three crown octavo pages? Yes, you answer, Mr. Harris has done so. But he has not. He has done them some justice, and written practically and very wisely on them. But how much better he would have done if he had done more! Under what compulsion does a preacher and original thinker limit himself to seven minutes?

THE OUTER AND THE INNER WORLD. (*Philip Green*. Crown 8vo, pp. 138. 1s. 6d.) "The Essex Hall Pulpit for 1893" is now issued under the title of *The Outer and the Inner World*, which is the title of the first of its twelve sermons. The sermons were preached by ministers known as Trinitarians, but they are carefully uncontroversial, and it is indeed astonishing how little offence a Trinitarian will find in them—an offence by defect perhaps, here and there, and no doubt tacitly everywhere, but never an offence overt and open. The first sermon is by Dr. James Martineau, and it needs no courage to say that it is absolutely inoffensive and exceeding masterly. Very few are the sermons preached in 1893 that for timeliness, spiritual insight, and perfection of language will stand beside it. "When Heaven fills with glory the soul of some young prophet, and touches his lips with fire, and when at his deep and burning words tears stream down the peasants' cheeks, and children see divine light gleam through him, our fashionable Pharisees look superciliously on, sharpening the lines of their hard and scornful face; they cannot believe in any nearer connexion

with God than all the way back through Abraham: nor indeed are they anxious for a closer relationship; provided only it be legitimate, the more distant the better; caring only for the inheritance, nothing for the communion and the love." That is one sentence torn from its interpreting context.

RELIGION AND MODERN THOUGHT. (*Philip Green*. Crown 8vo, pp. 207. 2s. 6d.) This volume contains eight essays by certain representative Unitarians. Unlike the volume of sermons just noticed, its aim is polemical in considerable measure, and will be less welcome to many of us in that proportion. For there are statements here, and even methods of research, that we cannot acquiesce in.

Particularly perverse seems the essay on the Miracles of the Old Testament. To quote Mr. Lilly's saying in his *Great Enigma* that "the biblical miracles and the ecclesiastical miracles hang together, so to speak," because that single sentence suits the purpose, though it is probable that not another statement would be accepted in his whole book, is not merely to wander from the line, but to throw up the whole search for truth. What is Mr. Lilly the Catholic to Mr. Lloyd the Unitarian? And what is Mr. Lilly's dictum worth to any of us? He dare not say anything else than that—dare not; and both he and Mr. Lloyd know that perfectly well. And Mr. Lloyd knows also that to say that the biblical and the ecclesiastical miracles hang together, is to separate the biblical miracles from their setting, and to make mere wonders of them all, and ignore the very reason of their existence, that they are *signs*.

THE RELIGIOUS FORCES OF THE UNITED STATES. BY H. K. CARROLL, LL.D. (New York: *The Christian Literature Company*. 8vo, pp. lxii, 449. \$2.50.) The Christian Literature Company of New York have undertaken a most interesting and hopeful enterprise. They have engaged special scholars to write the history of all the religious denominations in America, and they have so carefully chosen their men, that when the whole series of volumes is published, we shall possess a complete history of religion in America, complete, competent, and even authoritative. There will be twelve volumes in the series. The first is introductory to the

whole. It is the volume before us. Then each of seven great denominations will have a volume to itself. And four volumes will be given to the story of fourteen smaller denominations, in carefully-arranged proportions.

It is a hopeful enterprise; and the first volume turns the hope of its success almost into a certainty. Dr. Carroll had the charge of the religious department in the last American census. He acquitted himself well, and made a name for himself as an authority in religious statistics, which no American can rival. He has written this volume with admirable judgment. There is no doubt that we may accept it as authoritative; and it will serve us for many a day as a guide to the position and prospects of the numerous Churches of Christ in America.

THE GUIDE, 1893. (London: R. J. Masters; Glasgow: Menzies. 4to, pp. 216. 2s.) Here are the twelve monthly parts of *The Guide* for 1893 bound in one convenient volume. It calls itself "A Help to Present Progress and Future Well-being," which is another way of telling us how to make the best of both worlds. And that, with all earnestness and no little success, is exactly what it does. Here is the fare which an average number offers. It is the number for May. First, Mr. Gordon Clark writes on books that help the Christlike life. Next, Professor Ferguson records his memories of some great orators whom he has heard. There is then an article on James Gilmour of Mongolia, and it is followed by a paper on the Beauty of the Bible, by Dr. Fergus Ferguson. The last long article is on Methods of Conducting Bible Classes, by Mr. John McCallum. But the half is not told. There are Seeds of Thought from Phillips Brooks; Poems from Schiller; Notes of the Month by the Editor; the Inquirer's Page; an essay on Temptation; Quotations from James Russell Lowell, with a brief biography; a Letter by Thomas Carlyle; short papers by Dr. Horton and Mr. Lester; a list of the Books of the Month; and, always as the last and best, Uncle Sam's Letter. Surely there is something there for many persons, surely there is much for some.

BOOKLETS AND PAMPHLETS. Let these be named and noted—

1. *Sacerdotalism*. By Canon Knox Little. Parts II., III. and IV. 1s. each. Longmans.

2. *The Origin of the Lord's Supper*. By Percy Gardner, Litt.D. 1s. Macmillan.

3. *Dried Rose-Leaves*. By Mrs. A. R. Simpson. 6d. Oliphants.

4. *Our Sovereign Father*. By William Newman Hall. 6d. Allenson.

5. *Samiasa; or, Heaven Regained*. A Poem in reply to Mr. Buchanan. By James A. Cuthbert, B.L. Glasgow: Thomas Murray.

6. *On the Education of Children*. By William Law. With Note by Dr. Alexander Whyte. 1d. Oliphants.

7. *Won for the Kingdom*. By P. A. Gordon Clark. 1d. Oliphants.

8. *Caird's Essays*. A Critical Review. By E. H. Blakeney, B.A. Stock.

9. *The Message of the Bird*. By Rev. David Jamison, B.A. 1d. Belfast: The Sabbath-School Society.

10. *Educational Agencies in Missions*. By William Miller, C.I.E., M.A., LL.D. Madras: The Author.

LITERARY NOTES.

Messrs. Swan Sonnenschein & Co. have just ready the first volume of their new Ethical Library, of which Mr. J. H. Muirhead is the editor. The intention seems to be to cover a much wider range of subject than is usually included under the word "ethical"; in fact, to discuss questions usually assigned to theology. But they are all to be discussed with an absolute avoidance of dogmatic or theological presupposition, science and philosophy having the sole rule and governance. This first volume is by Dr. Bernard Bosanquet, and its title is *The Civilisation of Christendom*.

Professor Margoliouth will publish, through Messrs. Luzac, colotype reproductions of two ancient Arabic papyri in the Bodleian Library, "with attempts at decipherment and translation." Only fifty copies will be issued.

It is a distinguishing feature of *The Record* that it frequently contains a series of articles by some capable theologian, of such a scholarly kind as we are wont to associate rather with the monthlies than with the weeklies. But *The Record* is not an ordinary weekly. The most attractive announcement it makes for 1894 is such a series by Principal Moule of Cambridge.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE next issue of THE EXPOSITORY TIMES will contain an article on the work and influence of the late Professor Milligan, by Dr. W. F. Moulton of Cambridge.

With the present issue, unless Mr. Wright desires to reply in our next, we shall pass for a time from "the Origin of the Gospels," and Mr. Halcombe's theory. Though it may seem that we have reversed the process of which Balak complained, and having promised an exposition of Mr. Halcombe's theory of the origin and connexion of the Gospels, have offered a criticism instead, still the one most necessary thing has been accomplished, the theory has been rescued from its undeserved oblivion and allowed to take its place among the rest. Now it may be fairly expected that the advocates of rival theories, and—what is of more hopeful aspect—men of competent scholarship who have been unable to attach themselves to any existing theory, will examine Mr. Halcombe's also, and test it, in the one way that it ought to be tested, by its ability to explain the phenomena which the Gospels offer.

In the third annual number of *The Continental Presbyterian*, just published (Edinburgh: Macniven & Wallace), there is an article on "St. Paul's Two Years in His Own Hired House in Rome," by the Rev. J. Gordon Gray, D.D., of Rome. It is such an article as one is glad to read with care. For when a traveller has the seeing eye and the under-

standing heart, and has also known the Scriptures from a child, his advantages in dealing with a subject of this kind on the spot are obvious and very great. He cannot always tell us where St. Paul's "hired house" was, or trace its subsequent history. But he can sometimes reduce our theories about it to a minimum, separate the certain from the conjectural, or, at least, and perhaps it is the best boon of all, convince us that nothing can be known with certainty about it.

Dr. Gordon Gray has the traveller's gifts, and he does everything that can be done for the identification of St. Paul's hired house in Rome. And this is his conclusion, that identification is no longer possible. He reduces the claimants to two. One is in the Via degli Stregari, within the range of the present Jewish quarter, on the southern side of the Tiber. The other is in the Via Lata, on the modern Corso, and within a little of the Doria Palace. A consensus of Jewish and Romish traditions seems to give the first a pre-eminence over the second. But Dr. Gordon Gray plainly believes that both spots are late inventions. There must have been many "lodgings" in which appellants to Cæsar were quartered, waiting the pleasure of the emperor; and who was likely to mark this one and preserve its identity for future pilgrimages? And even if the "hired house" in which he dwelt those two full years was different

from the "lodging" in which he was temporarily placed on his arrival, and in which he had the notable interviews with his countrymen, that would only make identification more difficult and unreliable.

In this article Dr. Gordon Gray touches on another question of wider interest than the identification of St. Paul's hired dwelling. It is the question of St. Peter's residence in Rome. And although he cannot add anything to our sources of information, his careful study of the available material enables him to express the weighty opinion that at least when St. Paul resided in Rome St. Peter did not. For since "it is a fact beyond dispute" that the Epistles to the Philippians, to Philemon, to the Colossians, and to the Ephesians were written in that hired house, it is to him incredible that with all the freedom of mention which other names receive in these letters, St. Peter's should have been omitted and he in the city with the rest.

The Bishop of Gloucester and Bristol has published, through the Society for Promoting Christian Knowledge, a Charge which he recently delivered at the visitation of the Archdeaconry of Bristol (*Foundations of Sacred Study: Five Addresses* by C. J. Ellicott, D.D. S.P.C.K. 1893). He sees five wide fields of sacred study spreading out before him, into which he "must joyfully and hopefully enter." These five fields are Holy Scripture, Christian Doctrine, Ethics, Biblical History and Archæology, and Church History. Three—the last three—of these he reserves for some future opportunity. In this Charge and in this volume he deals with the Study of Holy Scripture and the Study of Christian Doctrine.

The volume will be read throughout with quite unusual pleasure. It has the interest of life without life's wild luxuriance. And although much has been said even recently upon the subjects with which Bishop Ellicott deals, he has little difficulty in showing that much may yet be said.

Our most immediate interest to-day seems to lie towards the Study of Holy Scripture. And our most urgent and promising question is, How shall we study Holy Scripture most profitably? It is not, How are others studying it, and what have they found in it? But how shall we study it that we may ourselves make our own discoveries, and make them our own? And to this question Dr. Ellicott has a most felicitous answer.

There are three ways of studying Scripture, and no more than three, but every portion of Scripture should be studied in all the three ways. The first is with plain grammar and good special lexicon in hand,—Moulton's *Winer* and Thayer's *Grimm* (his thoughts are on the New Testament alone at present),—and with occasional reference to two or three good versions, the Revised, the Vulgate, and the Syriac if possible. For it is first of all the words and their meaning that we must know, the grammar of the sentences,—in short, the writer's language, and what he wishes to say by means of it.

Then comes the exposition. A good commentary must be chosen for aid. For there are many questions that arise which cannot be answered alone, questions of historical fact and of doctrinal truth. And even the sequence of thought may be missed or misapprehended. A good commentary must be chosen; and here "it may be of some little service to the reader," says Dr. Ellicott, "if I mention the long and valuable series of commentaries on, I believe, every book of the Old Testament, that will be found translated from the German in the comprehensive Foreign Theological Library of Messrs. Clark of Edinburgh. The same library may be mentioned in reference to the New Testament; and it may be further mentioned that, by the enterprise of the same publishers, the whole of the valuable Commentaries of the late Dr. Meyer are now accessible to the English student."

The third and last form of study Dr. Ellicott calls the *reflective*. It gives itself to the discovery of the spiritual truths that the passage carries in its

bosom and their practical application in our life. No extraneous assistance is indispensable here. But "there is one expositor so uniquely eminent in drawing from Holy Scripture its deeper spiritual meaning, that it may be well for the student always to have at hand, for the New Testament, the *Gnomon* of Bengel, and to acquire through the help of this most introspective expositor the aptitude of drawing from the Holy Word its full message to the soul."

It has just been said that recently much has been written on the study of Holy Scripture. One of these writings, so true and fresh that it persistently returns to memory, may be found in the editorial notes of a recent issue of *The Biblical World*. It deals with the distinction between facts and truths, and the benefit of observing that distinction in all study of the Bible.

The Editorial Notes in *The Biblical World* are still, as we understand, written by President Harper, but they are independent of authority. "A fact," says President Harper, "is what happens; a truth is what is. It is a fact that Isaiah preached after this manner or that to the children of Israel. It is a truth that God reveals Himself and His thoughts to men through those who are fitted to receive and communicate them. It is a fact that Jerusalem was destroyed by the Romans in the year 70 A.D. It is a truth that national sin sows the seeds of evil which bring national disaster. It is a fact that Jesus died at the hands of the Jews. It is a truth that between human sin and divine holiness there is necessary hostility, and that divine love pours itself out in seeking the salvation of sinners."

Again, facts may be wholly valueless or even positively harmful, as the daily newspapers abundantly prove to us. Truths, though they may be saddening, can never be other than healthful and helpful. The knowledge of facts is indispensable, for without them truth cannot be suggested or established. But facts without truths are as unprofitable as husks without grain.

Now it has been the vice of much of our study of the Bible that it has divorced facts from truths. Either it has sought to reach truths without first ascertaining facts; or else it has contented itself with finding out facts, and has failed to push on to the discovery of truths. The first method gives us unsubstantial and unverifiable theological theories. The second gives us a secularised Bible—a Bible with no God in it.

Therefore the two great requisites of Bible study are *investigation* and *insight*. For facts come only by investigation. And since the facts about the Bible are many and most various—facts of history, geography, politics, military operations, dress, diet, schools of thought, and conflicts of opinion—so the investigation ought to be wide and various also—as wide as to cover all the facts. But when the facts have been ascertained, then insight comes, must come, to discern the great spiritual truths that lie behind and beneath them.

A few months ago a book was published in Boston, U.S.A., and a review copy was sent to the office of *The Jewish Quarterly* in London. That such a book should be sent to such a periodical may seem a trifling and accidental circumstance to those who have missed the flow of recent theological movements among the Jews. But it is evident that for a moment it surprised and troubled the editors. Reading Mr. Montefiore's words about it, one recalls irresistibly, even though reluctantly, that incident which St. John records of the visit of the Greeks to Jesus, and the strange emotion which followed it. Is it possible that this is some dim echo of that? Then the Gentiles sought Jesus among the Jews, and His soul was troubled. Now Jesus comes from among the Gentiles, as it were, to seek these Jews, and it is they that are troubled in spirit and scarce know what to do with Him.

Why were they troubled or surprised? "That such a book should have been sent to such a

periodical is not," says Mr. Montefiore, "in the abstract, inappropriate. Any critical attempt to determine the true character and teaching of the most important Jew who ever lived—of one who exercised a greater influence upon mankind and civilisation than any other person, whether within the Jewish race or without it—is surely qualified for a notice in a magazine devoted to Jewish history, literature, and religion." But it is just there that the surprise is found. That attitude towards Jesus is new. The party that bravely uses these words, however vigorous, is still young. This is the first recognition from the followers of Jesus that their new brave attitude has received. Therefore it is that they were surprised and for the moment troubled a little, not knowing that they had gone so far.

But however far they have gone, they are determined not to go back. Mr. Montefiore expresses his open sorrow that "no English-born Jewish scholar has proved himself competent to review Mr. Savage's book." And as he sits down that he may himself "notice for the first time a book dealing with the New Testament," and bewails his own incompetency also, he resolves to make himself better acquainted both with the New Testament and with Jesus of Nazareth. And surely it is the Land of Good Hope that lies that way.

But meantime, in the long review of Mr. Savage's book which follows—Mr. Montefiore thinks his "isolated suggestions" unworthy of the name "review"—our interest centres in the comparison that so clearly comes out between the modern Jewish and the modern Unitarian appreciation of the Lord Jesus. For Mr. Savage is a Unitarian, and his book is an unflinching exposition of the modern Unitarian attitude. And now the surprise is ours to find that the Jewish scholar of to-day is as forward in his admiration as the Unitarian. We are even forced once and again to say that if we cannot call it devotion, at least the knightlier chivalry belongs to the Jew. So that if it is right

to speak of a Christian Unitarian, then *à fortiori* is it right and imperative that we should call these modern Jewish scholars and critics by the name of Christian also.

They will not thank us for the name, however, and we shall not press it upon them. For with all his respect for Jesus of Nazareth this critical Jew is in full accord with this critical Unitarian in rejecting everything that would make Him a Prince and a Saviour. Interesting and even hopeful as the modern critical movement among the Jews undoubtedly is, we must not think that they are looking for their Messiah in Jesus, or dreaming that He is able to forgive their sins. In this very review there are references to both the Messiahship and the forgiveness of sins. But with all their surprising frankness they are hopelessly disappointing in that regard.

"Jewish critics," says Mr. Montefiore, "are usually disposed to animadvert strongly upon the claim of Jesus to be the Messiah. For either, they say, He knew that He was not the Messiah, but pretended that He was, in which case He was a deceiver; or He thought that He was the Messiah, although He was not (for He did nothing which the Messiah has to do), in which case He was self-deceived and self-deluded, and not, therefore, an inspired teacher or an ideal pattern of goodness and religion." Of these alternatives Mr. Montefiore prefers the second. But he refuses the deduction made from it. As a modern critic, Mr. Montefiore holds that Jesus might be wrong about His Messiahship and right in matters of religion and morals. "After all," he says, "Isaiah and most of the other great prophets were equally wrong as to the Messiah and the Messianic Age. All believed in their immanence, and yet none seemed disappointed by the mistakes and errors of his predecessors." It is true Mr. Montefiore sees that Isaiah did not claim to be himself the Messiah, but he does not think that that makes any difference. And in any case, "Jesus' claim to be the Messiah, however unfounded, and how-

ever disproved, did not seem to exercise any corrosive or warping influence upon His character. He was not puffed up by vanity or self-assertion or conceit. He remained pure and humble and loving to the last."

It costs Mr. Montefiore something to say that. How easy it is for a Christian or a Unitarian to speak of Jesus as "pure and humble and loving to the last." How hard it is for a Jew. Therefore it may seem ungracious to refer in this connexion to words which at the beginning of his article Mr. Montefiore quoted from Mr. Savage with much approval, and used to confute the vulgar Jewish notion "that Jesus is a sort of made-up character, a hero of a novel, who never existed in flesh and blood." "*Great results do not come from nothing*" are the words he quoted.

But Mr. Montefiore finds greater difficulty with the forgiveness of sins, and is more helpless in front of it. He comes upon it through Mr. Savage's reference to "that exquisite story in Luke of the woman in the city who was a sinner." "Her heart," says Mr. Montefiore, "had been touched by the preaching of Jesus, and through Him she had come to realise the tender love of the Heavenly Father. She loved Him for what He had made her hear and know, and this love was to be the cause of a better and a purer life. Love regenerates. And Jesus, realising this, declares, 'Her sins, which are many, are forgiven; for she has shown much love.'" That is Mr. Montefiore's exposition of the incident. But what will he say about Jesus' words? He says, "I do not precisely know what Jesus meant when He said, 'Thy sins are forgiven.'" He thinks He may have meant that the new love which had come into her life would enable her to obliterate the past and live more worthily. Or it may be, he thinks, that Jesus also meant that God would accept the love and its fruits, and forget what had gone before. And then he thinks that "probably both" these explanations may be needed.

But the boldest passage in all the long review is also the most successful. It is the discussion of a verse that has perplexed not only Unitarians and Jews, but also some Christians of an honest and good heart. The verse is from the Sermon on the Mount: "Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you." Jewish preachers, Mr. Montefiore tells us, are wont to attack Jesus for these words, and that on two different grounds. "First of all, they say it is not true that it is anywhere said in the Old Testament, 'Hate thine enemy.' The very contrary is true." And then, he says, they quote Exodus xxiii. 4, "If thou meet thine enemy's ox or his ass going astray, thou shalt verily bring it back to him again"; and the verses in Proverbs xxiv. 17 (18 is usually omitted), and xxv. 21, 22, and the perhaps less known verse in Job xxxi. 29. And then they argue "with considerable force," that Jesus was guilty of a lapse of memory which suited His purpose and heightened the effect of His argument. But Mr. Montefiore finds quite enough in the Old Testament to justify Jesus' saying, though he thinks that its form, "as we have it," is neither perfectly accurate nor perfectly fair.

But secondly, the Jewish preachers say that the command of Jesus is impracticable and monstrous. You can *help* your enemy, but you cannot *love* him. "Exodus xxiii. 4 is a good, practical, honest, sensible commandment; Matthew v. 44 is an impossible, useless, insincere commandment." To this objection Mr. Montefiore answers boldly and conclusively. He simply accuses his homiletical brethren of ignorance. They do not know the distinction, he says, between two different words for love, *ἔρω*s and *ἀγάπη*. "Personal affection (*ἔρω*s) Jesus did not bid us show our enemies. But so far as we honestly believe that these enemies are in the wrong, or deluded, or even sinful, it *is* possible to pray that their eyes may be opened to their folly, or that they may repent of their sin. It *is* possible to honestly desire the welfare of a personal foe,

who may himself desire our own disadvantage and failure. We can bless those that curse. Above all, it *is* possible to do the enemy a good turn." And then, though Mr. Montefiore has not read his Graetz for many years, he recalls a striking passage in which that historian speaks of some signal

charity shown on the African coast by certain Spanish Jews after the Expulsion, to some shipwrecked Christian Spaniards. Of these Jews he believes it may be truly said that they loved their enemies and fulfilled the mandate of Jesus.

The Parables of Zechariah.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

THE PARABLE OF THE HORSEMEN (CHAP. I. 7-17).

I. In this first vision Zechariah saw a horseman standing "among the myrtle trees in the bottom." To his readers these words in all probability denoted a well-known locality; and they would recognise at once why this was the place where the horseman arrived. But we are not so fortunate; no myrtle grove in a bottom (or hollow) being known to us. We know, however, that there were myrtle trees in the neighbourhood of Jerusalem about this period,¹ and the probability is that by this phrase some spot in the vicinity of the temple area was indicated.²

Behind this rider, who was mounted on a red horse, the prophet then perceived other horses, no doubt also with riders; and they were diverse in colour—red, speckled (R.V. "sorrel"), and white. Many efforts have been made to attach to these colours special significance;³ but they are used merely to give vividness to the idea of the different directions from which the riders had come.

As yet the prophet had seen, but had not understood. He is supposed all through his visions, however, to be accompanied by an interpreter, who is able to explain whatever he cannot understand, as Dante, on his journey through the lower world, is accompanied by Virgil. This friendly being he calls "the angel who talked with me." In the LXX. the phrase is rendered, "the angel who talked in me"; and it is an expression for the spirit of inspiration. The prophet was made

to see a succession of symbols, and, as they passed one after another before his eyes, this interpreter, like Milton's "affable archangel," removed the veil of mystery.

In the present case, indeed, the interpreting angel did not himself give the explanation; because the first horseman, striking in, explained that he and his fellow-horsemen were "they whom the Lord had sent to walk to and fro through the earth." They had been riding through the world in all directions on the behests of Jehovah, and now they had converged to Zion, Jehovah's seat, to report what they had seen.

It has been conjectured that this idea of invisible horsemen scouring the earth may have been suggested by the postal system of the Persian Empire, which about this time was impressing the imagination of the inhabitants of the East; but the custom of sending out scouts and spies in warfare, which has always prevailed, is sufficient to account for it; and it is paralleled in the Gospels by the profound thought of the centurion, who had learned from the practice of his own profession to form to himself a vivid conception of the control exercised by Christ over the occult forces made use of in His miracles: "I also am a man under authority, and I say to this man, Go! and he goeth; and to another, Come! and he cometh; and to my servant, Do this, and he doeth it."

However it may have been suggested, it is a sublime conception—that the invisible messengers of God are posting, like swift horsemen, over the earth, to execute His commands, and to bring Him exact information of the condition of every corner of His dominions.⁴ It is the same truth as is

¹ See Neh. viii. 15.

² Dr. Dods supposes that the myrtle grove in the bottom was a haunt in which the prophet was wont to meditate and pray. Ewald and Hitzig translate "at the tent," by which they understand the dwelling-place of God, or rather its heavenly counterpart.

³ See Wright *in loc.*

⁴ Von Orelli strangely admits only one of these functions.

expressed in the beautiful words, "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect towards Him" (2 Chron. xvi. 9). Only it suggests the additional thought, that perhaps the divine omniscience and beneficence may have for their instruments and agents spiritual beings, wise, powerful and sympathetic, whose joy it is to execute His will. In the Sistine Madonna there is a trait which has startled many a visitor to the Dresden Gallery, as he has sat in reverie before that wonderful triumph of Raphael's art. Round the heads of the Virgin and the Child, in the upper part of the picture, there are what seem to be circlets of delicate white cloud; and for clouds they are generally taken by the visitor who is there for the first time. But, as he looks more closely, it suddenly dawns upon him that they are the heads of innumerable angels, crowding out of the space above, and gazing on the Christ with rapt and loving reverence. As these crowding and eager faces fill the great picture for the surprised spectator with new life and wonder, so was the world filled with a new and divine meaning for the young prophet when he saw it traversed by the angelic horsemen.¹

II. The horsemen had come from their wanderings charged with a message as to the state of the world in the different quarters which they had visited. And this the prophet now hears them deliver to "the angel of the Lord" in the depths of the myrtle grove, where he is waiting to receive it.

The message of all is alike, and it is this: "We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

This sounds a satisfactory message. But it was far from being so to the prophet, as he listened. Peace in certain circumstances is the height of happiness, but in others it is the worst of evils. At this period the people of God were not at peace; on the contrary, they were in a flutter of weakness and fear, for they were beset with foes without, and sick with failure and self-distrust within. The peace reported was elsewhere—among their enemies. They were surrounded by an order of things to which they did not belong, but which was strong, united and irresistible. This was the peace which the horsemen reported—the peace of the vice in whose pressure Israel

was quivering, or of the iceberg by which it was being chilled to death. The only hope of Israel was in the breaking-up of this peace, as the only hope of mariners confined in Arctic seas is the breaking-up of the winter which holds the dumb world in its grasp. This, accordingly, had been the promise of Haggai, the confederate of Zechariah, "Thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations will come." And again, "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." But these words had not yet been fulfilled; on the contrary, as the horsemen reported, the heathen world on every side was still and unshaken.

Thus is evil sometimes like a dead wall which cannot be scaled, and like a mountain which nothing can remove. It looks down upon those who are trying to live a righteous and godly life with contempt, or it does not condescend to notice them at all. It is entrenched in business, in politics, or in the world of ideas, and has at its back money, influence and opinion. Nothing can be more trying to faith. Again and again the psalmists, in such a state of society, confess that their feet have well-nigh slipped—

There are no bands in their death,
But their strength is firm;
They are not in trouble as other men,
Neither are they plagued like other men.
Therefore pride compasseth them as with a chain,
Violence covereth them as a garment;
Their eyes stand out with fatness,
They have more than heart could wish;
They are corrupt and speak wickedly concerning oppression,
They speak loftily;
They set their mouth against the heavens,
And their tongue walketh through the earth;
Therefore His people return hither,
And waters of a full cup are wrung out to them;
And they say, How doth God know?
And is there knowledge in the Most High?

Such was the discouragement under which the community was languishing when Zechariah was sent to comfort it.

¹ Compare the horses and chariots of fire revealed to the prophet's servant, 2 Kings vi. 17.

III. The message of the horsemen was thus one of sadness and dismay. Accordingly it evoked a cry of pain and a prayer to God to have mercy: "O Lord of hosts, how long wilt Thou not have mercy on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?"

But by whom was this prayer uttered? It was "the angel of the Lord" (ver. 12) who answered and spoke thus; and him we have already identified as God's representative, who received the message of the horsemen in the recesses of the myrtle grove. But in the next verse the speaker appears to be identified with the angel who talked with the prophet; because, in immediate response to this prayer, it is said, "the Lord answered the angel who talked with me with good words and with comfortable words." Are there two angels or only one?¹

Anyway, here we have an outbreak in the angelic nature of pain for Israel's suffering. All beings interested in righteousness and holiness were moved by the condition of God's people. Zechariah felt the spiritual world around and above him throbbing and palpitating with emotion on account of the misery of his country. He and his fellow-sufferers were not forsaken and unheeded: in spite of the scorn of their cruel and powerful neighbours, they were objects of affection and concern to higher beings. It is a great thing to know that we are not forgotten.

It may be said, indeed, that it was only the pain and the affection of the young prophet's own heart that transferred themselves in his dream to the hearts of angels. But, even if this were the case, we should yet have to recognise the profound truth of the representation. For where did

¹ One of the peculiarities of Zechariah as a stylist is that it is frequently difficult to be sure, as we read, who is speaking and who is being spoken to; and in this first vision the obscurity is great. Ewald's proposal to omit the words, "riding upon a red horse," in ver. 8, if admissible, would simplify matters. We should then have the picture of the man in the myrtle grove (who is identical with "the angel of the Lord"), not on horseback, but standing to receive the horsemen. Still it is strange that the cry of ver. 12 should rise from "the angel of the Lord" rather than from the interpreting angel; and it is open to doubt whether these are not designations of the same person. "The angel of the Lord" is a term which is not confined in the later books of Scripture to the unique sense which it has in the Pentateuch. See the remarkable essay in Kurtz's *History of the Old Covenant*, vol. i.

Zechariah's own sympathy with the sorrows of the time come from? It was not his own. The fire of a patriotism like his, the insight of love, the sympathy of a heart willing to sacrifice everything in a holy cause—these do not spring out of the selfishness of human nature; they are the breath of a higher power; and Zechariah was right in ascribing the utterances that rose from the depths of his own heart to the spirit of inspiration. It was not merely because they received dreams and visions that Zechariah and men like him learned the mind of God; but because their hearts were emptied of selfishness, and filled with passionate love for the cause of goodness. It was because God was in them that they discovered the thoughts of the God without them. Nor is there any other way yet of entering into the secret and mystery of the truth. We may learn the Bible by heart, and read learned comments upon it; we may even revel in the life and words of our Lord Himself; but all will remain a sealed book to us if our hearts are loveless. It is love which opens windows into heaven; and every act of self-denial gives body and reality to the cross of Christ.

IV. This prayer, whether to be regarded primarily as rising from the loving heart of an angel or of a man, did not need to wait long for an answer. Prayers which are God-inspired are prayers which will be answered; for they are in accordance with the mind of God. The passionate plea of the angel tapped a far deeper lake of passion in the heart of God; and therefore the answer came swift and full.

"I am jealous for Jerusalem and for Zion with a great jealousy," said Jehovah. It is the voice of the Husband, the outflow of whose love has been interrupted, but cannot be permanently stopped. Although for a time He had been estranged, yet the tie of connexion had not been broken. Jerusalem still belonged to Him, and therefore her suffering was His suffering, and her shame His dishonour.

Continuing still in the same strain, He launches His anger against the heathen nations; "for," says He, "I was but a little displeased, and they helped forward the affliction." They had fanned the flame of jealousy in the heart of the offended Husband, so that He had overstepped the limits of just resentment, and, as Isaiah said, inflicted on the offending wife double for all her sins. It is an

extraordinarily bold image. The heathen nations had been the instruments in God's hand for chastising His people; but this did not exempt them from guilt: they had taken advantage of the permission of Providence and acted not as His agents, but to gratify their own hostility and cruelty; and therefore, already in Isaiah, Jehovah threatened that, when the chastisement of His people was finished, He would turn and avenge them on those who had inflicted the punishment. In the apocryphal book of Enoch it is put in this way—that for a time God had committed His people to their charge, with permission to slay a fixed number, but they had exceeded the figure, and would be punished for this excess. The conception, however, of Zechariah is the most original of all.

But the promise grows still more comforting. Jehovah had come back to make His abode again with her whom He had forsaken—"I am returned to Jerusalem with mercies." Therefore the city would rise again in glory and beauty—"My house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem"—that is, the measuring-line of the architect, staking out the ground for new buildings. Nor would the change be confined to Jerusalem: it would extend to the daughter cities of Judah—"My cities shall yet through prosperity be spread abroad"; or, as it is in the Revised Version, "overflow with prosperity." And then once more the reason is added: "The Lord shall yet comfort Zion, and

shall yet choose Jerusalem." The reconciliation would be so signal and complete that it would seem as if the marriage had been solemnised over again.

All this may sound like an outburst of exaggerated national sentiment, ascribing to the Deity a one-sided partiality for one nation and a corresponding enmity towards the rest. But such a judgment would be a mistake; because the entire representation is supported by the ancient idea of the covenant, which is a thoroughly moral idea, implying the preparedness of Israel to sustain this relationship to Jehovah. Only on the presupposition of the righteousness and holiness of the people can such a union between God and them be entered into; and only by continued and growing holiness can it be maintained. There is no respect of persons with God. His strength is ours only as our life conforms to His law and our character to His perfection. But, given these conditions, then nothing can harm us; present afflictions will be but for a moment, and will work out for us a far more exceeding and eternal weight of glory; all the resources of the universe are on our side, and the stars in their courses will fight on our behalf. This is why even the promise to Christ is so absolute: it is not on His divinity or on the divine decree merely that the permanence of Christianity rests; but it is because it is the cause of righteousness, holiness and love that nothing can permanently stand in its way, and at the name of Jesus every knee shall bow.

The Great Text Commentary.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John ii. 15-17 (R.V.).

EXPOSITION.

"*Love not the world.*"—The world is with John eminently an ethical conception, mankind fallen away from God, and of hostile disposition towards

Him, together with all that it lives for and has made its own. From this it follows that "love not" here means neither "love not too much," nor "love not with unhallowed sense," but "love not" in the strictest sense of the word, consisting in a life of inner fellowship.—HUTHER.

"*Love not.*"—The command is not given to any particular class (as to the young), but to all.—WESTCOTT.

"*The things that are in the world.*"—Natural objects as such cannot be meant, but only these in so far as they are taken by the ungodly world into its service; or better, the apparently good things which the world pursues, or with which it delights

itself, and which therefore belong to it, as riches, honour, power, human wisdom, and the like.—HUTHER.

"The world passeth away."—This is frequently taken (with a reference to 1 Cor. vii. 31) as an expression of the transitoriness of the world. But ver. 8, and the following words "it is the last hour" (ver. 18), make it more than probable that the apostle uses the expression in the consciousness of the approaching Second Advent of Christ, and the judgment of the world which is connected with it.—HUTHER.

There are those principles which rule the world as the apostle saw it, and which still rule it as we see it, though with diminished power. These are the corrupt instincts of unregenerate humanity, the tempting parts of pleasure and ambition which stir these instincts, and the disposition to set a value upon external things, to pride ourselves upon having them, to despise and treat contemptuously those who have them not.—LIAS.

"The love of the Father is not in him."—This phrase expresses more than "he loveth not God," or "he loveth not the Father." That form of expression would describe a simple fact; this presents the fact as a ruling principle.—WESTCOTT.

"The lust of the flesh."—The flesh is not the body of man, which is God's workmanship, and can be redeemed, but the corruptible principle thereof, which was introduced into the world by sin. The lust of the flesh therefore signifies these animal and other passions arising from that part of our nature thus corrupted. As distinguished from the lust of the eyes, it signifies inward as opposed to outward temptations.—LIAS.

"The lust of the eyes."—I know that this might be made synonymous with the former. The lusting of the flesh is in large part "engendered in the eyes." But the Old Testament usage is decisive as to its meaning. This is covetousness, as the other was sensuality. "The eye is not satisfied with getting" is the comment of Ecclesiastes upon the phraseology of St. John.—VAUGHAN.

"He that doeth the will of God."—We must remember that the opposite of worldly lust is not mere joy in God, mere longing after Him, but the actual *doing* of His will.—ROTHER.

METHODS OF TREATMENT.

I.

THE WORLD.

By the Right Rev. W. Alexander, D.D., D.C.L.

In the writings of St. John the "world" is always found in one or other of four senses, as may be decided by the context. (1) It means the creation, the universe. So our Lord in His high-priestly prayer, "Thou lovedst Me before the foundation of the world" (John xvii. 24). (2) It is used for the earth *locally* as the place where man resides, and whose soil the Son of God trod for a while. "I am no more in the world, but these are in the world" (John xvii. 11). (3) It denotes the chief inhabitants of the earth, those to whom the counsels of God mainly point, man universally. "The bread that I will give is My flesh, which I will give for the life of the world" (John vi. 51). "He is the propitiation for the whole world" (1 John ii. 2). "God so loved the world" (John iii. 16). In none of these senses can the word here be understood. There remains then (4), The word "world" passes into a meaning that is wholly evil, wholly within a region of darkness. "The world lieth wholly in the evil one" (1 John v. 19). There is an evil world brought into existence by the abuse of our free will, filled by an anti-trinity, "The lust of the flesh, the lust of the eyes, and the pride of life."

II.

THE CONTENTS OF THE WORLD.

By the Very Rev. C. J. Vaughan, D.D.

This is St. John's description of the contents of the world, his exhaustive description—"All that is in the world"—

The lust of the flesh,
The lust of the eyes,
And the pride of life.

1. There is that lust of the flesh, which is sensuality, in all its forms. The world of sensuality is within us, now as intemperance, now as gluttony, now as a self-indulgence of some worse kind.

2. St. John's second term is "the lust of the eyes." This is covetousness, the lust of getting. In those days we can indorse from experience that saying of St. Paul that "the love of money is a root of all evil" (1 Tim. vi. 10). What have we not seen spring from it? Falsehood, treachery, fraud, malice, envy, licentiousness, murder. And there may be covetousness in the gain of a farthing.

3. "The pride of life," not eternal life (St. John uses a different word for that), the Adam life which is bounded by time. He speaks of the *pride*,—our English word is too good,—the annoyance, the self-display, the lying vanity of this life. Ambition is part of it. That rank, that title, that great name which earth gives to its heroes is part of it. That false fallacious seeming which hangs about political strife; that vast towering pretension which "the question of the day" makes for its day—that too is part of it. How much more is fashion a part of it!

III.

THE CHURCH AND THE WORLD.

By the Most Rev. W. C. Magee, D.D.

It must be allowed that the command of the apostle, "Love not the world," must have been more easily understood and obeyed by those who heard it first. The pagan world of that day was a corrupt and decaying thing—the world of heathendom. None of those who had left it for the new kingdom of Christ could fail to see which was the better and nobler. So distinctly apart were those two kingdoms, that the Apostle John says, "We are of God; the whole world lieth in the wicked one."

But humanity in our time is not so divided. Do we not call the world of our day Christendom? Has the distinction then between the Church and the world vanished? Is there no world for us that we are not to love?

Perhaps we shall understand this most readily if we put ourselves back to those days when Christendom was one distinctly visible world, and heathendom another. Why was the one all light and life, and the other all darkness and death? St. Paul tells us, "When men knew God, they glorified Him not as God." They worshipped and served the creature more than the Creator. It was a terrible mistake as to the nature of the world in which they lived that caused all their misery. They made it their god; and its worship and service were really their whole religion. The gods of the heathen were only so many forms in which men worshipped themselves, their possessions, their pleasures, their passions. And as they worshipped these, so they became their slaves. Necessarily then they lived for this life only, their one aim being to hold as much of it as they could grasp, or snatch away from others. Every one was for self, and none for another, or for God.

So their lives became base, selfish, and wretched. This was their worldliness!

The rule of the Christian's life was the reverse of this. It was, "Worship and serve thy Creator. This world is God's world. But for you He has provided something better—even Himself. Give thyself to Him; live as a pilgrim in the world, using it, not serving it; and thou shalt have that other life full of satisfying and eternal joys." It was the might of this new spirit that held life and its treasures as nothing compared with the love of God, that made men brave, pure, and self-sacrificing. Why should they strive for this world's possessions when they had another world—their Father's home—to live in for ever?

The question for us then is never *where* we are, but *what* we are. It is the *spirit* of the world we have to dread, and that is everywhere.

ILLUSTRATIONS.

"LOVE not the world;" "God so loved the world." That which man may not do, being what he is, God can do. God looks through the surface of things, by which man is misled, to the very being which He created.—B. F. WESTCOTT.

In John iii. 16 it is the love of divine compassion and creative and redeeming mercy; here it is the love of selfish desire, cherishing avarice or pride.—H. ALFORD.

THE world is an "Order"; that is what the Greek word means which St. John uses. St. John does not wish it to be ever absent from the minds of the young men to whom he is writing. They will find in it the most wonderful adaptations to their own natures, each sense having something which answers to it, each power and energy having something on which to exercise itself. How delightful the contemplation of the world in this sense is to one who has been taught that he is a child of God, the poet Cowper tells us in these lines of his "Winter Morning Walk"—

"His are the mountains, and the valleys His,
And the resplendent rivers, His to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling say—'My father made them all.'"

F. D. MAURICE.

THE same threefold enumeration of the thing that is evil is seen in the record, in Genesis, of man's fall. The forbidden thing was "good for food"—there was the lust of the flesh. It was "pleasant to the eyes"—there, in so many words, is the lust of the eyes. It was also "desired to make one wise"—wise in that devil's wisdom, which is independence of God.—C. J. VAUGHAN.

IN St. John the standard of Christian holiness is put very high—we were about to say the highest. The antithesis between the Christian circle and the world is drawn very sharply. "If any man love the world, the love of the Father is not in him." Such a saying is not to be evaded. The same may be said of "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (iii. 9). We are glad to say that modern exposition does not seek to explain away these strong sayings; but clearly it scarcely knows yet what to make of them. The Churches which insist on a high standard of Christian living have much to expect from future study of St. John.—J. S. BANKS.

THE three tendencies naturally recall the three temptations of the Lord, with which they have obvious points of contact. The first temptation corresponds to the first and most elementary form of "the lust of the flesh," the desire of the simplest support of natural life. A divine word is sovereign over this: the means which God uses are not limited to one form (Luke iv. 4). The offer of the kingdoms of the civilised world and their glory, which is placed second in St. Luke's order, seems to answer in the loftiest shape to "the lust of the eyes," the power of commanding all that is fairest and most attractive in the world. Here also Scripture shows that no aim, however true and noble, can be allowed to trench on the absolute homage due to God (Luke iv. 8). And again, the call to claim an open manifestation of God's protecting power touches the root of "the pride of life," in which endowments and gifts are used arbitrarily for personal ostentation. Such use is a tempting of God from Whom man dares to isolate himself (Luke iv. 12).—B. F. WESTCOTT.

"BUT for a moment," makes all light. There was an old rabbi, long ago, whose real name was all but lost, because everybody nicknamed him "Rabbi This-also." The reason was because he had perpetually on his lips the saying about everything as it came, "This also will pass." He was a wise man. Let us go to his school and learn his wisdom.—ALEXANDER MACLAREN.

BARZILLAI, the patriot, and the friend of King David, is very definite, and enters into details, showing what the emptiness, the vanity of the world is, and it turns out to be something that is terribly real. David invited Barzillai to court, but the aged man declined the honour, saying, "Why should I go to court? I am eighty years old, and I can taste neither what I eat nor what I drink, and even music and song have no longer any charm for me. Why should I go to court, and be a burden to the king?" What did Barzillai mean? He meant just what our text says, "The world passeth away, and the lust thereof."—JOHN GREENFIELD.

LET us not confuse "the world" with any particular set of society. The letters of Mary Godolphin show us that she bore a life unspotted by the world in the dissolute court of Charles II., because the love of the Father was in her. In the world of Charles II.'s court, Mary Godolphin lived out of the world which God hated; in the religious world, not a few, certainly, live in the world which is not God's. No

walls that ever were reared can shut out the world from us. The "Nun of Kenmare" found that it followed her into the seemingly spiritual retreat of a severe Order.—WILLIAM ALEXANDER.

PLEASURE passes away—the gratification of the mere human instincts, whether refined and immaterial, or sensuous and bodily. Poor Anne Boleyn, some three centuries ago, a very goddess of brightness and beauty, goes up the London streets with her dainty apparel, and amid the plaudits of the multitude, to be crowned the king's bride; but some few years afterwards, with a sad face, once more she goes back as a wasted ghost to be confined within the shadows of a gloomy prison. On the morrow, under the cold stare of that same crowd, she died a stained felon.—A. W. THOROLD.

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Edward Caird.

BY PROFESSOR THE REV. JAMES IVERACH, D.D., ABERDEEN.

It is curious to observe the ways in which different Gifford lecturers bear themselves with regard to Lord Gifford's instructions as these were set forth in his will. Sir G. G. Stokes was sorely troubled with them, and he recurs to them again and again, and states, "I have felt myself very much cramped by the provisions of the will." But Professor Caird has had no difficulty. He has quite ignored Lord Gifford's distinction between Natural Theology and Revelation, has calmly annexed the whole domain of Revelation, and has made it part of the natural process. From his point of view Professor Caird is right; for him there is no such thing as Revelation, and he writes from his own point of view, not from that of Lord Gifford.

He writes, too, with his usual lucid power, and has given us a book with which we shall have to reckon.¹ The book is so rich in mental and moral qualities, so graceful in style, so attractive in thought, that it seems to lay us under a spell, and we are inclined to yield altogether to its influence. The main proposition is so simple, its ramifications so beautifully illustrated, and its power of explanation so potent in the skilful hands of Professor Caird, that we are inclined to say surely we have here the key to all the problems of the universe. It appears to open so many locks, will it not unlock them all? This is the first impression. But the first impression wears off. We go back to read again; we pause, we reflect, doubts arise, and we come to have the suspicion that the potency of the principle is a matter of cunning arrangement. Is this universe as simple as Professor Caird makes it out to be? Have historical matters arranged themselves as he represents them, or has he arranged them so as somehow to reflect his principle? We read, and we inquire, and we seem to recognise facts that do not fit, facts that seem to contradict his theory. Nay, is the thing itself true psychologically? Our conscious life is defined "and, so to speak, circumscribed by three ideas which are closely, and even indissolubly, connected with each other. These are the idea of the object or not-self, the idea of

the subject or self, the idea of the unity, which is presupposed in the difference of the self and the not-self, and within which they act and re-act on each other; in other words, the idea of God." It is right to let Professor Caird explain more fully. "The *object* is the general name under which we include the external world and all the things and beings in it, all that we know and all that we act on, the whole environment, which conditions the activity of the *ego* and furnishes the means and the sphere in which it realises itself. All this we call object in order to indicate its distinction from and its relation to the subject for which it exists. We call it by this name also to indicate that we are obliged to think of it as *one* whole, *one* world, all of whose parts are embraced in one connexion of space, all whose changes take place in *one* connexion of time. All these parts and changes, therefore, form elements in one system, and modern science teaches us to regard them all as connected together by links of causation. There is only one thing which stands over against this complex whole of existence and refuses to be regarded *simply* as a part of the system, and that is the *ego*, the self, the subject for which it exists. For the primary condition of the subject is that it should distinguish itself from the object as such; from each object and from the whole system of objects. Hence, strictly speaking, there is but one object and one subject for each of us; for in opposition to the subject the totality of objects constitute one world, and in opposition to the object all the experiences of the subject, all its thought and action, are merged in the unity of one self" (vol. i. pp. 64, 65). It seems plain; and the exposition is very clear. Yet who would suppose that this seemingly simple exposition smoothly glides over and does not reveal some of the most difficult questions in psychology and metaphysics? What is the self, and what is the not-self? Is subject and object of exactly the same meaning, and has it the same content as self and not-self? From Professor Caird we get no answer. His language often seems to be popular, not philosophical. For example, "Man by the very constitution of his mind has three ways of thinking open to him. He can look *outwards* on the world around him, he can look

¹ *The Evolution of Religion*. The Gifford Lectures delivered before the University of St. Andrews, 1890-91 and 1891-92. By Edward Caird, LL.D., D.C.L. Glasgow: James MacLehose & Sons. 1893.

inwards upon the self within him, and he can look upwards at the God above him, to the Being who unites the outward and the inward worlds, and who manifests Himself in both" (vol. i. p. 77). It seems simple and clear, and yet it puzzles us exceedingly. If a man can look inwards on the self within him, then the self has become an object, and has become an object to itself, and is thus far on the same level with the world and God. There is no experience or modification of self that may not become an object, and we must submit that Professor Caird's definitions need to be revised. In the course of his exposition he constantly recurs to this fundamental thought of self and not-self, and God. It is the basis of his argument. It is the key to his exposition of history in general, and to the history of religion in particular. By it he explains the human mind and human experience, by it he criticises and corrects Max Müller and Herbert Spencer, and by it he explains the essential character of evolution. So important is this principle of subject and object, and of the underlying unity between them, that without it the book would not and could not have been written, and the book is just the illustration of it, and the application of it to religion.

Well, a principle so important ought to be clearly set forth and amply justified. It is precisely at this point that we find it difficult to understand Professor Caird. At one time self and not-self means subject and object. At another time it is inner and outer experience, again it is called subjective and objective consciousness, and yet again these are elements in self-consciousness. "Man at first looks outward, and not inward; he can form no idea of anything to which he cannot give 'a local habitation and a name,' which he cannot body forth as an existence in space and time. Even of himself he can think only as an object among other objects, and he sees nothing of the peculiar character that is given to his existence by his being a subject for which all objects exist" (vol. i. p. 189). The question we should like to have answered is, What is a subject for which all objects exist? What is the relation of such "a subject" to the "self"? When we attain to a consciousness of self, have we also a consciousness of the self as a subject for which objects exist? We have quite a line of unanswered questions, and we submit that until they are answered it is well not to proceed as if they were answered.

In the passage already quoted, Professor Caird says: "Strictly speaking there is but one subject and one object for each of us; for in opposition to the subject the totality of objects constitute one world, and in opposition to the object all the experiences of the subject, all its thought and action, are merged in the unity of the self." For each of us then one world, and in opposition to the world the unity of the self. May we ask how on these terms are we to pass to the unity of a common experience? Are we to assume that the self is like other selves, and that the totality of object constituting one world, constitute the same "one world" for each self? In addition, we may ask if all my thought and actions are merged in the unity of the self, why should the self ask for any further unity? If I can grasp the totality of objects as one in relation to the unity of the self, am I not so far the centre and the source of unity, and so far the search for a further unity is at an end? In certain parts of his exposition, Professor Caird comes perilously near to this conclusion, and we are not far from a pure idealism, in which each self becomes the centre of unity of the universe. His conclusion in these parts of his exposition ought to be, given a self great enough to be equal to all possible outer and inner experience, and this self is the centre of the universe. But this conclusion Professor Caird does not draw. Instead he speaks of the underlying unity of subject and object, and leaves that unity undefined. He calls it God, but the use of that sacred name does not make the meaning more clear.

The psychological perplexity increases as we proceed. "It will scarcely be denied that the earliest life of man is one in which the objective consciousness rules and determines all his thought, so that both his consciousness of himself and his consciousness of God are forced to take on the objective form" (vol. i. p. 189). Professor Caird's expressions are exceedingly fluid, and we are sometimes in doubt as to his meaning. Now, what precisely is meant by an objective consciousness? We can hardly tell. The phrase is unusual and may have many meanings, and even in the pages of the book before us it may mean many things. From the context it would appear to mean the consciousness of an object. "Even of himself man can think only as an object among other objects, and he sees nothing of the peculiar character that is given to his existence by his being a subject for which all objects exist." At all events,

the words subjective and objective as used by Professor Caird have different meanings, and these meanings vary. Sometimes the word "subject" becomes a mere potentiality, and is only "the subject for which all objects exist." But in this relation and with this meaning the subject has for object all its possible experience, both inner and outer. But then as we pass on, we find that both subject and object have new contents. Inner experience becomes the subject, and outer experience becomes the object. Objective consciousness is set against the consciousness of self, and the object becomes "the whole environment which conditions the activity of the *ego*." It is in this sense that Professor Caird uses the words subjective and objective when he endeavours to work out his theory of development, and applies his theory to the evolution of religion. We submit that the foundations of his theory ought to be better laid, and his use of terms more clear and consistent.

If these things make the reading of his book difficult, the working out of his theory in its application to history involves graver difficulties still. What is known of the history of religions makes it difficult for us to accept Professor Caird's views. As a matter of fact, pantheistic religions have not culminated in monotheism. Religions also have not swung from the objective to the subjective in the manner required by his theory. But on this we have not space to dwell. The most unsatisfactory part of the work is that which deals with the religion of Israel, and with Christianity. Our difficulty arises from the fact that Professor Caird insists on calling the religion of Israel a subjective religion. "Judaism," he says, "gradually breaks away in the prophets and Psalmist from the forms of a national worship, and becomes an inner religion of the individual heart" (vol. i. p. 193). "In some of the Psalms, religion tends to become a solitary dialogue between God and the soul of the individual, a dialogue from which all the world beside is excluded" (vol. ii. p. 164). These are only specimens of many sentences which might be culled from the volumes before us. When he speaks of the "deep subjective spirit of piety which was the ultimate result of Jewish religion," is his statement consistent with history? Is he aware of the contention of Canon Cheyne, and of many others, that the Psalms are not the expression of an individual consciousness, but the expression of the consciousness of the church-

nation? If there is anything more patent than another in the history of Israel, it is just this sense of solidarity, this consciousness that their relation to God is primarily that of the nation or of the race to Him, and of the individual through the nation. Their God is ever the God of their fathers, is the God of Abraham, of Isaac, and of Jacob. He has spoken to them, and no Jew ever thought of God as merely in personal relation to himself. He is the God of the individual Jew just because He is the God of their fathers.

Nor is Professor Caird's account of the Jewish conception of God, and of His relation to nature, such as can be accepted by any student of Scripture. "The action of God on the world is generally regarded by them as disturbing, transforming, miraculously interfering with the usual order of things, rather than as establishing and maintaining that order." "Its leading thought is not that of the immanence of God in nature, but of His transcendence—the transcendent might and glory of Being for whom 'Lebanon is not sufficient to burn nor the beasts thereof for a burnt-offering'" (vol. i. p. 385). Other statements are to the same effect. Professor Caird has read the Old Testament, but he has read it in the light of his theory. He has selected with great skill passages which make for his theory, and neglected those which do not help him. He has to make out that the Jewish religion is subjective, that for the Jew God is not immanent in nature, but transcends nature. He has found many passages which insist on the transcendence of God, and he has deftly woven them into the web of his argument. But he has forgotten those which insist on the immanence of God in man and in the world, as he has forgotten those which speak of the maintenance of the order of the world. Why for the Jew the very order of nature is "God's covenant of the day and of the night." It is God who made and upholds the world, and all things He made are good. "The heavens proclaim the glory of God." True, God is something more than the world. The world cannot express or set forth all the thoughts of God, nor show forth all that God is. Prophet and Psalmist consistently say so; but to say "that the action of God is generally regarded as disturbing, transforming, miraculously interfering with the order of the world," is to misrepresent the matter utterly. "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night

shall not cease" (Gen. viii. 22). But the inadequacy of Professor Caird's view may be sufficiently shown by a reference to the 104th Psalm, of which psalm it may safely be said that the nation which produced it cannot have regarded the action of God on the world "as disturbing, transforming, miraculously interfering with the usual order of things."

Still more inadequate is Professor Caird's view of the relation of God to man as set forth by the writers of the Old Testament. "The abstraction that lifts God above every finite-form, because 'even the heaven of heavens cannot contain Him,' is already preparing the way for the idea that He can only be revealed within and not without. And this is just the transition which we find achieved and expressed by the prophets of Israel" (vol. i. pp. 387, 388). The abstraction belongs to Professor Caird. The Hebrew mind was not much given to abstractions. The passage quoted by Professor Caird has another meaning when taken with the context. "Will God indeed dwell with man on the earth? behold, the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded?" (1 Kings viii. 27). Though the heaven of heavens could not contain God, yet God could dwell with man on the earth. "I will dwell among the children of Israel, and will not forsake my people" (1 Kings vi. 13). One of these statements is not to be taken in abstraction from the other. Both were true to the Hebrew, believed and acted on by him. The God who had made heaven and earth could make a friend of Abraham, could speak with Moses face to face, could dwell among the children of Israel, and dwell with him who is of a humble and contrite heart. How He could do so they might not be able to understand, but the fact is there.

Nor is it an adequate account of the work of the prophets of Israel to say that they believed or taught that God could "only be revealed within and not without." They did not believe nor teach this, nor is this an adequate account of revelation as set forth either in the Old Testament or the New. God manifested Himself to Israel, not merely *in* Israel. He revealed Himself from without to what was within the heart and mind of Israel. The means of revelation were manifold, and the ways in which God might manifest Himself were very many. But the essence of revelation to the Hebrew mind was just the manifestation of

God to His people. It might be within, and it might be without, but the essential matter was the revelation, and not the means of it, or the mode of it. It seems to me that the theory of Professor Caird with regard to the religion of Israel breaks down at every point. It does not seem to me that the religion of Israel "is a spiritualism which despises nature, a monotheism which separates God from this world, and a subjective morality which divorces the inner from the outer life, and breaks the organic bond between the individual and society." This may be partly true of that phase of Judaism which we call Pharisaism, but is not true of the religion of the Old Testament. It does not despise nature, for the world is God's world. It does not separate God from this world, for God dwells with man on the earth, and it does not break the organic bond between the individual and society, for in its forefront are the words, "Thou shalt love thy neighbour as thyself: I am the Lord" (Lev. xix. 18). We must therefore regard Professor Caird's attempt to rank the religion of Israel among subjective religions as a failure.

What shall we say of his treatment of Christianity? Much might be said were there space for saying it. Much in approval and admiration, and something in the way of dissent. It is a bold attempt to bring Christianity into the sphere of evolution, and to make it part of a merely natural process. For to Professor Caird it is a natural process, and nothing more. Christ is as other masters, only greater; and Christ's teaching is like the teaching of other masters, only more fruitful. But here emerges the vital question, What are we to think of Christ? Can we bring Him or His teaching into the line of evolution, and make them part of a process? This question Professor Caird has not directly raised, but he has answered it indirectly. And his answer changes the whole aspect of Christianity, and makes it something else. Christianity claims that once in the world's history there appeared a human life which showed for all time what human life ought to be, a life without sin or error or imperfection; a life absolutely unique. Christianity claims also that in connexion with that life, and flowing out of it, there arose a literature of a singular kind, unexampled in the history of the world; a literature which claims to rule our thinking about God and man and the world, and to be the norm of our thinking and our living for all time. It claims to regulate our beliefs

about God and man, for it says that it comes from Him who had supreme ways of knowing God and man. There are other claims also, claims which Christianity asserts on behalf of Jesus Christ, as to what He is, His cosmical position, His relation to God and to man, His power to reconcile man to God, His ability to help and save men to-day, and other claims which we need not enumerate. These claims are vital, and were they to be overthrown, Christianity would become other than it is. Now, if this is so, Professor Caird's view must inevitably be resisted. Christianity is not a stage in a process. We do not start from the life and teaching of Christ as a certain stage in the evolution of thought and life; we do not regard the New Testament as something assimilated by men, in order to a further advance; on the contrary, the life of Jesus Christ and His teaching stands out as an absolute standard for humanity, not yet attained, and not yet quite understood, and the New Testament has a unique position in literature. If this be so, then neither the life and teaching of Christ, nor the New Testament, can take a place in the historical evolution of the life and thought of the human race. We must have recourse to some other means than an evolutionary process.

True, indeed, we have a good deal of talk about the historic Christ, and about the necessity of going back to the Gospel story. It is quite right that we should learn all that can be known about the historic Christ. But the historic Christ is one with the Risen Christ, and men ought to be careful lest the impression be created that the historic Christ is merely a figure among other figures in

history. It ought to be always remembered that the Christ is living to-day, can help men, save men, bless men, and enter into the lives of men to-day. "Christ liveth in me" is a fact of human experience which has its value like all other facts.

There is also a good deal of talk about translating the statements of early Christianity into terms of our modern experience, and Professor Caird's *Evolution of Religion* is one of the ablest of these attempts. By all means let us so translate them if we can. But such translation must not leave out the essential facts. When men can be produced of the mental and moral stature of Jesus Christ, when other men can speak as He spoke, live as He lived, work as He wrought, and wield such an influence as He has wielded, then it will be time to begin to speak of translation. Until then we shall continue to accept his life and work as unique. When we can produce a literature like the New Testament, we shall have a right to make Christianity a stage or a step in the process of evolution, but not till then.

We have said little of the many merits of Professor Caird's Gifford Lecture. We have not had time to call attention to many fresh and striking views, to deep and true glances into the working of the human mind, or to the fine tone of reverence which marks his volumes. We have learnt much from him, and feel deeply grateful; at the same time we must dissent from much of his philosophy, we must regard his treatment of history as inadequate and one-sided, and his treatment of theology, and specially of the Old Testament and of Christianity, as defective.

New Thoughts on Old Themes.

BY THE REV. W. P. PATERSON, B.D., CRIEFF.

I.—THE CYCLE OF CHRISTIAN ENTHUSIASMS.

"I am come to send fire on the earth."—LUKE xii. 49.

THE history of the Christian Church is made up of outbursts of power and epochs of gradual deterioration. Its habitual tendency to degenerate is balanced by a splendid recuperative energy which comes into play whenever it touches a certain point of decline. A period of Church History may be likened to the Frankish dynasties of which it was said that the founders were lions,

their successors dogs, and their cats—after which the Deluge and a new royal line.

The path of deterioration taken by the Church has been tolerably uniform, both on the further and the hither side of the Reformation. It traverses a descending scale of enthusiasms. The fire of primitive Christianity had three main tongues of flame—the love of Christ, the aspiration after

holiness, and the passion for saving souls. By the fourth century the dominant enthusiasm was zeal for sound doctrine. In the Middle Ages this gave way to devotion to the Church; obedience to her became the first of virtues, and the greatest Christian achievements of the epoch were in the arch and tracery of the Gothic cathedral, and the Madonnas and saints of the fresco. Then God remembered that the gates of Hell should not prevail against her. Below the ecclesiastical level she might not sink; the Spirit blew; and the Reformation was a fact.

The Protestant Churches have struggled more vigorously against the downward pressure, yet on the whole have taken the same course. The sixteenth century revived the glory of Christ and the passion for personal righteousness, but in the Reformers these were united, less with the missionary spirit of the apostolic age, than with the spirit of dogmatism and polemics that filled the workshops of the Œcumenical Councils. In the seventeenth and the first half of the eighteenth century the doctrinal interest again established its supremacy; the Church became essentially an institution for the diffusion and defence of correct opinions about God and divine things; the descendants of arch-heretics placed the heretic below the evil-liver. The nineteenth century brings us to the period of Protestant ecclesiasticism and æstheticism—when Protestant sects re-echo the claims of the Catholic Church, and copy the splendour of the mediæval cathedrals. It is true that two outstanding features of the Protestant life of our century seem to link it to the nobler epochs—the magnificent effort of Protestantism in foreign missions; and the growth of important schools of Christian endeavour and practical holiness. It can, however, be plausibly maintained that by far the strongest and the most general feeling in the religious world is to-day affection for or devotion to a historic Church, a denomination or a congregation. Less because of the object, than because it is the Church that solicits it, does so mighty a stream of money flow into the missionary exchequer; and still more heartily are the contributions given when they are asked for the erection or embellishment of a visible sanctuary. The smaller the Church the more rapidly does it seem to run down the scale. Some are at the stage where the battle of orthodoxy and heresy is the paramount consideration. Others have outgrown even their

interest in doctrine, and retain little but a sectarian bias and a satisfaction in the stone and lime aspect of the kingdom of God.

It may therefore be assumed that Protestantism is on the eve of another Reformation. On other grounds it is clear that a doctrinal reformation is impending; for no ordinarily instructed student is ignorant that the doctrinal systems of the first period of Protestantism rested on a theory of the earth, and of the Bible which science and criticism have shown to be untenable. Christianity must be reduced to a form which, on the one hand, gathers up in simplest form the essence of Christian faith, and, on the other, has nothing to fear from any results of natural or historical science. The religious genius required for this may be discovered by our Jewish Missions; and in any case we cannot have much longer to wait for the ringing, convincing message which will reconcile the old faith and the new light. Along with this there will be some reversion to the original enthusiasms, though, as history never quite repeats itself, they may vary in form and relative strength. According to present signs, Christ will maintain His position as Saviour to be trusted, King to be obeyed, God to be adored. To copy, at however great a distance, His personal life, will be recognised as an indispensable note of discipleship. But the great problem of the second Reformation will be: What form will be taken in it by the enthusiasm of brotherly love? Will it limit itself to Home and Foreign Mission Schemes? Or will it pour itself into the channel of socialism? In all probability the historic Churches, and not least the voluntary Churches, will throw in their lot with capital in the approaching economic struggle, and preach the law of love on the old lines of evangelistic and philanthropic enterprise. To a section in every Church, however, it will seem, once the socialistic criticisms and ideals are fairly stated, that socialism represents the one great practical proposal that has been made to realise the Christian idea of human brotherhood; and these will fling themselves into the fray with all the fire of soldiers in a holy war, with all the adventurousness of the great missionaries, with the martyrs' joy in persecution and death. In no other cause save that of human brotherhood is there likelihood of a reappearance of primitive Christian fire in the next stretch of time.

If the issue of triumphant democracy, as is on

the whole probable, is to be the socialistic state, dark days and tempestuous are doubtless in store for the Christian Church. In the transition period the opposition of the great Churches to the movement will alienate the proletariat, as at present on the Continent, from the faith and hope of Christianity, and may even colour a considerable period with the dark hues of sacrilege and martyrdom. As, however, Christianity is an efficient prescription for evils which even the most sanguine socialism

declines to grapple with—the ills of guilt, pain, bereavement, and death—it must be regarded as having come into the world to stay. To the new social order it will ultimately reconcile itself as easily as it did to the abolition of slavery, and more easily than to Copernican astronomy and Darwinian evolution. It will regard Justification by Faith as the gospel of the first Reformation, and the accomplishment of human brotherhood as the achievement of the second.

The Books of the Month.

PART I.

THE TRUTH OF THE CHRISTIAN RELIGION. BY JULIUS KAFTAN, D.D. (*T. & T. Clark*. 8vo, 2 vols., pp. x, 357; vi, 444.) When the *Doctrine of Justification and Reconciliation* first attracted attention in this country, Ritschl was already upwards of fifty years of age, and no prophet arose to proclaim that yet, before he died, he would exercise a wider and more fervent influence in Germany than any theologian since Schleiermacher. For Englishmen judged by Ritschl's writings, and the state of theology in England; they left out of account both Ritschl's magnetic personality, and the unsatisfied expectancy of German theology in his day. Even yet we speak of Ritschlianism as a phenomenon, and listen with amazement to the latest news of its swift-spreading influence.

But now even the last and laziest theologian amongst us is asking what Ritschlianism is,—and expecting a ready-made answer, which cannot be given him. For Ritschlianism is life, and will not be gathered into a cupful of definition. Define the Ritschlianism which Bornemann teaches at Magdeburg, and you have not even touched the fringe of Bender's Ritschlianism at Bonn. But the surest and most profitable way is to grapple honestly with one of the great and fertile Ritschlian writers, as Herrmann or Harnack or Kaftan; and in the judgment of Professor Flint, the easiest and the best is Professor Kaftan of Berlin.

Kaftan's two great works, the *Nature* and the *Truth of the Christian Religion*, are worthy of the successor of Dorner. The second is now translated in the two fine volumes before us.

Quite apart from the immediate question of obtaining a knowledge of the Ritschlian theology at first hand, these volumes are welcome, for Kaftan is no imitator, but a fertile and able writer. In the near future his view of theology, its essence and its accidents, will exercise a deep influence in our land. That much it needs no prophet to declare. And it is one of the minor comforts, for which we cannot be too grateful,—they make so real a difference in our life,—that Mr. Ferries translates the German accurately, and hides it utterly out of sight in pure idiomatic English.

THE EARLIEST LIFE OF CHRIST. BY THE REV. J. HAMLYN HILL, B.D. (*T. & T. Clark*. 8vo, pp. 379.) It is Tatian's *Diatessaron* that Mr. Hamlyn Hill has translated and issued under the above title. He has translated it literally from the Arabic version; told us its origin and history in an exhaustive and surprisingly interesting Introduction, and added many footnotes, and an Appendix of eleven other and longer notes. For we do not need more than one edition of a work of this nature, and it is of the last importance that the edition, when it comes, should be both accurate and complete. As for accuracy, we have Mr. Hamlyn Hill's own scholarship, and the assistance and revision of Professor Armitage Robinson, Dr. Neubauer, Mr. Buchanan Gray, and others, as *a priori* evidence; and as for fulness we have this handsome and elaborate volume.

The publishers have prepared it so that it may take its place beside the volumes of the Ante-Nicene Library, where it has an excellent right to

stand. But it will stand on the shelf alone, without suggesting any such connexion, if that is rather to be desired. Let us hope that every student of the New Testament and of historical Christianity will speedily make its acquaintance.

DARWINIANISM: WORKMEN AND WORK. BY JAMES HUTCHISON STIRLING, F.R.C.S., LL.D. (*T. & T. Clark.* Post 8vo, pp. xvi, 358.) Dr. Hutchison Stirling believes that we have been beguiled into swallowing Darwinianism by the smooth-flowing sentences of Professor Huxley, and in this volume he undertakes to make us reject it again, and find as much pleasure in the process. Well, whether we reject it or not, we shall certainly find the pleasure, for this is science and philosophy turned into music and dancing.

There will be readers of this book who, not knowing the extent and modern precision of Dr. Hutchison Stirling's knowledge, will say that he is attempting by pleasantry what he cannot do by demonstration and evidence. They may even imagine, if they do not know the intense sincerity and earnestness of the man, that he is but playing with his subject; but these are the readers who are unacquainted with the subject as well as with the man.

Have we, however, in this country really accepted Darwinianism to any extent? Our indifference over some of its most recent theological caperings seems to show that we have not. We may believe in evolution, and even in natural selection, but not in an evolution that knows no place for the Fall, nor in a natural selection that has searched in vain for a God; and now that we have read Dr. Hutchison Stirling's book, our day of submission seems farther off than ever.

GETHSEMANE. BY NEWMAN HALL, LL.B., D.D. (*T. & T. Clark.* Crown 8vo, pp. 290.) ALSO **DIVINE BROTHERHOOD.** (Same Author and Publishers. Crown 8vo, pp. 286.) These are new editions of Dr. Newman Hall's latest works. They demand no extended notice now. Of recent devotional works they deserve their popularity as much as any that we know.

THE STUNDISTS. (*Clarke.* 8vo, pp. x, 80.) Dr. John Brown of Bedford (and Bunyan) introduces this "story of a great religious revolt," but

does not tell us who the writer is. He dare not. For the book is written from special knowledge gathered on the spot, and the writer means to gather more. He could not do that if his name were published here. It is a remarkable movement. It is not written up,—it needs not that,—but left to tell its own tale quietly. And the deepest interest in it is the still unsolved question, Who will win? We think the Stundists must win, and quote courageously—

"God's in His heaven,
All's right with the world."

But the Huguenots did not win in France.

CHANGING CREEDS AND SOCIAL STRUGGLES. BY C. F. AKED. (*Clarke.* Crown 8vo, pp. xiv, 304.) Whether Creed or Conduct is the theme of these essays and sermons, their aim is at once controversial and conciliatory. The controversy is with the things that have been most surely believed among Mr. Aked's brethren, the conciliation is towards those things that have been resolutely held at arm's length. A more thankless task no man ever entered upon. His brethren cannot be easy, their opponents cannot be pleased. He gives up far too much for the one, he retains too much for the other. Take the doctrine of the Trinity. Mr. Aked expresses his position in a single brief sentence, italicised by himself, "*I preach, therefore, the divineness of man, but the divinity of Christ.*" Will that satisfy Unitarians? If it means no more than that Jesus was a better man than other men,—purer, more righteous, and therefore liker God,—then why make a distinction and use two different words? they will ask. Will it please Mr. Aked's Baptist brethren? If the things are essentially different, they will say, Why bring them so perilously close together? And yet there seems no doubt of the sincerity as there is none of the general ability of Mr. C. F. Aked's volume.

THE RELIGION OF JESUS. BY J. ALLANSON PICTON, M.A., M.P. (*Clarke.* Crown 8vo, pp. viii, 233.) While Mr. Picton's position in theology is close beside Mr. Aked's just noticed, he has a distinct advantage in the exposition and defence of it. He goes more boldly out into the open, frankly denying physical miracle, the authenticity of St. John's Gospel, and much other matter besides. His task is thus so much easier and his

actual discoveries more credible. It is a modern book. Though written and preached in 1870, it is quite in touch with the very latest phase of "advanced thought," and Mr. Picton has not found it necessary to revise or amend. Moreover, it is an effort to meet the modern religious mind that does not know its Bible, and retain it for religion, while rescuing it from its perplexities—an effort that must be made, however we deplore the necessity, and perhaps cannot be made with any success except in this way. Mr. Picton knows his audience well, but he never writes down to it, being in close touch himself indeed, and always earnest in all his purposes. His own audience will believe and be the better of it, and Mr. Picton does not speak to other men's audiences.

THEISM AS GROUNDED IN HUMAN NATURE. BY WILLIAM L. DAVIDSON, M.A., LL.D. (*Longmans*. 8vo, pp. xxvi, 469.) When Dr. Davidson was appointed to deliver the Burnett Lectures on Theism before the University of Aberdeen in 1892 and 1893, he resolved to prove that Theism is a necessity of human nature. Being what we are, we cannot but be Theists—that is his argument. So he has first to show what we are. And his exposition of historical psychology, especially the brief discussion of the psychology of the Bible, is full of interest.

Having analysed our human nature, he is almost ready to pass to the proof that God is a necessity to that nature. But first he meets the agnostic objection that God is unknowable, and the subtler objection that He is even unthinkable, being merely a projection in an enlarged form of our own selves. And that part is sufficiently and effectively dealt with—handled with much joy and manifest victory. Then he enters on the theme of the lectures. He shows that God is a necessity of human nature in all its parts. Our intellect claims Him; our emotions need Him; our conscience demands Him.

It is an exposition, with all the modern appliances, and in face of all ancient and modern objections, of Augustine's famous sentence: "Thou hast made us for Thyself, and our heart finds no rest until it rests in Thee." It is the exposition of a fully-equipped, able, and original thinker, whose loyalty to truth has driven him thus to accept and defend Augustine's unforgettable sentence, and who defends it with the utmost clearness of

method, and the most delightful transparency of language.

SERMONS. BY THE LATE REV. JAMES LONSDALE, M.A. (*Longmans*. Crown 8vo, pp. xii, 263.) Mr. Lonsdale was both a scholar and a preacher; and these two gifts impress themselves on every sermon in this volume. They impress themselves unequally, certainly; for the Rev. E. L. Bryans, M.A., who selected the sermons and edited this book, intentionally chose some for their learning, some for their quaint simplicity, and some for their lively imagination. But he could not hide either the scholar or the preacher in any of them. So they remind us most of the late Dean Church's volume of *Village Sermons*. The scholar is there simply to make the preacher truthful; the preacher is there to give the scholar entrance into the lives of men.

FOR HEART AND LIFE. BY REV. J. A. KERR BAIN, M.A. (*Macniven & Wallace*. Crown 8vo, pp. viii, 390.) It is not easy to write sermons to-day that shall rise above the heads of the crowd. But Mr. Kerr Bain has already written on the *Pilgrim's Progress*, a topic round which the crowd is also thick and clamouring, and his writings have actually risen into sight. We therefore seek these sermons with expectation. And we are the less likely to be disappointed because the sermons must have come before the Pilgrim studies, and made them possible. And we do find the quiet penetration and literary finish we found in the studies. We find also the same unconsciousness of effort or even accomplishment. There is no strong suggestion of either intellectual doubt or moral delinquency. There is simply the thoughtful enlargement of the words of the chosen text, and the confidence that they will not return void. Between the fiery evangelist and the brilliant essayist there is room for this.

ANDREW A. BONAR, D.D. DIARY AND LETTERS. TRANSCRIBED AND EDITED BY HIS DAUGHTER, MARJORY BONAR. (*Hodder & Stoughton*. Post 8vo, pp. xvi, 400.) Diaries are mostly hard reading, and Andrew Bonar's Diary is no exception. But it was not written to be read consecutively, if it was written to be read at all. Nor do we light upon frequent flashes of thought. For it is not necessary to the equipment of a saint that

he possess the gift of epigram. But Andrew Bonar's *Diary* does better things for us than these. And it does this above all other things, it shows us what is the equipment of a saint, guiding us even into the innermost chamber of his armoury, and it holds up the mirror in front of us that we may see how far we ourselves have come short. How common these incidents are in themselves, how commonplace these thoughts upon them! But set the incident and the thought in their right position, and behold they are as stones fitly framed together and growing into a holy temple in the Lord. When Wolfe was sailing down the St. Lawrence, he read Gray's *Elegy* aloud; and at the end of it he said, "I would rather have written that than taken the citadel of Quebec." Who will not say they would rather have written this *Diary* than all the poetry in the world?

NATURE AS A BOOK OF SYMBOLS. BY WILLIAM MARSHALL. (*Hodder & Stoughton*. Crown 8vo, pp. 246.) To find analogies of spiritual things in the sun and the rain, and the like, does not seem difficult. But to find them sufficiently numerous and striking to make up a reasonably-sized and readable volume is probably a task of the utmost difficulty. And Mr. Marshall is to be commiserated as well as complimented. He is to be complimented upon the really interesting and helpful volume he has given us; and he is to be commiserated that it should have taken so much out of him. The publishers have helped him all they could, however. Paper and printing and binding are all in keeping, and decidedly attractive.

THE GOSPEL OF ST. MARK. BY ALEXANDER MACLAREN, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 247.) Would that Dr. Maclaren had found it in his power to complete these expositions. Contributed to the *American Sunday School Times*, they deal with such passages only as were chosen for exposition by the International Lesson Committee. With these passages they deal successfully, and often most felicitously. We would they had so dealt with all.

NAAMAN, THE SYRIAN. BY MARK GUY PEARSE. (*Kelly*. Small 4to, pp. xiv, 238.) The Guy Pearse Library is steadily growing, and each

volume receives an excellent welcome as it appears. For there is an individuality about all Mr. Pearse writes. It is distinguishable; and yet it is exceedingly human and even homely. Of the seventeen sermons here, the freshest is probably the seventh, on "Zacchæus; or, The Advantage of Disadvantages." It is altogether characteristic and felicitous.

THE GOSPEL OF RIGHTEOUSNESS. BY THE REV. JOHN HARRIES. (*Kelly*. Crown 8vo, pp. xvi, 224.) The Gospel of Righteousness is found in the Sermon on the Mount, and Mr. Harries' book is an exposition of the same. It is an exposition in thirty sermons, each sermon well divided into "heads," and each head having a distinct and practical application. It is an exposition for to-day—the Sermon on the Mount repeated on the Plain, the Plain of men's ordinary lives, which is also the place of their eternal responsibilities.

THE PREACHER'S MAGAZINE FOR 1893. Editors: MARK GUY PEARSE, ARTHUR E. GREGORY. (*Kelly*. 8vo, pp. 372.) *The Preacher's Magazine* maintains its place as the first of the homiletical monthlies, and the rest are not in sight.

FROM MALACHI TO MATTHEW: OUTLINES OF THE HISTORY OF JUDEA, FROM 440 TO 4 B.C. BY R. WADDY MOSS. (*Kelly*. Fcap. 8vo, pp. 256.) The editor of this series of Handbooks is to be heartily congratulated. He has chosen his subjects well, and he has chosen the right men for them. Professor Waddy Moss is a careful scholar with a sound literary sense, admirably fitted to write on this difficult subject, and he has spared himself no trouble. The work is purposely popular in its style, but beneath its smooth sentences there lies many a hard problem faithfully grappled with. It is they who have worked over this ground themselves who will estimate the work most highly.

THE YOKE AND THE ANOINTING. BY GEORGE HILL DICK. (*Andrew Elliot*. 8vo, pp. xviii, 263.) These fifteen sermons are preceded by an Introductory Note from Dr. Elder Cumming, and a Biographical Sketch by the author's son; and they are followed by three short essays on Maine de Biran, Molière, and Professor Chapuis of Lausanne. And these Prefixes and Appendixes

are full of interest. But we have found the sermons worthiest of all. They are quite out of the ordinary beat, not lifted out by a unique scholarship or literary taste, but by a spiritual dedication of this man's gifts to the work of preaching that is too whole-hearted to be commonplace.

Of the men who are above the controversies that rage round the evidences of our religion, there are two kinds. The one is above them because he reckons all such controversy of the Evil One, and their touch defilement. The other is above them because the time is short, and he has enough apart from these with which to save men to the uttermost. The second was Mr. Hill Dick's position. Though he had had his day of controversy,—he could not have been taught theology either in Edinburgh or Lausanne without it,—it was well past before he wrote these sermons, and so they lift us into the warmer atmosphere of spiritual peace and felicity.

JUDAISM AND CHRISTIANITY. By J. LICHTENSTEIN. Translated from the German by MARGARET M. ALISON. (*Andrew Elliot*. Small 4to, pp. 104.) This is Rabbi Lichtenstein's latest pamphlet. It has been sympathetically translated, and is now introduced to English readers by Dr. Alison, the Convener of the Jewish Mission of the Church of Scotland. It is addressed to Jews; and for us its chief interest is simply in the fact that it is Rabbi Lichtenstein's latest.

SEPTEM ECCLESIAE. By HENRY H. ORPEN-PALMER, B.D. (*Elliot Stock*. Crown 8vo, pp. v, 528, lxxxiv.) Pages v are occupied with a Preface; the body of the book, represented by 528 pp., consists of "Thoughts on the Epistles to the Seven Churches," whence the name of the volume; the last lxxxiv pages contain a "Poem on the Tragedy of Jezebel." The poem, though not below the average of present-day "tragedy," is of less account. Let us look at the "Thoughts." Their beginning was a series of parish sermons. Round these were gathered notes and illustrations, some in prose, many in verse, from a wide range of literature. Then the whole has been worked over and written out as a consecutive narrative, the poems falling into appropriate places. Thus we

have a quarry of material, rich and inviting (all except the paper, which is very uninviting, indeed) and abundantly useful, for the illustration and application of this important part of Scripture.

THE MYSTERY OF GOD. By T. VINCENT TYMMS. (*Stock*. Crown 8vo, pp. xiv, 358.) Principal Vincent Tymms' volume of Apologetic, to which he gave the name of *The Mystery of God*, has reached its fifth edition, and what can we say for it now? We can only say that this fifth edition is almost unaltered, except in price, which is much reduced, so that now this large-hearted Defence may be helpful to many more than hitherto.

LESSONS FOR CHRISTIAN WORKERS. By CHARLES H. YATMAN. (*Stock*. Pp. 59.) This American book has one manifest distinction—its shape is unprecedented, and therefore unnamable. It is oblong, probably, but oblong how much? Crown, demy, imperial, or what? But it has other distinctions. It is the clearest revelation yet given to us that the saving of souls is a serious business, to which a man must set himself seriously. It shows us, as Mr. Hay Aitken puts it in his brief Introduction, that if we do not win souls it is the fault of our own stupidity and clumsiness, since the proper reading of the famous passage is, "He that is wise winneth souls;" not, "He that winneth souls is wise."

The book, if it *is* a book, is divided into three parts: Your Bible; Your God; and Men. And on these three large subjects the information given is information for the Christian worker, and not for any other. But for him it is probably a greater revelation as to what Christian working is and can be made, than elsewhere he has ever yet had made to him. Let us go to this school and learn these lessons, and then go out to work—and win.

THE BRILLIANT BIBLES. (Oxford: *At the Clarendon Press*.) The one has references, the other has not. The references increase the breadth, and that is all the difference between them. The text is the Authorised Version, the paper is the Oxford India, and the binding is after Oxford's best, and incomparable. Daintier or (for good eyes) more exquisitely delightful Bibles will surely never be produced.

Recent Theological Movements in France and French Switzerland.

BY THE REV. PROFESSOR GASTON FROMMEL, GENEVA.

IN several consecutive articles I wish to attempt to sketch, for English readers, the character, rôle, and influence of the principal Protestant theological faculties of France and French Switzerland. But before approaching this subject, it may be well to give a general view of the state in which French-speaking theology actually stands. As in England—even more than in England and Scotland—the present state is one of crisis. With us the same problems present themselves, the same questions arise that occur elsewhere; namely, those touching the religious value of the Bible, the method and contents of divine revelation, the relations of this revelation with man's natural faculties, and above all,—indeed, inclusive of all,—the nature of authority in matters of faith. On all these points, and especially on the last one, the lines of demarcation are deep, and at first sight the confusion is complete. Nevertheless, on looking nearer, we soon perceive that the different streams of opinion resolve themselves into two main branches; one inclining towards the old orthodoxy, the other, in so far as it attains distinctness, making in the direction of an evangelical Protestantism more consistent with the very principles laid down by the Reformers of the sixteenth century. What separates the two parties is a question of method: they do not differ about faith itself, but on the manner in which faith is to be acquired and conceived. This difference appears, at first sight, unimportant. But if we remember that, viewed under one aspect, Protestantism and Romanism themselves are only separated from each other by method; if we recollect that the results of Catholicism are contained in its way of interpreting Christianity, and that the results of Protestantism in their turn are involved in another way of interpreting the same Christianity,—if we bear these facts in mind, we must recognise that the present situation is not lacking in gravity and seriousness. Now the old orthodoxy, precisely in the degree in which it is obliged to defend a position once universally allowed, proves itself the more clearly a check in the development and application of the essential principle of the Reformation,

and even a sort of spurious compromise between the peculiarly Protestant method and that of the Roman Catholic Church. Its notions on the plenary inspiration and literal infallibility of the Bible, and on the external authority of dogma, bring it, by its fundamental conception of the Christian facts, singularly near its former enemy, the Roman Church. Thus it is not attacked, as some affect to believe, solely in the name of Science and the recent discoveries of the Higher Criticism, but in the name of faith itself, and of the inalienable rights of that religious individuality which is the most authentic fruit of the Reformation. The new theology, indeed, has for ultimate object not a scientific, but a religious revision of doctrine. It does not labour, in the first instance, in the interests of science, but in those of religion. It submits that faith should be spiritual, and consequently individual; it aims at basing it on personal experience, and not on the external authority of an ecclesiastical dogma; it believes that the inner assent of the soul to itself, far more than the passive acceptance of a doctrine, produces conviction, and that the chief organ of this conviction is moral consciousness appropriating the spiritual realities of salvation. At the foundation of Christian certitude it places, not the collective belief of the Church, but the believer's individual experience: it accentuates strongly the experimental character of Christianity. It affirms that on the experience of the Christian finally depend the authority and contents of his testimony. Beyond all doubt, here are two contrasted spirits which meet and strive together; from their encounter will result a new departure for religious science. The conflict has proceeded more or less keenly for several years, and with varying success. It has been particularly sharp, latterly. On both sides the papers and reviews are full of discussions and controversies; "tracts for the times," pamphlets, and sermons abound, and we cannot yet say on whose side is the victory. What complicates the struggle is, first, the weak numerical minority which the Protestant population—especially in France—represents. Isolated and, as it were,

submerged in a nation which shares neither its beliefs nor its religious prepossessions, there are not formed in this minority those broad popular currents which aid in the triumph of a cause. Public opinion is but feebly moved by it, and discussion, preserving the impress of the schools, passes chiefly from teacher to teacher, which means that it is at once more personal, more violent, and more barren. Add to this, that the Latin races, as much by age-long education and the Catholic heredity which is theirs, as by their own genius, are more or less opposed to *individualisme*, and especially to religious *individualisme*.

In politics the Frenchman is apt to hand over to the State decisions and measures which in England would proceed from the private initiative of the citizens. In religion it is the same, and in a greater degree. The Catholic Church has for too many centuries been usurping a position and prerogatives which belong only to the believer's conscience, not to have thereby permanently enfeebled the latter. From the time of the revocation of the Edict of Nantes, which banished from the land the most highly-tempered souls among the Huguenots, Protestantism has itself been subjected to this influence. It has not dwelt with impunity in an atmosphere hostile to

the principle it represents, and it has thereby lost something of its first integrity. It dallies unconsciously with the very tendencies it reproves; and when it frees itself from them, it is by a passionate effort which transforms into a violent reaction that which ought to have been accomplished by a gradual evolution. Because of the very opposition it meets with, and through that demand for absolute logic which is part of the mental organisation of the race, it crosses at a single bound the intermediate stages, and without transition presses on to the most extreme consequences.

Such, in brief outline, are the conditions under which proceeds among us this reformation within the Reformation, towards which tend and strive the evangelical churches in every land. These conditions, more unfavourable here than elsewhere, give to our religious development a stamp of intensity, and involve it in special difficulties which must be considered in order to judge of it aright. We hope, however, in the sequel to show that under the extreme opinions held by some, there is being formed in the bosom of the Church, and making for a theology at once more evangelical and more liberal, a new current of thought, to which we believe the future belongs.

The Kingdom of God in the Teaching of Jesus.

BY PROFESSOR THE REV. H. H. WENDT, D.D., JENA.

(*Christliche Welt*, April 27, 1893.)

IV.

DID Jesus designate the ideal state of filial relation to God, in which He Himself stood during His earthly life, and which in the same way He sought to establish in His disciples in the present life before the future perfect state began, by a comprehensive phrase?

At the institution of the Holy Supper He used the phrase "the new covenant" (Luther translates, the new testament), to denote the new peculiar kind of fellowship between God and man, which He Himself founded (Mark xiv. 24; 1 Cor. xi. 25). In this phrase He followed in the train of the promise of Jeremiah (xxxi. 31 ff.), that in the last days God would make a new covenant with His people, not like the covenant made at Sinai and

broken by the Israelites, but a covenant wherein God would write His law in their heart and mind, and they should be His people, and He their God. Jesus held that the fulfilment of this promise is effected by His work on earth, and now will not be interrupted by His approaching death; but, on the contrary, will for the first time be firmly established. As then formerly Moses, after receiving and proclaiming the law on Sinai, had offered a burnt-offering and thank-offering in order to solemnly ratify the conclusion of the legal covenant between God and the people (Ex. xxiv. 1 ff.), so Jesus described His death as a sacrifice to God to ratify the new covenant which He proclaimed and established. Although Jeremiah had not promised the

setting up of the new covenant as preceding the blessed state of the last days which was to be established by miraculous means, but as becoming fact in this very state, Jesus did not teach that the fulfilment of this promise would first begin in the future state of blessedness opening with His second advent, but that it was established for the community of His disciples at present by His earthly ministry and by His death. But with the same right and in the same sense He could hold, that by the fulfilment of His earthly vocation the "*kingdom of God*" had come to initial realisation at present, notwithstanding the fact that, according to the Jewish Old-Testament conception, this kingdom was to be established only at the complete transforming of all things by God's miraculous intervention and the judgment on the nations.

For so it is in fact. Alongside the utterances quoted formerly, in which the idea of God's kingdom is plainly a designation of the future state of blessedness opening with the future advent of Christ, stand other utterances, in which just as plainly this idea of God's kingdom denotes a state already existing during the present earthly life of Jesus Himself and His disciples. The attempts to explain away this meaning can only satisfy one who is certain beforehand that the kingdom of God in the mouth of Jesus can never have signified a state realised already on earth; but they necessarily appear insufficient to all who desire to learn by investigating the sayings of Jesus Himself in what sense, simple or manifold, Jesus used this idea.

He compared the kingdom of God to mustard-seed and leaven (Mark iv. 30-32; Luke xiii. 18-21). The kingdom of God in the future æon opening with Christ's second advent will not start from small beginnings, gradually overcome all hindrances and exhibit its greatness and dominant force, but in consequence of the great judgment of God, which sweeps away all God-opposing elements and brings the good to eternal bliss, will stand forth in finished power and glory. The progress of God's kingdom, resembling mustard-seed and leaven, must belong to the earthly present, where it is found amid alien powers and communities, which in its gradual advance it outstrips and transforms. Is it not a thoroughly unsatisfactory makeshift to be obliged, in order to avoid this thought, to declare that the kingdom of God itself is compared to mustard-seed and leaven only in inexact language; really the word, the preaching of the gospel is

meant? Yes, indeed, the parabolic discourse, at the close of which Mark gives the parable of the mustard-seed, begins with the parable of the sower (iv. 3 ff.), in which Jesus shows how the word preached has no result, or a mere passing, or rich and richest result, according to the unreceptiveness or receptiveness of the men it comes to. But then the other oracles point out (Mark iv. 21-25) that the end of preaching is not to remain hidden and inoperative, even if at first it is carried on in secret; but, on the contrary, to find free action and rich success with the receptive. And hereupon in the parable of the seed, which grows and ripens to fruit-bearing ears without aid and knowledge of men (vers. 26-29), and lastly, in the parable of the mustard-seed (vers. 30-32), Jesus expresses His confidence that the preaching of the kingdom of God will gradually, but surely, find its designed success, and that this success will be vaster than one would ever expect from its apparently small beginning. But this very *success of the preaching* of God's kingdom, according to the conception of Jesus, is *the existence of the kingdom of God itself*, gradually unfolding on earth from the smallest beginning. Thus, when one takes into account the connexion of thought with the parable of the sower, it appears not an inexact and unintelligible, but thoroughly obvious conclusion to say, that *the kingdom of God itself*, not the word of the kingdom of God, is compared to mustard-seed.

Further, at the time when Jesus expressed a judgment on John the Baptist, and described him as the Elijah promised by the prophet (Matt. xi. 10-14), He uttered the saying: "From the days of John the Baptist until now the kingdom of heaven suffers violence, and men of violence take it by force" (ver. 12). The strong expressions of doing violence, and violent seizing of possessions, are remarkable. But may we conclude from them that Jesus speaks in a rebukeful sense of those "in whom the Baptist's preaching has excited a passionate agitation," who "would seize by violence what they should wait for"? If Jesus had wished to rebuke such perverse efforts—of which we have otherwise no trace—He should have declared that by such violent, passionate trying and striving to reach the kingdom of God no one could really get it into his power and possession. But of vain effort there is not a word; on the contrary, Jesus declares quite plainly that they who strive violently succeed in really carrying off the kingdom of God as a prey.

Now in the mind of Jesus, self-evidently the possibility is quite precluded of any one succeeding in attaining the kingdom of God by unjust means against God's will. Therefore, in the figurative phrase of violent striving after prey, Jesus cannot have meant to describe an unjust mode of acquisition, but only energetic pressing after valuable good, just as in Luke xiv. 26, *e.g.*, by the idea of hate He strongly described not a wicked, hostile spirit, but only complete inner severance. In close connexion of thought with His description of the Baptist as the Elijah, who is immediately to precede the setting up of God's kingdom, Jesus says that the time of introductory prophetic preaching reached to the Baptist (Matt. xi. 13); but from this time it is no longer necessary to foretell and await the future realisation of God's kingdom, but to strive with energy to secure one's own share in that kingdom. What Jesus assumes in these words, and even says in them, is plainly that the kingdom of God is no longer, as until John the Baptist, something merely future, but is already a realised fact, and that participation in this realised kingdom falls, not to those who still idly wait for it, nor to those who would earn this blessing for themselves legally by previous merits of their own, but only to those who confidently strive after the salvation offered by God, and take their stand decidedly on the ground of God's kingdom.

In the same way, when the Pharisaic scribes reviled His casting out of devils as itself a diabolical act springing out of Satan's kingdom, whereas His triumph over devils should have convinced them of His superior power, Jesus said to them: "If I cast out devils by the Spirit of God" (Luke xi. 20 it is said "by God's finger," *i.e.* by God's power), "*then (i.e. already) the kingdom of God is come to you*" (Matt. xii. 28). And to the Pharisees, who asked Him when the kingdom of God should come, He replied: "The kingdom of God comes not with outward show" (literally, "not with observation," *i.e.* not in a way to be observed, therefore, in meaning, not ostentatiously with pomp): "nor will men say, Lo here! or, lo there! for, behold, *the kingdom of God is in your midst*" (Luke xvii. 20 f.). Luther rendered these last words incorrectly, "the kingdom of God is *within you*," for Jesus did not tell the inquiring Pharisees that the kingdom of God had already found a seat in their hearts, but wished to say to them emphatically that, whereas they ask about the time of the

entrance of this future kingdom, it has already found actual embodiment in their midst. This fact has remained hidden from them, because they fancy the kingdom of God must enter in an ostentatious manner, or must present the marks of sensuous, outward glory, as an earthly, political kingdom has its definite place and definite limits. But it is not so with the true kingdom of God. It comes not and exists not in such outwardly obvious forms. And so now it has already attained existence upon earth in its own simple fashion in the midst of those who are yet ever asking when it is to come hereafter.

In face of these sayings, can we be content with declaring, Jesus is thinking, not of a present realisation of God's kingdom *upon earth*, but of one in the celestial world of spirit-beings, where earthly events find their types or parallels? He means that already the power of *Satan* and his kingdom is broken, but not that the kingdom of God which He expects has already begun in *the world of men*. Yet in reality Jesus says expressly, "*To you is the kingdom of God come; it is in your midst.*" How can this be understood otherwise than of the realising of this kingdom in the world of men? Certainly Jesus sees a significant token of the setting up of God's kingdom in His victory over devils, but over demons so far as they rule and torment *men*. His defeat of diabolical powers is not merely a superhuman prelude or type of the later setting up of God's kingdom in the earthly, human world, but, as a conquest over that which injures men and opposes God's purpose of grace, is an immediate proof that God's kingdom is set up within the world of men.

Thus the fact cannot be explained away that in several sayings Jesus spoke of the present actual realisation of God's kingdom, and indeed of its simple, modest existence and gradual progress upon earth. But of course we must not infer from this that in His thought the idea of God's kingdom simply denoted His "community of disciples," or His "church" upon earth. The idea of the kingdom of God denotes in truth already, taking it in the widest generality, not a mere fellowship of *men with one another*, but a fellowship of *God and men*, or a state in which men stand in peculiar fellowship with God. Exactly stated, it describes, in the thought of Jesus as of His Jewish contemporaries, the *ideal state of blessed fellowship between God and His people, in which the promises of the Old-Testament*

ment prophets are fulfilled. When therefore Jesus speaks of a present existence of God's kingdom, He means that this promised ideal state of blessedness is already realised in Himself and His disciples so far as they stand in an ideal, blissful fellowship with God. But still not they themselves are the kingdom of God, but this state, this relation with God, in which they stand and enjoy a fulfilment of the promises. This *state of filial relation to God*; this state, which Jesus knew to be already realised in Himself, and which He sought to establish and perfect in His disciples; this state of blissful fellowship of men with their heavenly Father, in which they receive from God nothing but good gifts, such as serve their true welfare and lead to eternal life, and, on the other hand, cleave to Him with childlike confidence and devotion,—Jesus re-

garded as a present, actual existence of the kingdom of God on earth among men, because in it He saw an initial realisation of the Old-Testament promises in regard to the blessedness of the last days. As in the synagogue at Nazareth, He declared that the promise of salvation (Isa. lxi. 1 f.), referring to the last days, is fulfilled "this day" (Luke iv. 17-21); and as in the sayings of the Supper, He regarded the "new covenant" promised by Jeremiah as already established for His disciples, so He could decide in quite general terms that in the blessed state of filial relation between God and men a present fulfilment of the Old-Testament promises concerning the approaching last days (cf. Luke x. 23 f.), and consequently a present existence of the kingdom of God, are given.

Short Expository Papers.

Isaiah lv. 10, 11.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

THE second of these verses is often quoted as an explanation, or apology, or sort of compensation, when God's word seems to fail in effecting His gracious purposes. Men who are disappointed at its failure in their own hands read into this verse the idea that the purpose of God's word may have been, after all, from what they can see, not beneficent and saving, but the contrary. So they console themselves under failure by saying, as it were under shelter of this verse, that God never really meant His gracious purposes to take effect. Christian men have taken a sort of comfort, even under their non-success, in making the word of God effective for salvation, by—not, perhaps, overlooking their own ineffectiveness, but—saying in a sort of dull despair, as if this verse were their last refuge, that God's word shall not return unto Him void; that it shall accomplish that which He pleases, and shall prosper in the thing whereto He sent it. But all the time they really mean to say

that if God's word fail to accomplish the specific pleasure of His, which He first meant and they first expected, it shall accomplish some other subordinate pleasure of His, which they did not expect; or that if it does not succeed in the gracious ends for which He sent it, it shall succeed in other, ungracious, judicial, punitive purposes which come to Him as an after-thought, on the failure of His first intention. Repeatedly has one come across good people so using this eleventh verse, and making out, to their own satisfaction and comfort, that the non-return of God's word to Him void just means that, when it does not soften and save and bless, it hardens, convicts, and condemns a man. And they think that dire result is the accomplishment of God's pleasure—is prosperity in the thing whereto He has sent His word.

It is true, of course, that where God's word does not save, it condemns. The alternative is sadly, solemnly true. But this is not the truth of these two verses; and to find it there, or to put it in there, is a mischievous perversion of their real meaning. There is no reference in them to God's sovereignty as bent upon getting *something or other* out of the work of His word; or to alternative purposes of His in sending it; or to some unknown, mysterious will of His that is served by the apparent or actual failure of His revealed will; or, indeed, to any judicial, punitive purpose or after-thought of

His that comes into operation when His first and gracious purpose proves abortive. The verses contain no warning to impenitent sinners, but an encouragement to doubting believers in front of promises, like those in this chapter, which seem almost too good to be true. They do not set forth God's sovereign purpose in sending His word as other than a sovereignly gracious purpose, and always gracious. They give a definite assurance, enforced and illustrated by "the rain and the snow from heaven," of God's kindness, of His power to make good His gracious word, of His faithfulness to His beneficent promises. They speak of His word in its goodness as an unfailing word, a word ever fruitful, giving "seed to the sower and bread to the eater" of it. They run on the same lines as Paul's words, "God has not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ;" or, as our Lord's own words, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved." The similitude of the fertilising, fruit-producing snow and rain, and the statements of verses 12, 13, forbid other than a gracious purpose in God's sending His word.

When, therefore, it is asserted that His word shall not return to Him void, all that is meant is that this gracious purpose shall be effected, by His word, before it goes back to Him; that His word, as coming out of His mouth, and so invested, as it were, with some of His life and power, shall accomplish His gracious pleasure, and shall prosper in His gracious sending of it. It does not fail. There is no lack of life, virtue, or grace in it. As regards its saving purpose, it never does return to Him void. Like the snow and the rain from heaven, it does bless those to whom it comes, and is welcome as the Word of Life.

But how? Now here we come to the true causes of the failure of God's word to produce its legitimate and divinely intended results, where it happens to fail. Just as the rain and the snow may, in some cases and under some conditions, very exceptional and mostly incidental, become a curse and not a blessing, so may God's word fail to save men and only harden and condemn them. Men may be condemned in spite of Christ's coming to save the world. Men may bring upon themselves the wrath to which God did not appoint them. If so, it is in every case because God's purpose was resisted or thwarted;

or the conditions of its fulfilment dependent on men were not complied with. The failure is not owing to God's pleasure that it should occur. It is an indirect consequence of His purpose, for which men alone are responsible. For, in the case of the rain and snow, God's purpose is realised only as men comply with the fitting and necessary conditions of using these aright. If men mismanage the snow and the rain; if they fail, e.g., to store the waters that come from heaven, to embank the channels through which they flow, to irrigate where irrigation is essential; if they neglect drainage, then it may happen that rain and snow, which were meant to make the watered earth bring forth and bud, and furnish seed and bread, shall only be a curse to the ground of the careless, the foolish, the slothful husbandman, who shall see his crops rotting in the field or swept off by the flood. So also the rain and snow from heaven must be met by suitable conditions on earth by man's contribution of active preparation, careful husbandry, and seasonable watchfulness and diligence. Rain will not make sea-sand fertile. Rain will not make seed grow even in rich soil where no seed is sown, or where the seed, if sown, may be choked by weeds. There will be no seed to the sower who sows none; no bread to the eater who eats none. The seed must be sown in due time, in due measure, in due soil. If it is not, what is the use of blaming God's sovereignty for its failure, or blaming the snow and the rain. Men must eat before the produce of the earth from the snow and the rain can feed them. All the food-stuffs of the world may lie at a man's hand in their variety and abundance, but if he does not take of them, and make bread, and *eat* it, he starves and dies in the abundance. *Seed* is for the *sower*, and *bread* is for the *eater*.

And so one can see that where God's word fails to effect His purpose of grace, it is simply and solely from causes for which man is responsible. It does not work mechanically, by lifeless necessity, regardless of man's freedom and man's contribution to its success. God's word fails, wherever it does fail, just because men do not comply with the simple, ordinary, commonplace, but essential conditions of spiritual husbandry. Failure is due, not to the word itself, not to any uncertainty or change in God's gracious pleasure, but to man's disregard of the conditions that are indispensable to its success. Perhaps he rejects the good seed

of the word, or misses his spiritual spring-tide, or leaves the harvest ungathered. Perhaps he has not prepared the soil, or expects foolishly the good seed to grow without sowing it, or to grow anywhere, as on rock, or sand, or ice. Perhaps he does not regard the word as bread, and so does not eat it for his life. Why, if he starve and die and perish, should he say that he perished because God willed it? It is not lack of bread; it is not ungraciousness, caprice, uncertainty on God's part; it is not that God meant His word to fail in his case, that God's pleasure was that he should die and not live, that God sent His word to destroy him, and that it has prospered fatally in the thing whereto He sent it. No! the man perishes because he refuses to eat the bread which God ceaselessly presses on him in His saving word. Let no one blame God's sovereignty for the failure of God's word, or say His sovereignty is not always gracious. Where it fails, let each man blame himself, if he has no seed and no bread. God's word never returns to Him void; it ever accomplishes that which He pleases, and prospers in the thing whereto He sent it. His pleasure and His purpose are always gracious. But if a man will not "sow," he cannot have "seed"; if he will not "eat," he cannot have bread, out of the beneficent, saving, life-giving word of a gracious God who has *not* appointed him to wrath, but to obtain salvation.

ALEX. WARRACK.

Leswalt.

Note on Matthew xvii. 5.

Οὗτός ἐστιν ὁ υἱός μου ὃ ἀγαπητός, ἐν ᾧ εὐδόκησα.
αὐτοῦ ἀκούετε.

"This is my beloved Son, in whom I am well pleased,
hear ye Him."

It is a familiar thought that the Transfiguration was intended to show the three chosen disciples that the work of the Law and the Prophets was consummated and to a certain extent superseded by the work of Christ. Moses and Elijah must pass away: "Jesus only" must remain.

But I have never seen it noted how completely the voice from the cloud summarised the witness of the Old Testament, in each of the three divisions of the Hebrew Scriptures, to Jesus Christ. For the words are virtually a threefold quotation. The first clause is from Ps. ii. 7, "Thou art My Son; this day have I begotten Thee." The second is a

reminiscence of Isa. xlii. 1: "Mine elect, in whom My soul delighteth." The third clause is taken from the well-known passage in Deut. xviii. 15, concerning the Prophet like unto Moses: "Unto Him ye shall hearken."

For the voice from the cloud was the voice of God, louder than the thunders of the Law, clearer than the witness of the Prophets, sweeter than the music of the Psalms; and yet borrowing words from each to confirm their threefold testimony. So "in the mouth of two or three witnesses shall every word be established," *συνεπιμαρτυροῦντος τοῦ Θεοῦ*.

A. W. H. COMPTON.

Exeter.

Romans i. 20.

εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους.

"So that they are without excuse."—A.V.

"That they may be without excuse."—R.V.

THE treatment this phrase has received at the hands of translators and commentators affords an excellent illustration of the way in which interpretation is apt to be interfered with by doctrinal considerations. In the great Predestination controversy, Lutherans and Calvinists, following Augustine, denied the freedom of the will, and all co-operation on the part of man, while Roman Catholics generally, Arminians, and especially Socinians, endeavoured to reconcile the divine decrees with human liberty. Turning up Bagster's *Hexapla* now, I find this notable fact, that all the translations by men with Augustinian views adopt in substance the second of the above two renderings. Wycliffe, "So that they moun not be excusid;" and the Geneva still more decidedly, "To the intent that they shulde be wythout excuse." Those with Pelagian views (Tyndale, Cranmer, Rheims, Authorised) adopt the first. I have no doubt that this very verse was one of the symptoms that rendered the Authorised Version for long so unpopular with Presbyterians, as with the Puritans in England, who till well through the eighteenth century used the Geneva instead.

2. But the question remains, Which is the correct translation grammatically? Unquestionably that which expresses a purpose or design, although the result-meaning is admissible, as in the margin of the Revised Version. An overwhelming majority of passages requires the former (cf. Rom. i. 11,

iii. 26, iv. 11, 16, 18, etc.); I question if there are more than three requiring the latter (Rom. vii. 7; 2 Cor. viii. 6; Heb. xi. 3). It is the same revulsion against the doctrine of Reprobation of the Non-Elect that makes commentators still argue against the purpose-meaning, as if it would be dishonouring to God. Perhaps so, but the question, as it happens, is not what is the mind of God on the subject, but what St. Paul meant to say.

3. And a third point is, Does the phrase, when interpreted as a purpose, imply reprobation? By no means. St. Paul does not mean it was God's purpose that men might be punished for sinning against knowledge, but to make the revelation of Himself so clear that they might have no excuse for sinning. See Alford and *Speaker's Commentary*.

JOHN REITH.

Rickarton Manse.

Romans vi. 4.

MOST of the commentators on this Epistle seem to spend their strength on either the doctrine of the first part of the verse, or the application in the third clause. They inquire into the meaning of our being buried with Christ by baptism into death, or they impress on the readers the consequent obligation to walk in newness of life. Nearly three pages, for instance, of the English translation of Godet are occupied with the consideration of the first clause, while the middle comparison, "Like as Christ was raised up from the dead by the glory of the Father," is very briefly dealt with. I propose to discuss the meaning of *διὰ τῆς δόξης τοῦ πατρὸς*.

1. Beza took *διὰ* for *ἐν*. The accompaniments of our Lord's resurrection were glorious. His humiliation was over. The Father, as it were, recognised Him, and declared Him to be His Son by the resurrection from the dead (Rom. i. 4). In a similar way, some have interpreted the "decree" of Psalm ii. as promulgated on the day of the resurrection. But *διὰ* does not mean *ἐν*, and St. Paul's Greek is more accurate than such suppositions imply. Though we may, of course, accept the theological statement as containing an element of truth, it is not the exegesis of our passage.

2. Godet says, "*The glory of the Father by which* Christ was raised is not the display of His power apart from His other perfections; but, as usual, that of all the divine attributes combined.

For they have all contributed to this masterpiece of the revelation of God on earth, righteousness as well as mercy, wisdom as well as holiness. Speaking of the resurrection of Lazarus, Jesus said to Martha, 'Thou shalt see the glory of God.' But here we have to do with the resurrection of the Son; and therefore Paul says, 'By the glory of the Father.' Godet at least sees that *δόξα* is not quite the same as *δύναμις* or *κράτος*, though Koppe and others think it is. They refer to *κράτος τῆς δόξης αὐτοῦ*, Col. i. 11, which they compare with *κράτος ἰσχύος* in Eph. i. 19, vi. 10; *δύναμις*, 1 Cor. vi. 14; and finally to 2 Cor. xiii. 4, where Christ is said to live *ἐκ δυνάμεως Θεοῦ*.

3. Hence those whom Godet seeks to answer interpret the words as meaning "by a divine power imparted from the Father," or "by the glorious power and energy of the Father."

4. There seems to me to be a simpler explanation which does not require us to take *δόξα* in an unusual meaning, if we remember Jewish modes of thought and speech. It appears that among the Jews, the "glory of the Lord," which rested on the Tabernacle in the wilderness (Ex. xl. 34-35), on Sinai (Ex. xxiv. 16), and in the innermost sanctuary of the temple (1 Kings viii. 11; 2 Chron. v. 14), and because it rested there it was called the Shechinah, was a special manifestation of the Divine Spirit. They used the words Shechinah, שכינה, the glory of the Lord, כבוד יהוה, and the Holy Spirit, רוח הקדש, as phrases of the same import.

Hence in Rom. vi. 4, and also in 1 Pet. iv. 14 ("The Spirit of glory and of God resteth on you"), I should not suggest any lower sense than a Personal, Divine one. "Glory," in these passages, does not mean either (a) *splendour* (as possibly in "we beheld His glory," John i. 14); or (β) *praise* (as in "this sickness is . . . to the glory of God," John xi. 4); or (γ) *power*, as in the opinions of most commentators; or (δ), the sum of God's attributes, as Godet seems to say; but the Holy Spirit, who, like the Logos, was obscurely hinted at in the Old Testament, but revealed in the New Testament. The phrase "glory of the Father" would then be exactly equivalent to "promise (*i.e.* 'promised One') of the Father" (Acts i. 4); or "Spirit who proceedeth from the Father" (John xv. 26). The Holy Spirit is also clearly connected with Christ's resurrection in Rom. viii. 11, where our mortal bodies are said to be quickened (*ζωοποιήσεται*) by the Spirit of Him who raised Christ from the dead.

A slightly different view would be to take *δόξα* still as a divine title, but as denoting God-head or the Divine Essence rather than the third person of the Holy Trinity. Godet was near this view, but came short of it when he

wrote "the sum of God's attributes." I prefer my former suggestion, however, but with some little hesitation.

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The Gospels and Modern Criticism.

BY THE REV. J. J. HALCOMBE, M.A., CAMBRIDGE.

"There is some mistake about this."

"Deil a bit on my side o' the wa'. I never deal in mistakes, they aye bring mischances."

THE reader will recall the scene between the Anti-quary and Edie Ochiltree. For the hundredth time the former has rehearsed the learned arguments by which he demonstrated that the device on an old stone must be a "sacrificing vessel," and that the accompanying letters, "A.D.L.L.," certainly stood for *Agricola Dicavit Libens Lubens*. Whilst coming up in time to hear the end of the story, old Edie tells how he had himself helped to put the stone in position, and explains the connexion between the device and the letters by the more prosaic but natural rendering, Aiken Drum's Lang Ladle.

The moral, that everyone who substitutes the license of conjecture for the limitations of evidence is only putting a rod in pickle for his own back, is as universally recognised as it is generally ignored!

Manifestly the story would not have been true to nature had it represented that such evidence as the above produced the slightest apparent tendency to conviction in the mind of the learned author of "The Vestiges of Ancient Fortifications lately discovered at the Kaim of Kinprunes."

In like manner, to suppose that mere evidence of fact would produce any immediate effect upon so highly imaginative a theorist as Mr. Wright would clearly be unreasonable.

But it is none the less curious to observe the state of mental and logical confusion into which the conflicting claims of evidence and theory can throw even an accomplished disputant.

Witness, for instance, Mr. Wright's main verdict. He says: "It is easy to construct a system. If you carefully analyse and arrange the facts, leaving nothing out of consideration, and exaggerating nothing, *it will be impossible to refute you.*

The question is whether your system is natural, self-evident, and capable of asserting its own truth, or a mass of improbabilities strung together in defiance of law and habit and ascertained fact."

Mr. Wright might be quoting a *bon mot* culled from the answers of some luckless examinee. To all intents and purposes he gravely asserts the following propositions:—

1. That an analysis of the internal evidence of the Gospels may be at once correct and exhaustive, and yet may represent a system which is not only wrong, but which the very correctness and exhaustiveness of the analysis makes it *impossible to refute*.

2. That the final appeal in the case of the very unusual facts presented by the Gospels must necessarily lie, not to analysis but to the mere subjective considerations of what this or that person may hold to be the probabilities of the case.

3. That an investigator may properly be defined as "a person who grovels amongst facts, and spends his time in the easy but profitless task of analysing and arranging them."

Clearly, if the first part of Mr. Wright's verdict be correct, the difficulties suggested in the second part cannot possibly have any existence save in his own imagination.

Mr. Wright is evidently possessed with two overwhelmingly strong but demonstrably erroneous ideas:—

1. He holds that if the evidence appears to prove that either of the Evangelists has written "in a way in which no man has ever written before or since," he is fully entitled to reject such evidence as certainly wrong, even though certainly irrefutable. In other words, he holds that the unusual must necessarily be regarded as incredible.

But he forgets—

- (a) That when the unusual is of perpetual recurrence—and this the analysis which he accepts proves to be the case—the more unusual it is, the greater the certainty that it must be the result of design; and
- (b) That, inasmuch as all the Gospel phenomena are intensely abnormal, to seek the explanation of such abnormal effects in anything like normal causes must be a mere midsummer madness.

2. Again, certain difficult and much disputed Gospel narratives so occupy the foreground of Mr. Wright's consciousness, that his range of vision is practically limited to them. He forgets that these narratives cannot even be intelligently discussed until a previous question has been decided, viz. Whether the Evangelists did or did not write with special reference to each other's records?

Thus the very evidence on which Mr. Wright most concentrates his attention not only bears an infinitesimally small proportion even to a single branch of the evidences which he ignores, but is of a kind which makes it absolutely necessary that it should, in the first instance, be as much as possible excluded from view.

I will now consider a few of Mr. Wright's difficulties in the form of objection and answer:—

Objection 1.—Though modern critics are “numerous and hold widely divergent views,” Mr. Halcombe “groups them together and condemns them without distinction.”

Answer.—That the Synoptic theory as universally held by modern critics, however little intended as such, is unquestionably in the nature of an accusation against the authority of the Gospels no one will deny.

But from time immemorial, when the witness of accusers has not “agreed together,” the presumption has been held to be, *not* that one of them must be correct, but that all must be incorrect.

Objection 2.—“Mr. Halcombe claims to have settled the Gospel difficulties by putting St. John first, retaining the other Gospels in the common order, but *dissecting* and *reconstructing* St. Luke. He is satisfied that he has succeeded, and *points out in proof* that anyone, after mastering his “constructive principles,” could tell at first sight from which Gospel any particular section came, without any previous knowledge of the Gospels.”

Answer.—The sole foundation for the statement about St. Luke, to which such prominence is given, is that I have pointed out that, whereas the beginning of the Capernaum epoch of parabolic teaching is described in the first verses of the eighth chapter of St. Luke, the middle and end of that teaching is recorded in Luke xi. 14–xiii. 21, and that if this fact be recognised the one difficulty left by Professor Birks's harmony (see below) disappears.

The nearest approach to any foundation for the second statement is that I have said something remotely like what Mr. Wright attributes to me, *but only* with reference to and under the head of the evidence of subject. With many others, I hold that the colouring and idiosyncrasy of each Gospel is as recognisable as it is distinctive.

Objection 3.—The Synoptists certainly contradict each other in the matter of chronological arrangement. “The question is fundamental.”

Answer.—Professor Birks has stated the actual facts of the case with admirable clearness. By figures attached to all the incidents in the Synoptic Gospels he has shown—

- (a) That, in a limited and clearly-defined portion of the history, St. Matthew gives one order of events whilst St. Mark and St. Luke, save for one slight variation in a matter of contemporary detail, agree in giving a different order.
- (b) That, save for one exception, the Gospels are everywhere else in what is practically the most absolute and sustained agreement.
- (c) That the one exception to such agreement is the long portion of St. Luke, which includes the section of the history alluded to above.

If the Gospels had a publisher behind them, and if Mr. Wright made the statements which he does, wholly ignoring and misrepresenting the facts, as stated by Professor Birks, his statements would certainly recoil on his own head in the shape of the heaviest damages which an indignant jury could award.

Objection 4.—The system represents a plan of composition “unworthy of God and incredible in man.” St. Mark especially is represented as a man of “preposterous humility,” and “a miserable epitomiser of St. Matthew.”

Answer.—These opinions are only made to appear plausible by a series of the most absurd caricatures of statements which, as I give them, are simply summaries of evidence.

I shall not attempt to follow Mr. Wright into the far regions of conjecture into which his own theories would carry us. There are simply no data which would render such a task possible. How, for instance, can we discuss the absolutely confident assumption that St. Luke was unacquainted with the story of the Syrophenician woman, and that forsooth, because it belonged "*to the last stage of St. Peter's memoirs, which never reached the west till the Gospels were written*"?

If the gravity of the subject did not forbid such an idea, we should suppose that Mr. Wright must be preparing to turn round upon his readers, and to say that, had they possessed the smallest sense of humour, they must have seen that his whole conception of the case was merely intended as a sort of theological rival to *Alice in Wonderland*, and that his sole object was to show the absurdities into which a purely imaginative sense of fact might betray us, and so to give the *coup de grâce* to the already moribund theory of tradition.

But if to put forward such views as a jest would be inadmissible, how far more so to put them forward seriously!

Three facts are certain :—

1. Such views constitute an utterly reckless aspersion of the Gospels ;
2. They are wholly inconsistent with any one of the branches of evidence which they ought to satisfy ; and
3. No single sample of Gospel construction has been, or can be found, which these views could possibly account for.

It will of course be seen that Mr. Wright has not even alluded to the two main contentions which represent my case, viz. (a) that as all four Gospels certainly can, so they certainly ought to be examined together ; and (b) that every separate branch of the fourfold evidences supports the positions taken.

These were the contentions which all previous critics in THE EXPOSITORY TIMES had supported, and which Mr. Wright undertook to examine and refute. Yet he simply has not touched them. The one partial exception to this general default is represented by the "verdict" quoted above.

The analysis which defies refutation is fourfold. But a correct fourfold must necessarily include a correct threefold analysis.

Just in proportion, therefore, as the threefold analysis on which Synoptic theories are based agree

with the correct fourfold analysis, in that proportion will such theories be themselves correct. For instance, the most exhaustive threefold analysis which has ever been published is that of Professor Birks. So far as it goes, it is in absolute agreement with the fourfold analysis declared to be irrefutable.

Hence, so far as they go, his conclusions also are in exact agreement with those inseparable from the fourfold analysis. I say "inseparable," because a fourfold analysis is simply a statement in detail of what each of four writers has done. When this is accurately known, the evangelists, like other writers, must needs be judged by the acts for which they are proved to be responsible.

Thus the difference between Mr. Wright and myself is this : I say, that when we have once taken the trouble to ascertain with perfect accuracy what the evangelists have done, there is absolutely nothing in their conduct to which the most exacting criticism can take any reasonable exception. Their conduct may be, and undoubtedly is, intensely unusual,—*et hinc ille lacrymæ*,—but it is none the less everywhere practically the same, and always transparently simple.

Mr. Wright virtually says : "I grant that you have shown exactly what the evangelists have done ; but to me their conduct seems so preposterously unlike that of ordinary men of letters, that I have no hesitation in denying that such conduct could have been intentional. I admit, therefore, that I cannot refute your scientific proof. But I assert that even science must recognise a court of appeal in common sense."

Extraordinary as this opinion is, Mr. Wright only supports it by strong language and vague generalities. I, on the other hand, have broken up the whole of the Gospel record into samples of fourfold construction, and have exhibited in the simplest form what the writers have done (a) in fourteen fourfold sections of the history, and (b) in ten fourfold narratives. (See *What Think Ye of the Gospels?* pp. 39-87.)

To make his case good, Mr. Wright must take at least one or two of these samples,—and I freely give him his choice,—and show how they can possibly be made to justify the use of such expressions as "a mass of improbabilities strung together in defiance of law and habit and ascertained fact," or "unworthy of God and incredible in man."

The Last Twelve Verses of St. Mark's Gospel.

BY PROFESSOR THE REV. W. C. SHEARER, M.A., BRADFORD.

THE time has now arrived, one imagines, when readers of the Revised Version might fairly be made acquainted with the meaning of the gap they find occurring there between the eighth and the following verses of the last chapter of St. Mark. The marginal note is hardly sufficient to enlighten them. It even suggests additional difficulties to unlearned readers. It tells them that the oldest manuscripts have no such verses at all, and that other authorities have a different ending for this Gospel; but as to what the ending is, and what its value, there is nothing said.

It is not the easiest thing in the world to condense and popularise the evidence and the reasoning which at once warrants the rejection of these verses as the *original* ending of St. Mark, and yet retains them in even a *revised* version of his Gospel as canonical and trustworthy; but the attempt will here be made.

I. The main facts of the case stated :—

- (1) The two oldest and best extant MSS. are without those twelve verses, yet, by leaving a blank space, indicate their own incompleteness; and also that the true, but then lost, ending was not supposed to be lost beyond the power of recovery. It might still be found, and room was left for its insertion in both MSS.
- (2) The still older MSS. from which Vaticanus and Sinaiticus, for so they are named, were respectively copied, and also those by which they were corrected, must also have ended in the same abrupt manner, namely, at ver. 8.

We thus seem to know of at least *six* MSS., the two extant ones of the fourth century, and the others, no one can tell how much earlier, which never contained the passage. This inference, for it is only an inference, is supported by what we know of the habits of scribes, or copyists, whose besetting weakness was to insert in their copy everything they found in their originals, marginal notes, and everything else, and never to omit anything. Moreover, such critical skill on matters of style and language could hardly be theirs as to

lead them to omit verses of the kind before us, had they been before them, because of some supposed lack of suitability. They evidently knew nothing of their existence; for it is really the fact that, though leaving room for the missing ending, neither of the scribes left room enough to contain these twelve verses.

- (3) Many MSS. known to Eusebius, and to which he gives the preference, and many known to Jerome, both of them scholarly men, ended the Gospel in like manner at the eighth verse. This, of course, implies that their other MSS. did contain our last twelve verses.
- (4) One MS. of the old Latin version gives a different ending, and one valuable Uncial MS. of the eighth century, L, gives two endings, the one in question, and the "different" or shorter ending. The latter runs thus: "And all that had been enjoined on them they reported briefly to the companions of Peter. And after these things, Jesus Himself, from the east even to the west, sent forth by them the holy and incorruptible preaching of eternal salvation." This may be at once dismissed. Mark never wrote it. It is open to all the objections we shall have to make to the other and, we may say, received ending. It also assumes a position much later than that of Mark (who was a contemporary of apostles) or of the writer, whoever he was, of the rest of the Gospel. And the words "holy and incorruptible preaching of eternal salvation" are very unlike the evangelists, or indeed any New Testament writer.
- (5) The *sentence* or paragraph (Mark xvi. 1-8) is quite certainly unfinished at ver. 8. No Greek sentence or paragraph could end with a mere particle, γὰρ. An accident must have befallen either the evangelist or, much more probably, his book at this place. A leaf most likely was lost, and very early indeed lost.
- (6) The *narrative* also is incomplete at this point. An empty tomb, and the testimony

of a "young man clothed in a long white garment" to the resurrection of Jesus, could not be the completion of the narrative, because, first, the whole tenor of the rest of the Gospel prepares for, and leads us to expect, a more explicit statement and direct evidence of the resurrection. Attention must be given to the following passages: chapter viii. 31, 38, ix. 9, 10, 31, xiv. 28, 58, and xv. 29. And, secondly, because if there were no more to tell, the evangelist was morally bound to have said so.

- (7) Yet adverse to the received view, viz. that these twelve verses came from the pen of him who wrote the rest of the second Gospel, though most (but not all) of the foregoing facts undoubtedly are, nevertheless the verses are found in *every extant MS., uncial and cursive*, with the above exceptions. In two instances, perhaps more, both endings are found; and what is of even greater weight, as they go back so much earlier, the verses are found in the Old Latin, in the Syriac, and some other ancient versions; and, finally, as indicated partly already, they were known to Justin, Irenæus, in the second century; and to such later authorities as Eusebius, Jerome, and Augustine.

In this conflict of testimony it is evident that the question, if to be decided at all, must be determined by the character and cogency of the internal evidence presented by the verses themselves. The whole question thus comes to be:—

II. Do these twelve verses perfectly supply the defect occurring at the abrupt ending at verse eight? And this is equivalent, for all practical purposes, to the question, Are they Mark's?

- (1) They *do complete* the foregoing Gospel narrative, but not (in every respect, literary and historical) with perfect adaptation to what had immediately preceded, and to the expectation aroused in the reader of the rest of the story: *e.g.*, ver. 7 finds nothing to correspond with and complete it; we are not told of any appearance of the risen Lord in Galilee (cf. xiv. 28). Again, the flight and fright of Mary are followed, without sufficient explanation or preparation, by the appearance made to her.
- (2) The verses do not complete the sentence or paragraph left unfinished at ver. 8, for the following verse is a new beginning, not the completion of the broken or unfinished sentence.
- (3) The verses have a completeness of their own, which is quite independent of the rest of the narrative so far as their form goes. They seem taken from some other narrative of the resurrection rather than are the original completion of Mark's.
- (4) The statement made in vers. 12 and 13 almost imply an acquaintance on the part of the writer with the fuller narrative contained in Luke xxiv. 13–33.
- (5) But the verses, none the less, possess remarkable originality and power, are consistent with the statements in the other evangelical narratives, have the very air of truth and imprint of inspiration, and are entirely trustworthy and entitled to the place they hold in the Canon of New Testament Scripture. But they are not Mark's own; they are a true and original and very early tradition of the manifestations of the risen Lord, with which Mark's own, but lost ending, would, it cannot be doubted, have substantially and very closely agreed.

Contributions and Comments.

Christ and the Old Testament.¹

As you lay some stress on what appears to be a change in regard to a view previously expressed by me, I ought perhaps to explain that I was not

¹ From a letter to the Editor, quoted by permission.

conscious of any such change; and although I can understand the impression made on you, I do not think that the two views are really inconsistent with each other. It is true that they are independent, and were arrived at in following different lines of thought, but the two opinions are (so to

speak) on different planes. In my last book I am not speculating as to causes, I am merely describing a certain class of facts, not from the inner side of the Divine consciousness, but as they are presented to us. If I were compelled to give an opinion as to the ultimate cause of the facts, I believe that I should express myself very much as I did three years ago; I should say that our Lord's silence or condescension to the views of His contemporaries on the points in question was, in some mysterious way, connected with His assumption of the limitations of human nature. But the truth is, that I much prefer not to speculate on this profound subject at all. I went as far as I did in *The Oracles of God*, because I thought that it might seem disingenuous and an evading of the issue not to give such answer as I could to a question which my readers would be sure to ask. But the argument in the Bampton Lectures is conducted more upon the level on which my thoughts habitually move. I was speaking of the effects visible to us of the contact of the incarnate Christ with His surroundings. From this point of view I spoke of a "neutral zone" among His sayings. But I still should not like to say that this "neutral zone" was due to a mere "economy" in teaching. You would see that a few pages further on I compared the self-assumed limitations of the incarnate Word to the limitations in operation of the creative Word. Some kind of necessity there was for both, but it is not such a necessity as we can gauge. The way I should be inclined to put it is this:—

There is a *refraining* on the part of our Lord. But I don't think we can regard this refraining as merely the suppression *at the moment* of something which it was (so to speak) on His lips to say, but did not say. I imagine that it goes much further back, and was in fact implied in the limitations which He assumed when He became man. The one great *condescension* includes all smaller condescensions.

W. SANDAY.

Oxford.

Mr. Halcombe and Mr. Wright.

I HAVE no desire—at the present stage at any rate—to interpose in the polemic between Mr. Wright and Mr. Halcombe, on the place and purpose of the Gospel of St. John and its relation or irrelation to the other three Gospels, albeit I feel constrained to express my profound regret at the tone which

Mr. Wright assumes. I believe it would be conceded by all my fellow-readers of THE EXPOSITORY TIMES that, interesting and suggestive as Mr. Wright's papers have been, they are largely irrelevant to Mr. Halcombe's main argument, and that that argument demands reasoned-out confutation if it be confutable. Personally, I am unconvinced by Mr. Halcombe's book, but I none the less hold that there is a good deal in it that may well occupy our best scholarship and be handled with all respectfulness and gratitude.

But, passing from this, I for one must ask leave to protest against a much graver thing in this controversy and its asides. I refer to Mr. Wright's misconception of St. Paul, and to the matter and manner of his charges against the illustrious apostle, toward proving his allegations of the errancy of Holy Scripture. I quote as follows:—

"On examining those speeches of the apostles which have been preserved, and which may, therefore, be assumed to be in a special manner inspired, I do not find them faultless. Take St. Paul's speech before Ananias and the Sanhedrim (Acts xiii.). The commencement, 'Brethren, I have lived with a perfectly good conscience before God until this day,' appears to me to be singularly deficient in the meekness and gentleness of Christ. The abusive epithet, 'You whitewashed wall,' seems too insulting for a Christian to use towards any man; it gave the bystanders an opportunity of retort, of which they made full and effective use. The appeal to party rancour, 'I am a Pharisee, the pupil of a Pharisee; I am on my trial for the hope of the resurrection of the dead,' was—I allude to the last clause—untrue in fact and unjustifiable in intent. The apostle himself admitted this when the excitement was over (xxiv. 21). 'Compassed with infirmity' is our verdict on him, in his speeches. Human nature is there with its faults as well as its virtues" (p. 127).

I confess that I read these extraordinary charges against St. Paul with hot and inevitable indignation; and my own feeling of this kind strikes out a first criticism and reply to them. I ask for what end is righteous indignation in us—by grace not eradicated as of evil but sanctified—if not to denounce wrong-being and wrong-doing, as presented and represented in Ananias? Is light never to be compacted into lightning? Let us think not only of the atrocious oath earlier recorded, but of the

insulting and cruel, as utterly unwarranted "command," that had just been given by this infamous high priest. We read of it in xxiii. 2 : "And the high priest Ananias commanded them that stood by him [St. Paul] to smite him on the mouth." What for? Simply because the arraigned apostle—like Luther at Worms—affirmed his integrity of conscience and life "before God." Was a blow for that not a most unjudicial and scandalous thing? More. It is an old saying, "Strike my dog and you would strike me, if you dared"; and so St. Paul felt that this striking of him on the mouth was aimed not at the mere servant but at the Master for whom that mouth spake. I do not therefore wonder at, much less blame, the fiery yet justifiable retort and designation of the man capable of such an offence, "Thou whitewashed wall!" "Singularly deficient in the meekness and gentleness of Christ!" Why, had Mr. Wright forgotten Christ's own scathing and repeated rebukes of the scribes and Pharisees (St. Matt. xxiii. 27), "Woe unto you, scribes and Pharisees, for ye are like unto *whited sepulchres*, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness." I think also of other parallels, and of brave John the Baptist earlier (St. Matt. iii. 7), and of the repetition, as in reverberation of his words, by the Master later (St. Matt. xii. 34), and finally the scorpion-lash of that home-charging remonstrance and interrogation (St. Matt. xxiii. 33), "Ye serpents, ye offspring of vipers, how shall ye escape the damnation of hell?" By Mr. Wright's logic all this and much more must be pronounced "singularly deficient in the meekness and gentleness of

Christ." He will hardly dare that. No; no. Jesus Christ was not incarnate good-nature but incarnate Love. There is no wrath comparable with "the wrath of the Lamb." St. Paul's, then, was no "insulting epithet," but a solemn truth-of-fact. As to his so-called admission "when the excitement was over," there was no admission or confession or apology, save in the sense of apologia (defence). He was a true gentleman, meet follower of Him of whom Thomas Dekker says, finely, that He was "the first true gentleman that ever breathed," and so he is courteous in his demand of proof of evil done by him. But not by a hair's-breadth—breadth of a hair—does he resile from his position. As for the clause that Mr. Wright characterises as "untrue in fact and unjustifiable in intent," the one all-sufficient answer is that St. Paul repeated it more strenuously before Felix, as told us in Acts xxiv. 20-21. Let any thoughtful reader and scholar study the two places, and he will, I am sure, see through the pitiable lack of insight and miserable eagerness to make a point in Mr. Wright's charges. An "admission" (if the word be insisted on) of over-hurried phrasing is one thing and an assumption that thereby the apostle admitted in any application whatever "untruth in fact and unjustifiableness in intent" is another and impossible thing. I am far from arguing for the faultlessness of St. Paul, or of any mere man. I accept "compassed with infirmity" as holding of every one save the One. But I repudiate and challenge any such argument as Mr. Wright's for the errancy of Holy Scripture from non-existent admissions.

ALEXANDER B. GROSART.

Dublin.

Exposition of the First Epistle of St. John.

BY PROFESSOR THE REV. RICHARD ROTHE, D.D.

CHAPTER IV. 7-13.

"Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God; for God is love. Herein was the love of God manifested among us, that God hath sent His only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and His love is perfected in us. Hereby know we that we abide in Him, and He in us, because He hath given us of His Spirit."

VER. 7. Here John resumes his real main theme, from which he has turned aside since ver. 1; he again stirs up his readers to brotherly love. He

first of all expressly repeats his exhortation, and then supports it with a new motive. Love is of God; it is divine; and, consequently, to love is as

much as to be begotten of God, and to know God, and a sure token of that fact. This new thought is only so far connected with ver. 6 as there also mention was made of a token of one's being of God and knowing God. This could naturally lead John to reflect upon the fact that love is also a token of the same thing. The combination of the two thoughts, "being begotten of God" and "knowing God," makes such a connexion exceedingly probable.

Every one that loveth: whosoever loveth; not specially, he that loveth the brethren. For the nerve of the thought lies in the loving, not in the object that is loved. So far, no doubt, John also thinks definitely of brotherly love, as he cannot even conceive of love save as being also essentially love of one's brethren (ver. 20 f.). Moreover, it should not be disputed that "love" may possibly stand here simply in the sense of love of the brethren (cf. 1 Cor. xiii. 1; Phil. ii. 2).

Here the gospel comes into contact with universal human feeling. Those who do not rightly understand the gospel are wont, in opposition to the gospel, to emphasise this point, that in the last analysis everything depends upon love; that wherever there is genuine love, there man is undoubtedly the object of the Divine pleasure, so that wherever there is genuine love, Divine sonship cannot be wanting; and that the gospel, on the contrary, lays the whole stress upon faith. Here is one of the passages in which Scripture fully recognises these positions of the natural human mind; and it would be vain to attempt to try to controvert them. It is rooted in man's inmost consciousness that love is the sum of all man's moral perfections, that there is an indissoluble relation between love in man and God's love to man, and that he who really and truly loves has peace with God. But a misconception arises from the fact that Christianity understands the term love differently from the natural mind of man. Christianity has deeper respect for love than the natural human consciousness; although the latter is of opinion that it thinks more highly of love. Christianity does not give the name of love to what is merely the semblance of love, nor to the outward action without the corresponding disposition. It holds that love and selfishness are absolutely opposed to one another, and that where the latter is, there can be no talk of genuine love. Christianity also inquires how man can attain to this genuine love; whereas

the natural man does not think of such a question, but looks upon love as being within the power of each man. This fact shows that the natural man's standpoint is lower than that of Christianity; and it also shows how little he has really attempted to love. For genuine love always accuses itself of not being true love. It does not derive at all from the natural human heart, but only from God Himself. God alone loves in the full sense of the word. He alone gives Himself without seeking to receive anything in return. Hence man can really love only in proportion as he is of God, and God is in him. Only the renewed man can love. To the Christian this is an unassailable position; but only in proportion as we are renewed can we love.

Ver. 8. That an "only" is implied in the statement "Every one that loveth is begotten of God, and knoweth God," may be made still more evident than has been done in ver. 7. John accordingly adds the consideration mentioned in this verse. Seeing that the being of God Himself is love, it follows naturally that no one can know God who does not know love, and that, too, in the only way in which, from the nature of the case, love can be known, *i.e.* experimentally, through his own loving. John points here to the most universal way of attaining to the knowledge of God. To learn to love is a way to this knowledge which is passable by all; and this way must be traversed even by him who finds his introduction to the idea of God by the way of thought. For by this latter way one can never attain insight into the fact that love is God's characteristic being. The history of the pre-Christian world sets this beyond all doubt. However deeply speculation penetrated into the idea of God, it did not find love therein; whereas to the Old Testament it became plain, not through speculation, but through revelation, that love is the real being of God. Only by means of an unmistakable loving deed on the part of God could this knowledge come to men.

Knoweth not God. We should question our knowledge, if it does not stand in intimate connexion with our love; and we should not believe that we know anything regarding God, if we do not know Him as love, and love Him in return.

Ver. 9. The connexion between this and the previous verse is as follows:—We may confidently assert that God is love; *we* know it. God has appeared to us; among us, in our circle, there has been made a revelation of God's love, namely, in

this, that God has sent His only begotten Son. John gives prominence to two facts, which bring out the nature of the Divine love: (1) the sending of His only begotten Son, which marks the greatness of the gift of God to the world (it is as great as if God presented Himself to the world); and (2) the friendliness of God's purpose in connexion with this gift to us (that we might live through Him). For the thought in general, cf. John iii. 16; Rom. v. 6 ff., viii. 32 ff. The expression "among us" is a description of the circle in which the revelation of the love of God (in Christ) has been made, namely, the Christian world, which is thereby sharply contrasted with the non-Christian world as being a world which naturally knows nothing of the love of God. Particular stress is thus laid upon the words "among us." No doubt the love of God is also revealed in the natural course of our life; still this revelation of the Divine love is kept by John in the background, as being a revelation that does not come into account in comparison with the revelation of God's love in Christ. The apostle, therefore, does not admit that there is any comparison between the natural and the Christian revelation of God; and if we are inclined to do otherwise, that should make us question whether we really know His love. And yet even in Christendom it is very common to find men who have no idea of any special manifestation of Divine love in the gift of Christ. What it means to say that God is love, we can of course understand only in proportion as we understand the peculiar nature of man, who alone of all creatures is able to love. The comprehension of love is conditioned entirely by the comprehension of our ethical nature, our ethical needs, and the ethical fellowship, which is possible to us. Consequently, it is only through a revelation, which takes account of man's ethical nature and his ethical needs, that the love of God can be exhibited to us in its true light. Only in so far as God is known to us as one who helps us in our ethical needs and enters into an ethical fellowship with us, does He really reveal His love to us. And this He has done perfectly in Christ, and only in Him.

Ver. 10. John now adds: from this revelation of the love of God the real nature of love has first been actually made known to men; here, first, have they seen what love properly is, namely, such a drawing towards another as is not merely answer-

ing love, but which takes its rise solely in itself and has its principle in the loving subject himself. John does not expressly make this general abstract statement regarding the nature of love, but is satisfied with having given prominence to *this* feature of it in the case he is considering, and leaves it to the reader himself to draw the conclusion that this always belongs essentially to the nature of love. The reader, moreover, is solicited to draw this conclusion by the introductory clause, "herein is love," *i.e.* this is the nature, the essence of love. By means of the clause, "to be the propitiation for our sins" (cf. ii. 2), the greatness of God's loving deed in sending His Son is made still more prominent. God gave His Son to sinners, who were separated from Him in enmity, for their deliverance; and indeed in such a manner that for this end He gave up His Son to the pain of an atoning death.

This verse calls attention to the difference between genuine and spurious love. Genuine love has nothing whatever of selfishness in it. Grateful, responsive love is undoubtedly and essentially love; but wherever love has its source in gratitude, it is not altogether free from selfishness. Such love is consequently not foreign even to the natural man; but love is genuine and pure, only when it does not presuppose any benefit received; for which reason love of enemies is the proper proof of genuine love. We certainly cannot begin our loving with this pure love. As we enter into the world, we are met with the beneficent love of others; and by means of this our own love is awakened as thankful, responsive love. But we must not rest satisfied with this first form of love in us. We must attain to the ability to love, even where we have received no love; and only then may we regard our love as genuine love. The grandest example of such love has been given us in God's love to us; His is a love that is altogether spontaneous and prevenient. God loves us in an absolutely holy manner. Here John expressly sets forth that fact. The absolutely perfect manifestation of God's love as seen in Christ is at the same time the revelation of the august holiness of His love to us. He is not indulgent towards our moral condition; but in proportion as He loves us fervently, He refuses to have any fellowship with our sin. In order to be able to love us, sinners, with His holy love, He has brought about the propitiation of sins by means of His Son. In all our

estimates of our love, and in all its manifestation, we must ever keep in view this example of the love of God. Our love to our neighbour, also, must always be more and more trained up to this purity and sanctity.

Ver. 11. The remarks made in vers. 9 and 10 merely serve the purpose of establishing the assertion that "God is love" (ver. 8). Now, however, John observes that, inasmuch as they at the same time bring out the exceeding greatness of God's love to us, they are calculated to afford us a new reason for brotherly love. He himself now proceeds to use for that purpose what he has just said regarding the greatness of the love of God to us. He deduces from it the moral necessity, the duty incumbent upon us of loving one another, namely, as a grateful response to the unfathomable love of God towards us. This inference is certainly in keeping with the natural feeling of every man. Every one feels that God's love to us must awaken on our part love to God, and that God's love is able to attain its aim as regards us only in so far as we ourselves have love. The validity of the inference that, seeing God loves us, we should love one another, is established in the next verse.

Ver. 12. The natural inference from the fact that "God so loved us" would rather be that we should also love Him, not that we should also love one another. This objection must naturally have occurred to the reader, and the present verse seeks to remove it. Here John says it is impossible for us to offer our grateful, responsive love directly to God, for He is invisible to us; in the fact, however, that we love one another, our responsive love reaches Him indirectly; this love to one another is the way in which He desires our love to Him in return for His to us to be manifested (ver. 20 f.). There is a necessary connexion between faith in God's love to us and love to one another. Whoever really loves must bestow his love upon everything, which is in itself an object of human love. It is psychologically impossible that one who loves should confine his love to God, and should, as it were, let his love be dormant as regards his neighbour. If one professes to love God, and does not love his neighbour, his love of God is assuredly purely imaginary. Here, however, the apostle points to a more special connexion between faith in the love of God, which awakens responsive love in us, and our love of our neighbour. Love to God cannot directly reach its object. This is objected to us also by the world, when we demand

real love to God. Such a demand is foolish, the world says; for we cannot apprehend God with our mind and heart. Indeed, a love that is merely directed to God, is a pure phantom; but when our love turns to God through the channel of our neighbour, it actually reaches Him. If we love God in our neighbour, we in this way actually draw near to Him. From the fact that we (actively) love our neighbour, there is formed within us an ethical life of love, in virtue of which God can let His love really dwell in us, and we reach up to God.

"No man hath beheld God at any time" (John i. 18, v. 37), is simply an expression of the thought that God is invisible to us. Hence it is not possible for us to bring directly to Him the love which is our response to His love to us. John's thought is; if we love one another, this is the way of manifesting our grateful love to Him, in which God takes pleasure. He does not, however, express this thought in a simple manner; but instead of speaking of God's pleasure in such a way of manifesting gratitude, he makes mention of that whereby this pleasure of God is shown to us, namely, God's abiding in us, and therewith also the perfecting of His love to us, which dwells in us. *God abideth in us*, namely, with His love to us; He does not forsake us as being ungrateful, notwithstanding the fact that we do not requite to Himself His love to us. *His love* is God's love to us. Our mutual love is the condition under which God abides in us with His love to us; all uncharity directly excludes Him. By our mutual love we build the temple in which He can dwell in and among us.

The thought that no one has ever beheld God must fall heavy on the heart of the religious man, if he did not know something else. God, in His transcendence, has never been an object of a human consciousness; and yet there is no object of man's longing so absolutely certain as God. Accordingly, along with the fact that "no man hath beheld God at any time," we must take the other fact that He has become man in Christ, and that he that seeth the Son seeth the Father also. The glory of God is revealed to us in the face of Christ; therefore, in this only begotten Son of the Father we are able really to see God. In this Son also the need of the man who loves God is satisfied; and this is the test whereby we should prove the genuineness of our love. He who does not believe that God has really appeared to us in His inmost nature in Christ, and is satisfied with the so-called

merely natural knowledge of God ; he to whom the God who reveals Himself in nature is quite sufficient for his love—such an one's love to God does not properly deserve the name of love, and the longing after union with the object of his love is still foreign to him. The fact that we have seen God in His only begotten Son, Jesus Christ, constitutes the difference between the consciousness of the Christian and the non-Christian, between his whole theory of the universe and the natural theory of the universe.

Ver. 13. Having just spoken of an abiding of God in us, John is apprehensive lest it should be imagined that such a notion is a mere concert of the fancy. Here again, therefore, as in iii. 24, he expressly guards against such a suspicion by asserting that this abiding of God in us is a real fact apprehensible by us in an unmistakable way. Wherever, namely, God's own Spirit is, there He Himself is. The inference is conclusive. "Of His Spirit," he says, because man only *shares* in the *fulness* of the Divine Spirit (John iii. 34).

We, too, are apt to be haunted by the scepticism which John presupposes here. The thought of an actual indwelling of God in us often seems to us fanatical. But we ought to inquire, on the other hand, whether we can wholly surrender such a thought. Either God has no fellowship with us, or He really dwells in us. We must get rid of the habit of reducing the literal to the merely figurative, if our piety is to have confidence in itself. We, who can regard fellowship with God only as a

literal fellowship with Him, should regard in the same way the possibility of an indwelling of God in us. That which John adduces here as a sure token of the real indwelling of God in us, namely, that we are partakers of the Divine Spirit, we are wont to use as a means of getting rid of the notion that God actually dwells in us. There is no other way in which God exists than as Spirit and in the Spirit. If only we were better able to understand the notion of the Spirit and of our own spirit, we should be the more able to understand how truly divine these truths are when taken in their strict significance. Faith in the fact that spirit is truth, is undoubtedly the basis of all consistent piety. John assumes in this verse that we can have a clear consciousness of having received a Divine Spirit, and therefore that we can distinguish between the supernatural workings of the Divine Spirit and the natural workings of our own spirit. If we could not have such a consciousness, it would be impossible for us to have a consciousness of the history of our awakening and of our regeneration. The whole process of our regeneration is conditioned by our consciousness of it. The clear discernment of this twofold life in us, of that, namely, which is divine and of that which is our own, is an indispensable condition of the healthiness of Christian piety. Upon this depends, not merely the vigour of our new consciousness, but also our security against pride and self-deception, which are unavoidable, as soon as we do not sharply distinguish between these two spirits in us.

The Books of the Month.

PART II.

ISAIAH: HIS LIFE AND TIMES. BY REV. S. R. DRIVER, D.D. (*Nisbet*. Crown 8vo, pp. x, 228.) The most conspicuous merit of this, the second edition of Dr. Driver's well-known monograph, is its Index of Texts and Subjects. Other merits are more hidden ; but he who knows Dr. Driver's methods and conscience will know that they are there. Still it is not as a German second edition, rewritten and making a fool of the first. And thus it is a testimony to Dr. Driver's patience and responsibility. It is so cheap a book, there is so much in it for the money, that we can afford to place this second edition beside the first.

STUDENT'S NEW TESTAMENT HANDBOOK. BY MARVIN R. VINCENT, D.D. (*Nisbet*. 8vo, pp. x, 160.) A bibliography of New Testament study, full yet discriminating, has seemed too much to expect from any scholar, so great and growing is the field. Yet Dr. Marvin Vincent seems to have given it to us. Several works of his are known in this country, but they did not prepare us for so satisfactory a work as this is. The whole field is covered within these 160 pages, for the choice is made with excellent judgment, and the critical estimates are as few and pointed as possible. There is also a singular freedom from typographical

errors. (Canon Bernard's name is given as Bernhard on page 133.) The only reasonable complaint will be on the score of omission. Perhaps that was inevitable; but, to take a single example, it *is* surprising that Davidson is not named among the commentators on Hebrews. It is a useful book, and it will be well used. Let us place it where the hand will reach it easily.

THE BIBLE BY MODERN LIGHT: MOSES TO THE JUDGES. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. 596.) This is the second volume of the "entirely new and largely rewritten" edition of the book we have hitherto known as *Hours with the Bible*. Such a book *has* to be largely rewritten from time to time; but it is pleasing to see that Dr. Geikie has recognised other reasons for rewriting his *Hours with the Bible* besides the accumulations of archæology. And no doubt these other reasons suggested the change of title. So it is a better book in every respect—more independent, more accurate, more helpful.

WHOLLY FOR GOD. BY THE REV. ANDREW MURRAY. (*Nisbet*. Crown 8vo, pp. xxxii, 328.) *Wholly for God* is a title Mr. Murray has found in Tersteegen, and he has given it not inappropriately to this volume of Extracts from the Writings of William Law. Not inappropriately, for, as he himself points out, "wholly for God" is the perpetually recurring refrain of the book by which William Law is best known and has done most good, *A Serious Call to a Devout and Holy Life*. Mr. Murray owes his introduction to William Law to Dr. Alexander Whyte of Edinburgh, and he is not ignorant of the existence of Dr. Whyte's volume of Selections. But he believes that there is room for another volume of Selections, smaller, cheaper, and chosen from another point of view. If William Law were likely to be read by any considerable number of persons as he stands, there might be no room for a single volume of this kind. But since that is not so, and he lends himself to this purpose so readily, Mr. Murray is no doubt right. His selections are his own—Andrew Murray's—and they reveal Andrew Murray as well as William Law. And then the publishers have done well, the printing is at once helpful to the understanding and restful to the eye.

TREES PLANTED BY THE RIVER. BY FRANCES A. BEVAN. (*Nisbet*. Crown 8vo, pp. viii, 253.) "Blessed is the man that walketh not in the counsel of the ungodly. . . . He shall be like a tree planted by the rivers of water," sang the Hebrew poet, and in this book Miss Bevan has told the story of three that were so planted and blessed—the Abbess Gertrude, Richard Rolle, and the Lady Julian. Rather, she gives them opportunity to tell their own story from their own diaries or sermons. It is a book of devotion, where the devotion wearies not, since it is wedded to real history and interesting rich personality.

CHRIST-CONTROLLED. BY THE REV. E. W. MOORE, M.A. (*Nisbet*. Foolscap 8vo, pp. viii, 231.) "I had a good lesson in holiness the other day as I was walking through Grosvenor Square. There I saw two houses standing side by side, both well-built houses, but with such a difference between them. In the one the blinds were drawn down, the dust lay thick on the window-sills, the whole exterior, smoke-begrimed and neglected, frowned sullenly on you as you passed. The other had been freshly decorated, flowers were blooming and birds singing. As the sunshine played through the open windows you could hear the sound of children's voices and the patter of merry feet. The whole house was as full of cheerful life, as the other of darkness and gloom. What made the difference between them? In the first house the master was away, in the second he was at home."

So that is "the Secret of Sanctity," of which Mr. Moore has to tell us—to have the Master always in the house, to be *Christ-controlled*. And in a series of bright short chapters he opens it all up; letting us see the "pattern," the many "characteristics," and the "conditions" of such a Christ-controlled life.

"The self-controlled man," says Aristotle, "is the man whom we should imitate." "Self-control," says St. Paul, "is the fruit of the Spirit." The difference is unspeakable. And it is the latent paganism in us still that makes us hesitate in front of St. Paul's conception, hesitate and even scornfully reject it when it is expounded by a Mr. Moore of to-day.

THE CONVERSION OF INDIA. BY GEORGE SMITH, C.I.E., LL.D. (*Murray*. 8vo, pp. xx, 258.) It is the conversion of India to Christianity that

forms the subject of Dr. Smith's book, and so the title is bold and prophetic. Dr. Smith knows that India is not converted yet, and that his title is as if Isaiah had headed his great prophecy, "The Destruction of Sennacherib." But prophecy is just history *plus* faith; and he has chosen his title deliberately.

He begins, however, with history pure and simple. And so his earliest chapters are entitled (1) The Greek Attempt, through the Nestorians; (2) The Roman Attempt, through the Jesuits mainly; and (3) The Dutch Attempt. Then follow (4) The British East India Company's Work of Preparation; and (5) Great Britain's Attempt, with (6) America's Co-operation. The seventh chapter discusses present methods. And then one concluding chapter writes the whole prophetic history of the real Conversion of India.

Dr. Smith, being appointed Graves Lecturer on Missions, chose this subject, and who will dispute the wisdom of his choice? Yet what a subject it is for a modern historian! To sit down to write a history of *attempts*,—attempts that always end in failure, and the last not less a failure than the earliest; to write a history that therefore must be prophecy, with only this and God to go upon! And then to persuade us thereby that India is converted,—converted in the counsel of God and the faith of man, to both of which a thousand years is as one day,—and that his prophecy *is* history written beforehand!

A FIRST INTRODUCTION TO THE GREEK TESTAMENT. BY THEOPHILUS D. HALL, M.A. (*Murray*. Crown 8vo, pp. x, 210.) Is it possible for a man who has not included Greek in his education hitherto to gain such a knowledge of the Greek of the New Testament that it will be of more value to him than the reading of the best translations? And is it possible to gain it without superhuman effort? Professor Hall answers both questions, and says, emphatically, Yes. And he answers them in his book. This is, so far as recollection goes, the most likely book for such a man. The very look of it will entice to try. The gentle ascent to the summit and the clear view all the way will encourage to attain. It is the work of an experienced teacher, and its most distinctive feature seems to be the unerring selection of the essential and educative, the postponing of what is ornamental.

THE CIVILISATION OF CHRISTENDOM. BY BERNARD BOSANQUET, M.A., LL.D. (*Sonnenschein*. Crown 8vo, pp. viii, 384.) This is the first volume of Messrs. Swan Sonnenschein's new "Ethical Library," of which Mr. J. H. Muirhead is the Editor. It is a volume of essays, and the title of the volume is the title of the third of the essays. The subjects of the others are wide apart, and it is by a liberal use of the word "ethical" that they can be brought under it. What has the question, "Are we Agnostics?" to do with "ethics"? Nevertheless it is a living, enterprising book, which does not shrink from astonishing Professor Huxley and Mr. Herbert Spencer by describing them as "monuments of an effete orthodoxy."

CHRISTIANITY AND THE IDEAL OF HUMANITY. BY JOHN STUART BLACKIE. (*Douglas*. Crown 8vo, pp. 201.) Six essays or sermons (for Professor Blackie is a preacher or nothing, and will not refuse the word) are found here. Their subjects are these: (1) David, King of Israel; (2) Christian Unity; (3) Wisdom; (4) Women; (5) St. Paul and the Epistle to the Romans; and (6) The Scottish Covenanters. Now these names suggest little connexion between the essays, but there is a connexion—the vital, energetic, unfettered faith of Professor Blackie. It is there in every one of the essays; the essays are not intelligible without it. Never was it less possible to leave the writer out and take the writing. Therefore the strength of the book is the faith of the man; and Professor Blackie's faith is not in dogmatic theology, but in a God that doeth righteously.

JESUS CHRIST IN THE TALMUD. BY DR. GUSTAV DALMAN. Translated and Edited by the Rev. A. W. Streane, B.D. (*Deighton*. 8vo, pp. liii, 108.) The title-page to this volume is long, but it cannot be called lengthy, since it seems to be all essential. "Jesus Christ in the Talmud, Midrash, Zohar, and the Liturgy of the Synagogue. Texts and Translations by the Rev. Dr. Gustav Dalman. Together with an Introductory Essay by Heinrich Liabe. Translated and Edited," etc.—that is the whole. And to the transcription of the title little need be added. Scholars will at once perceive the timeliness and importance of the work, and, buying it, thank Mr. Streane for his faithful translation. It is an indispensable addition to the

library of the New Testament student. Yet, when one compares these Talmudic sayings of and about Jesus with the Mohammedan sayings which Professor Margoliouth is contributing to THE EXPOSITORY TIMES, it is to the distinct advantage of the "sinners of the Gentiles."

THE BURNING BUSH. BY THE RIGHT REV. W. BOYD CARPENTER, D.D., D.C.L. (*Sampson Low*. Crown 8vo, pp. vi, 184.) It is the seventeenth volume of the "Preachers of the Age." And it is a necessary principle in all such series that the last be better than the first, that there may be no falling away in circulation as shelves get filled. So the Bishop of Ripon—"the greatest preacher in the Church of England"—is kept till now. They are sermons worth reading, long (there are only eleven in the volume) and purposeful—"great pulpit efforts" they would have been called in the last generation. And they are not commonplace, nor meant to be, though, as for that, the well-worn text and topic which gives its title to the volume do actually lead us into the noblest of them all.

CHRISTIAN CREEDS AND CONFESIONS. BY G. A. GÜMLICH, D.D. Translated by L. A. Wheatley. (*Norgate*. Crown 8vo, pp. 136.) The reception of Professor Gumlich's Introduction to the Symbolical Books of the Churches has suggested its translation into English. Its merits are easily perceived—brevity first; next, clearness and fairness; and lastly, genuine enthusiasm for the subject. It is all that the ordinary Christian reader need care to have; but this little book he ought to have.

AMERICAN CHURCH HISTORY. VOL. IV. LUTHERANS. BY HENRY EYSTER JACOBS. (New York: *Christian Literature Co.* 8vo, pp. xvi, 539.) The first volume of this series was welcomed last month. This is the fourth volume. The second and third are not ready, and there is no necessity for issuing them in the announced order, so that the publishers have done wisely. The subject of this volume is the Lutheran Church of America, and the author is Mr. Jacobs, Norton Professor of Systematic Theology in the Lutheran Theological Seminary in Philadelphia. After an Introduction on Lutheranism, Professor Jacobs opens his history, the date being 1624, and the subject the Dutch Lutherans of New York. Then

the history is carried on through outward event and inward development, down to the year 1893. It is a great subject, and Professor Jacobs feels its greatness. So far as it is in our power to judge, and we can at least judge of the effect of this great history upon us, he seems to have given his strength to the task successfully. If the volumes that follow attain this excellence, the series will rank as a valuable and permanent contribution to the History of the Church and the World.

THE SCIENTIFIC STUDY OF THEOLOGY. BY W. L. PAIGE COX, M.A. (*Skeffingtons*. Crown 8vo, pp. 180.) If this book had been written by Professor Huxley it would have made a sensation. And it might have been; for it follows Professor Huxley's methods of scientific research with the utmost fidelity. But because it is written by a clergyman, and reaches orthodox conclusions, its scientific precision will go for nothing. But surely Mr. Paige Cox will have the praise of this, that he has proved once for all that theology is a science; that the question of a future life, of the nature of God, of the occurrence of miracles, and even the question of religious worship and adoration to-day, are subject to the same laws of evidence and stand the same tests as biology. He has shown that, and his book is itself an education in scientific method.

A SOCIAL POLICY FOR THE CHURCH. BY THE REV. T. C. FRY, D.D. (*Rivington, Percival, & Co.* Foolscap 8vo, pp. 128.) "Yet, is there not something really pathetic in the question, 'What can the clergy do?' Is it not a confession of our weakness—something like what the priest and the Levite might have said if the good Samaritan had hurried back to the temple with news of the robbery on the Jericho road?" Such is the fearless style in which Dr. Fry has written his little book. It touches our most restless sore. We must do something, and Dr. Fry tells us what we *can* do.

LOVING AND LIVING. BY E. M. T. (*Bryce*. 32mo, pp. viii, 96.) A dainty ivory-bound, gilt-edged volume, the eighteenth in the "Spare Minute" series, which Mr. Bryce began so prosperously with *Blessed be Drudgery*; not goody but good, mingled of strength and tenderness, and all for immediate application in the daily task of living.

YEAR BOOKS. *The Baptist Handbook for* 1894 (Neale, Chifferiel, & Co.), and *The Scottish Church and University Almanac*, 1894 (Macniven & Wallace). It is difficult to see why they are sent for review, for every one must know them, and look out for their annual appearance, having learned that they cannot get on without them.

LITERARY NOTES.

In the January issue of *The Presbyterian Churchman*, which, under Professor Heron's editorship, succeeds in meeting denominational necessities and in making itself welcome to Bible students everywhere, there is an article on Mr. Halcombe's theory of the Origin of the Gospels by Professor Leitch. It is the work of a scholar, and it is cautious, but it offers in brief space an exceedingly clear and distinctly sympathetic statement of Mr. Halcombe's position.

Professor Lewis Campbell, his lifelong and intimate friend, contributes a short notice of the late Master of Baliol to the December issue of *The Classical Review*. He deals with one point only—Jowett's alleged inaccuracy in translation. He practically admits it. "And yet," he adds, "to attribute these imperfections either to carelessness or ignorance would involve a strange misconception of the extraordinary pains with which the English of the Dialogues had been repeatedly 'combed and curled.' When one of these 'howlers'—as an irreverent pupil once called them—was pointed out to him, he would look up and say, 'It is not that I do not know these elementary things; but the effort of making the English harmonious is so great, that one's mind is insensibly drawn away from the details of the Greek.'"

Professor Campbell regrets that Jowett was not invited to join the Committee for the Revision of the New Testament. "Not only would an artist in

harmonious language have been added to that Committee, to the great benefit of English-speaking lands, but this Genius of the Higher Criticism would sooner have come to an understanding with the 'verbal scholars.' As it was," continues Professor Campbell, "he was privately consulted, not only by Dean Stanley, but by Dr. Kennedy, with whom he was often in agreement, and in later years he communicated with Professor Hort, whose critical introduction to the New Testament he was closely studying less than six months ago."

In an excellent review of Orelli's *Minor Prophets* in *The Evangelical Magazine* for January, Principal Cave points out that the Old Testament prophets have long had their rights as *men* denied them by "a narrow school of prophetic interpretation." They have been regarded as mouthpieces and not men. Now we are coming to recognise that the prophets of Israel must be numbered among the world's great men, whose lives as well as their words are of perennial fragrance and instinctiveness. "Who can resist the pathos of the home life of Hosea and his terrible discipline in patience and tenderness and sympathy for the erring? Who is not arrested by the majestic preaching of righteousness by the inflexible Amos? Is there not still much to learn from the picturesque enthusiasm of Zechariah, the courageous rebukes of Micah, the elegiac strains of Nahum? Let us once see that these prophets were men—suffering, brave, heroic men, yet, withal, bold and inspired men—and preachers will find a new and useful series of themes, and their audiences a new interest in and a new deepening reverence for the Old Testament. To such a new homiletic world," adds Principal Cave, "Orelli is an excellent guide." Was not just this the discovery that made the late Professor Elmslie so incomparably interesting an expositor of the prophets?

Requests and Replies.

Jewish and Christian Elements in the Qur'an.

Can you recommend to an English reader any work dealing with the Jewish and Christian elements in the Mohammedan system?—G. H. W.

1. THE Christian elements in the Qur'an are described by Sir W. Muir in his work, *The Koran* :

its Composition and Teaching, and the Testimony it bears to the Holy Scriptures (London, 1878). The most elaborate account of this subject is in the monograph of E. Sayous, *Jésus Christ d'après Mahomet; ou les notions et les doctrines Musulmanes sur le Christianisme* (Paris, 1880).

2. On the Jewish elements in Mohammed's

teaching the standard work is still that by A. Geiger, *Was hat Mohammed aus dem Judenthum genommen?* (Bonn, 1834) of which the review by H. L. Fleischer (reprinted in his *Kleinere Schriften*) contains some valuable corrections; in more recent times the subject has been skilfully treated by H. Hirschfeld in his *Jüdische Elemente im Koran* (Berlin, 1878), and *Beiträge zur Erklärung des Koran* (Leipzig, 1886).

Oxford.

D. S. MARGOLIOUTH.

Professor Margoliouth on the Date of Ecclesiastes.

Professor Margoliouth maintains that there was a well-developed New Hebrew as early as 200 B.C. widely different from the Middle Hebrew of Nehemiah. Such a view would lead to the reconstruction of many of the theories of the Newer Criticism; how far has it met with the acceptance of competent scholars?—A. P. F.

1. Professor Margoliouth thinks it can be proved, partly by quotations in Rabbinic literature, partly from versions, and particularly from the (independent) Syriac version, that the original language in which the Wisdom of Sirach was composed implies a date considerably later than that to which Ecclesiastes is generally assigned. Some of his restorations are sufficiently striking; but he has not yet published the final results of his studies. When these are completed, Professor Driver (for example) expects that they will furnish valuable additions to our knowledge of the Hebrew dialect spoken about 200 B.C. The contention of Professor Margoliouth that Ecclesiasticus was written in metre is meantime viewed with greater reserve.

2. As to the "reconstruction" referred to in the query, much will depend upon the amount and strength of the evidence that may be advanced. Professors Cheyne and Driver are of opinion that, even in the face of what Professor Margoliouth has brought out, there is no need to place Ecclesiastes back beyond the close of the Persian period. To place it earlier would raise new linguistic difficulties as between Ecclesiastes and other works which would then be contemporary. Meantime more facts, in the shape of a larger exhibition of the restored work, are desiderated; and Professor Cheyne is confident "that biblical critics will be at no loss to harmonise, as they have ever done, new data with old."

Glasgow.

JAMES ROBERTSON.

The Marginal Readings in the Revised Version.

Is there any truth in the suggestion that the marginal readings in the Revised Version hold a similar relation to the Version to that which is held by the marginal readings in the Authorised Version, and that in any future revision at least as much attention will be given to the marginal readings as to the corresponding text?—P

I assume that your correspondent who inquires respecting "the marginal readings" of the Authorised and Revised Versions really has in view the alternative *renderings* given in the margin, and not the "readings" technically so called. The question, if I rightly understand it, may be briefly stated thus:—"It is said that, where the Authorised Version gives an alternative rendering, this marginal rendering is often (or usually) better than the rendering in the text:—*May the same be said of the Revised Version?*"

First, as to the Authorised:—There is no real ground for the assertion that the margin is usually preferable to the text.

Secondly, as to the Revised Version. It is impossible to give any *general* judgment on this question. But one consideration is of great importance. It is well known that one rule of procedure by which the Companies of Revision were bound was, that the Authorised Version should in no place be altered unless a majority consisting of at least two-thirds of the members voting approved of the alteration. If, therefore, an alternative rendering which stands in the margin of the Revised Version agrees with the Authorised Version, it is plain that in this instance as large a proportion as two-thirds of the Revisers voting must have disapproved of the rendering of the Authorised Version; and hence the rendering which stands in the text here carries great weight. If, on the other hand, the marginal rendering *differs from*, and the text *agrees with*, the Authorised Version, then it is very possible—though by no means certain—that a majority of the Company (though not the requisite two-thirds) may here have disapproved of the Authorised Version, which, nevertheless, could not, according to rule, be changed.

WM. F. MOULTON.

Cambridge.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE EXPOSITORY TIMES for April will contain the first of a series of articles by Professor A. B. Davidson, New College, Edinburgh, on "The Theology of Isaiah."

To that *quæstio vexatissima* of New Testament criticism, the order and origin of the Gospels, Dr. Charles Taylor, Master of St. John's College, Cambridge, makes a brief contribution in *The Classical Review* for February. His note specially concerns the arrangement of events in St. Mark, and arises out of a minute study of the newly discovered Diatessaron of Tatian. He shows that Tatian, in making up his Harmony, has followed St. Matthew's order of events in preference to St. Mark's, having evidently the same poor opinion of St. Mark's arrangement as Papias expresses. Now this is remarkable for two reasons. First, if "St. Mark's" Gospel came to Papias and Tatian as Petrine, it might have seemed that they were bound to honour it as the "very chiefest" of the Gospels. Not only, however, do they disregard its order, but Tatian cites it least frequently in proportion to its length of the four Gospels. And secondly, modern critics are as a rule so impressed with the superiority of the order of events in St. Mark, that they think surely Papias must have referred to some other document, and not the Gospel according to Mark which we possess. But there is no doubt that Tatian used our St. Mark

in making up his Diatessaron, and he plainly shared or accepted Papias's judgment upon it.

When the kingdom of Christ and the empire of Cæsar were fulfilling their three hundred years' deadly conflict, the Children of the Kingdom were often made witnesses of the truth of the Master's saying, that "whosoever killeth you will think that he doeth God service." The more religious the Roman governor, whether emperor or provincial magistrate, the more unrelenting was the persecution, the greater the number of victims. But the emperor and the magistrate were not always alike fanatical or bloodthirsty. If the emperor was not, the magistrate was powerless to persecute. If the emperor was, and decreed a persecution, the provincial magistrate had various devices whereby he could mitigate its severity in his own province.

One of these devices was the easy and liberal use of "libelli." The "libelli" were certificates of orthodoxy. If a man or woman was charged before the provincial governor with being a Christian, a way of escape was provided for him. He was allowed to write out a petition in which he asserted his pagan orthodoxy and his abhorrence of the Christian religion. The petition was signed by one or more Romans of position, and presented to the proper authority, and he was safe. That petition, thus attested, was called a "Libellus."

We have known of the existence of these certificates of orthodoxy. We have known how readily they were accepted by certain provincial governors, and how those who were really Christians bought them and presented them, the magistrates pocketing the money and winking at the irregularity. We have known how they occupied the attention of the early bishops of the Church, some of whom were less ready to pardon the offence than the Roman magistrate, inasmuch as it was a violation of the Christian conscience. But we have never seen a "Libellus" or been able exactly to describe it till now. It is the most recent archæological "find."

Among the Brugsch papyri in the Berlin Museum a Libellus was found last year. It was deciphered by Dr. Krebs, and published in the Proceedings of the Prussian Academy of Science. There it was seen by Professor Harnack, who has now given to it a much wider circulation by reprinting it in the current issue of the *Theologische Literaturzeitung*. The following is an English translation which the Bishop of Salisbury has just sent to the *Guardian*. It will be seen that in the end where the signatures of the witnesses are found, it is slightly defective and unreadable. "Alexander's Island" is said to be one of the lakes of the Fayûm, the Egyptian province to the south-west of Cairo :—

"To the Sacrifice Commissioners of the village of Alexander's Island, the petition of Aurelius Diogenes Satabus, of the village of Alexander's Island, a man of about seventy-two years of age, with a scar on his right eyebrow.

"I have not only been always regular in sacrificing to the gods, but I have just now in your presence conformed to the edict by sacrificing and drinking (*or*, pouring a libation) and tasting the flesh of the victims; and I beg you to certify to that effect. May you continue in prosperity! Presented by me, Aurelius Diogenes.

"I Aurelius s..... r..... [saw him?] sacrifice.

"I Mysthes (?) son ofnon attest this.

"Dated in the first year of the Emperor Cæsar Gaius Messius Quintus Trajanus Decius Pius Felix

Augustus, the second day of Epiph. (= 26 June, A.D. 250)."

In the third verse of the hundredth psalm there is an important various reading to which the Rev. G. T. Fenwick draws attention in the *Knox College Monthly*. Following the Hebrew Bible, the Authorised Version gives in its text, "It is He that made us, and not we ourselves"; and in the margin, "and His we are," in place of "and not we ourselves." The Revisers have made the two change places. Their text reads:

"It is He that hath made us, and we are His," while they add in the margin that another reading is "and not we ourselves."

That is to say, the Authorised Version has chosen the text of the Hebrew Bible, the Revised Version its margin. It is the difference in the Hebrew of a single letter (text וְהוּא , "and not"; margin וְהוּא , "and his"). And something may, as usual, be said for both readings. The old versions generally prefer the text, like our own Authorised; modern editors nearly all prefer the margin, as do the Revisers.

Mr. Fenwick has no hesitation in choosing the Hebrew margin. For he thinks that the Hebrew text, "It is He that made us, and not we ourselves," is not only flat tautology, but also impossible physics. To assert that we did not make ourselves seems to him to imply that we *might* have made ourselves. But in order to make ourselves we must already have been in existence, which is manifestly impossible and absurd.

It may safely be said that this difficulty, whether physical or metaphysical, was unlikely to trouble the Hebrew psalmist. Of more consequence is the fact that there is no biblical parallel to the expression. It is true that an ancient Jewish Targumist, commenting on this verse, found a contrast in Ezekiel xxix. 3, and quoted it with fine effect. But his translation

of the passage in Ezekiel, by which he makes Pharaoh say in his pride, "I have made myself," is not accepted by modern scholarship. The true translation, there can be no doubt, is, "I have made it (the Nile) for myself," whereupon the contrast vanishes at once. There is, on the other hand, an unmistakable parallel to the rendering, "It is He that made us, and we are His." The seventh verse of the ninety-fifth psalm reads: "For He is our God, and we are the people of His pasture, and the sheep of His hand." And the parallel is the more conclusive that the hundredth psalm is practically a reproduction of the first half of the ninety-fifth, whose ideas it closely follows throughout.

If, then, we ought to read with the Revised Version, "It is He that hath made us, and we are His," one result, pointed out by Mr. Fenwick, is that Kethe's great metrical version of this psalm, the greatest and most popular of all the psalms in metre, is driven out of sympathy with the best translation here. And we dare not attempt to mend it. For the alterations that have already been made upon it have all been for the worse; to alter it for the better now seems beyond our genius and felicity. Here is Kethe's version as it came from his hands at the first. It is quoted from that magnificent expository work, Julian's *Dictionary of Hymnology*; and Julian has taken it from the black letter text of the only copy known to exist of Daye's Psalter, in which it first appeared in 1560-61.

PSALME C.

Al people yt on earth do dwel,
sing to ye Lord, with chereful voice,
Him serve wt fear, his praise forth tel,
come ye before him and reioyce.

The Lord ye know is God in dede,
with out our aide, he did us make:
We are his folck, he doth us fede,
and for his shepe, he doth us take.

Oh enter then his gates with prayse,
approche with ioye, his courtes unto:
Praise, laude, and blesse his name alwayes,
for it is semely so to doe.

For why? the Lord our God is good,
his mercy is for ever sure:
His trueth at all tymes firmly stood,
and shall from age to age indure.

Before we seek to pluck this mote from Kethe's eye, let us first cast out the beam out of our own eye; let us restore to Kethe the correct translations which we have taken away from him.

It has been known for some time that Professor Sayce had in preparation a volume dealing with the relation of the Monuments to the Higher Criticism. It has also been whispered that the volume was likely to cause some searchings of heart when it appeared. But nothing that has been said or done has prepared us for what the volume actually is.

If Professor Sayce wrote a book upon the Higher Criticism and the Monuments, it was expected that he would show how irreconcilable these two were. The Committee of the Society for Promoting Christian Knowledge must have expected that. An invitation from such a source to Professor Sayce to write such a volume could have had no other meaning. But the volume is written (*The Higher Criticism and the Monuments*. S.P.C.K. Post 8vo, pp. 575), and it proves to be a vindication both of the methods and of the results of the Higher Criticism along the whole line.

It is true Professor Sayce has some things to say against the Higher Criticism. The Preface is manifestly antagonistic. Again, on the fifteenth page of the book we are told that "a good deal of the historical criticism which has been passed on the Old Testament is criticism which seems to imagine that the compiler of the Book of Judges or the Books of Kings was a German scholar surrounded by the volumes of his library, and writing in awe of the reviewers." But it is easy to see that that sentence cuts both ways. And indeed Professor Sayce, when he condemns,

invariably condemns the "apologist" and the "higher critic" in one breath. "The higher critic and the apologist," we are told on page 22, "alike obscured the main point at issue by a microscopic attention to unimportant particulars, the one maintaining that small errors of details were sufficient to cast doubt on the credibility of a historical narrative or to determine its age and character, the other that equally small matters of detail could be proved to be in accordance with the latest hypothesis of science. They were both alike the true descendants of the Jewish Massorettes, who considered counting the words and letters of the Old Testament a weightier business than ascertaining what they actually meant." Twice again, on pages 26 and 29, they are similarly placed in one pillory, and it is probable that the cutting sentence on page 234, "Goshen has ceased to be the property of fanciful theorists, and has passed into the possession of the scientific map-maker," looks both "before and after."

But even in these places it is not the Higher Criticism as such that comes into condemnation, certainly not the Higher Criticism of England. It is rather that extravagant left wing of the Higher Criticism which has its most notorious representatives neither in England nor in Germany, but in France. And so it is significant that throughout the whole of his book Professor Sayce names but two critics, and names them only once, and these two are Vernes and Havet.

Once, however, Professor Sayce does actually turn again on the Higher Criticism, and—well, not rend it exactly, the simile would altogether invert the relationship of the two, but administer a somewhat severe rebuke. It is over its treatment of the Books of Chronicles. The Higher Criticism will scarcely now accept an independent statement of the Books of Chronicles. But there are two instances in which statements that are quite independent, being found in the Books of Chronicles, and not in the Books of Kings, have

been shown by the Monuments to be strictly accurate. The first instance is this. In 2 Chron. xxxiii. 11, it is stated that the king of Assyria took Manasseh in chains, and carried him to Babylon. The capital of the king of Assyria, however, was not Babylon, but Nineveh. And this blunder "has seemed to militate decisively against the truth of the story." But the cuneiform inscriptions have set the matter in a new light. "We have learned from them that Esarhaddon, the contemporary of Manasseh, was king of Babylon as well as of Assyria, and that he was also the restorer of Babylon, thus reversing the policy of his father, Sennacherib. Sennacherib had crushed the Babylonians with fire and sword, and razed their capital to the ground. Esarhaddon, on the contrary, endeavoured to conciliate his Babylonian subjects; he rebuilt the ruined capital of the country, and probably resided there from time to time."

And the other instance is this. In the second Book of Chronicles there is a passage (xiv. 9) which asserts that when Asa was on the throne of Judah "there came out against them Zerah, the Ethiopian, with an army of a thousand thousand, and three hundred chariots." Now history knows nothing of an Ethiopian power at the time when Zerah is said to have reigned which could have invaded Judah without first possessing itself of Egypt, and the Ethiopian conquest of Egypt did not take place until more than a century later. The account of the invasion of Judah by Zerah, the Ethiopian, has accordingly been pronounced to be unhistorical. But while Mr. Naville was digging among the ruins of Bubastis, in Lower Egypt, he disinterred a monument which makes Osorkon II. declare that the "Upper and Lower Rutennu have been thrown under his feet." The Upper Rutennu signified Palestine, as the Lower Rutennu signified Syria. It would seem, therefore, that Osorkon II. (whom Professor Sayce identifies with Zerah, because of the similarity of name and the correspondence in time) had actually been engaged in a successful campaign in Asia.

Those are the two instances in which Professor Sayce rebukes the Higher Criticism, and rejects its conclusions. There are no more. And it is a singular circumstance that both those instances are found in the Books of Chronicles, of which Professor Sayce in this very book says things which the uncritical plain man dwelling in tents will scarcely consider more flattering than the "fictions" of the late Bishop of Natal. "In dealing with the picture of Jewish history presented by the Chronicler," says Professor Sayce, "we must constantly keep in mind its personal and idealistic character. We must remember that it has been coloured by the religious theory of the writer, to which all else has been made subordinate. Uncritical conclusions have been drawn from imperfect materials, and historical facts have been considered of value, not in so far as they represent exactly what has happened in the past, but in so far as they can be made to teach a theological or moral lesson. We thus have in the Books of Chronicles the first beginnings of that transformation of history into Haggadah, which is so conspicuous in later Jewish literature. The history, which is a parable for our instruction, tends to make way for the parable itself."

And again, Professor Sayce gives two examples, not exactly of the Haggadah of the Books of Chronicles, but certainly of their mistakes. There is a certain king of Assyria who had two names, Pul and Tiglath-pileser, and in the Books of Kings he is called sometimes by the one name and sometimes by the other. But in 1 Chron. v. 26 it is said that "the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pileser king of Assyria," to carry certain of the tribes of the northern kingdom into captivity. There, says Professor Sayce, not only has the Chronicler mistaken his authorities, and supposed the one king under two names to be two different kings, but he has also "misspelt the name of Tiglath-pileser, and shown how carelessly he could at times repeat his authorities." Again (and this is the other example,

an example "of which we have abundant illustration"), the Chronicler "displays that partiality for large numbers which is still characteristic of the Oriental." During the war between Ahaz and the kings of Damascus and Samaria, 120,000 fighting-men of Judah are declared to have fallen "in one day" (2 Chron. xxviii. 6); while the army of Uzziah is said to have consisted of 300,750 men under 2600 generals. "We have only to compare these numbers with the ciphers given in the Assyrian texts to be assured of their groundlessness. When Ahab came to the help of the Syrians he could muster no more than 10,000 men and 2000 chariots, while Damascus itself could provide only 20,000 foot-soldiers; and Shalmaneser does not claim to have slain more than 14,000 men out of the whole combined army of his enemies." Moreover, when Sennacherib had overrun the whole country outside the walls of Jerusalem, and was carrying the inhabitants of it into exile, they did not exceed 200,150 all told, men, women, and children together. And the Assyrian kings were not likely to underrate the number of their foes, Sennacherib least of all.

Already it must be sufficiently evident that if the Committee of the S.P.C.K. took Professor Sayce to curse the Higher Criticism, he has blessed it altogether. These are straws, certainly. But they are the straws of the proverb. And, moreover, we need them not at all to tell us how *this* wind blows. It is not too much to say that from beginning to end Professor Sayce's new book is on the side of the Higher Criticism. It accepts its methods; it strengthens its results.

In truth it would be nearer the mark to say that Professor Sayce passes beyond than to say that he comes short of the position of at least our English and more responsible critics. In one significant passage, he raises the question whether an additional method of criticism should not be applied to the Pentateuch. Besides the present literary analysis, which gives us the Elohist, Jehovist,

Priestly Writer, and the rest, he thinks that the time is come for the application of an archæological method. Its rigid application might occasion some readjustments in the present divisions, but it would not diminish their number. It would greatly increase them. It would introduce a numerous series of cross sections. Besides J and E and P and D and the others, we should have the Babylonian document, and the Egyptian, and the Aramaic, and the Edomite, and the Canaanite, and each of these no doubt with its numerous subdivisions and its multitudinous new symbols to express them.

And this is really the contribution that Professor Sayce makes to the question. This is the chief scientific value of his book. Not its acceptance or rejection of the methods and results of the Higher Criticism. That may have no more weight with us than the weight of an individual scholar's opinion. For it must be acknowledged on both sides that the places where the archæologist and the higher critic touch are few and unimportant. And though they may agree at these places against the statements in the Bible, we are still left a retreat, which is not altogether ignominious. It

is the question, Are you justified in trusting the Monuments on all occasions? It is not altogether ignominious, for Professor Sayce himself, in three separate places in his book, finds the Bible and the Monuments in collision, and accepts the witness of the Bible in preference to the witness of the Monuments.

But the scientific value of Professor Sayce's book lies in this, that he proves beyond the possibility of question, so overwhelming is the evidence, that the writers of the books of the Bible have made use of previously existing written documents to a far larger extent, and at a far earlier time, than we had hitherto believed, and that these documents were not Jewish only, but equally accessible to and as freely used by writers Babylonian, Egyptian, Aramaic, Edomite, and even Canaanite. And, therefore, now the great question for us to try to answer is, Were the biblical writers inspired to use their documents in a way that differs generically from the use made of them by the Gentile writers? But it is a theologian's question, and Professor Sayce is an archæologist, and does not try to answer it.

Clay and Brass.¹

BY THE REV. GEORGE FARMER, A.K.C., HARTLIP VICARAGE, SITTINGBOURNE.

I.

Two Empires sought to grasp an endless name—
Laws, heroes, conquests;—living evermore
Not in the doubtful tales of legend lore,
But graven deep in monumental fame.
Rome wrote her record on the brazen plate,
Never to fade or perish, men would deem;
Babel chose clay,—such as to us doth seem
Unworthy of the history of a state.
The metal filled the furnaces of savage hordes;
The clay exists till now, and knowledge full affords.

II.

O friend, art thou ambitious, seeking fame?
Seek it in clay, deep down in human hearts—
Power is envied, and in time departs;
But Love alone gains an eternal name.
Let none despair that humble is their lot;
They may do lasting good, while tyrants proud
Are but as pushing bullies in a crowd.
Good deeds to poor and children, not forgot,
Angels shall know,—when Christ tells from His seat
Of water freely given, and poured out odours sweet.

¹ Assyria and Babylon used *clay* tablets for historical and national records. They have endured, and many are now in European museums. But Rome used engraved copper plates, which excited the cupidity of the barbarian invaders, and perished when the Roman Empire fell.

In Memoriam

THE REV. WILLIAM MILLIGAN, D.D.

"HAPPY they who have known such men, even while it is no less a pain to think that on earth we shall hear their voice no more." So wrote Dr. Milligan in *THE EXPOSITORY TIMES* of January 1893, in regard to his "beloved friend, Dr. Hort." With a sad heart I borrow his words to use them in reference to himself. Many another sentence from the same "In Memoriam" notice I might so borrow and apply; for, with marked differences, the two friends alike illustrated in many ways the beauty and the power of a "noble, pure, loving nature."

Dr. Milligan was born in Edinburgh on 15th March 1821. His father was a licentiate of the Church of Scotland, but was at that time engaged as a classical teacher. He published a Greek Grammar, and was held to be an excellent classical scholar. His mother was a very remarkable woman, bright, clever, and capable. Dr. Milligan would with deep emotion tell of the noble struggle his mother made to bring up her family of seven children, and give each one a good education, on an income which never exceeded £150 a year. Of the seven, William was the eldest. When he was ten or eleven years old, his father was appointed minister of Elie, on the coast of Fifeshire, and until his death in 1858 Elie manse was the family home. For some years William attended the parish school in the adjoining parish of Kilconquhar, and thence went to the University of St. Andrews for the Arts classes there. At this time he undertook private tuition; and at the age of fourteen he was paying the whole of his own class fees in order to lessen the burden at home. His Divinity classes were taken partly at St. Andrews and partly at Edinburgh. After a distinguished Divinity course he went abroad, and for about a year studied at one or more of the German universities. In 1844, the year following the Disruption, he began his work as a minister in the Fifeshire parish of Cameron, in which he remained six years, removing in 1850 to Kilconquhar, which he had left fifteen years before as a school-boy. In February 1859 he married Anne Mary, the daughter of the physician-poet Dr. Moir, well known as "Delta" of *Blackwood's Magazine*.

Such was the reputation which he had won for himself as a scholar and divine, that in 1860 he was appointed by the Crown to the recently-founded Professorship of Biblical Criticism in the University of Aberdeen. He was an occupant of this chair until 1893, when, contrary to the urgent wish of many friends, he resigned his professorship under the conviction (to quote his own words) that the post needed "a younger and fresher man." To many who, like myself, might have assented to such a proposition in the abstract, it seemed very doubtful whether a younger man would be found who would be "fresher" and more full of sympathy with the "questionings" of the younger generation than Dr. Milligan himself.

The special career of a university professor presents few landmarks beyond the record of the books he writes, which chronicle the history of his mental growth, and indicate his special lines as a student, his favourite topics as a teacher. Dr. Milligan's students, as one of them (the Rev. Dr. Forrest) has said, "found him not only a most helpful and stimulating teacher, but a most accessible and brotherly man, who carried a certain indefinable air of comradeship in his intercourse with us, and at once won our confidence and our affection." His love of freedom, his quick sympathies, his insight into the working of young minds, and the peculiar difficulties and trials of a university course, could not fail to win his students and make them his attached friends.

Much might be said on the subject of Dr. Milligan's services to his university and to the city of Aberdeen. For many years he was secretary of the Senatus and Dean of the Faculty of Divinity. In 1879 he was elected a member, and in 1882 the chairman of the Aberdeen School Board. In this capacity, as a governor of the Educational Trust Schools, and as an active promoter of the movement for the higher education of women, he rendered invaluable service to the educational interests of Aberdeen. He was a true and loyal citizen; and as a man of broad views, untiring assiduity, and great skill in business arrangements, he was enabled to do much for the cause of social and philanthropic progress in the city. In 1875

Dr. Milligan was appointed depute-clerk of the General Assembly of the Church of Scotland; and on the death of Principal Tulloch in 1886 succeeded him as chief clerk. In 1882 he was elected Moderator of the General Assembly. His closing address, on the "Present Position and Duty of the Church of Scotland," was a carefully reasoned and eloquent plea for bringing together the different Christian religious bodies in Scotland, not excepting the Episcopal Church. His "St. Giles' Lecture" in the following year showed that his heart was full of the same yearning for comprehension and union.

Dr. Milligan's writings include — (1) eight separate works; (2) a large share in two other volumes; (3) a considerable number of papers supplied to various periodicals on biblical and theological subjects. They may with advantage be grouped under six or seven heads:—

I. His first work, as far as my knowledge extends, was entitled *The Decalogue and the Lord's Day, in the light of the general relation of the Old and New Testaments* (1866). The leading principle of this work, the fulfilment of the Old Testament in the New, he develops still more fully and with greater variety of application in a series of articles which he contributed to Cassell's *Bible Educator* (1873). The thought was always present with him, and reappears very frequently in his later works.

II. In 1873 he joined Professor Alexander Roberts of St. Andrews in a work on *The Words of the New Testament as altered by transmission and ascertained by Modern Criticism: for popular use*. In this joint work Dr. Milligan discussed with admirable skill and clearness the principles of textual criticism in the Greek Testament, and in the light of these principles examined a large number of passages in the Gospels and the Acts of the Apostles. I am not acquainted with anything else that he wrote on textual criticism, with the exception of two papers on "Recent Critical Readings in the New Testament," which appeared in the *Expositor* (1878).

III. When appointed the Croall Lecturer for 1879–80, Dr. Milligan chose as his subject "The Resurrection of our Lord." The lectures were published in 1881, and were received in Scotland, England, and America with great and well-merited favour as a very able and scholarly treatise on a subject of supreme importance. In 1884 the

lectures appeared in a second and cheaper edition; and probably it is by this work that Dr. Milligan is most widely known. His treatment of the biblical evidence is clear and convincing; and his discussion of the theological bearing of the Resurrection vigorous and impressive. The seventy-seven pages of appended "notes" are highly characteristic of the writer; now minute in criticism, now comprehensive and full, they are always replete with interest and suggestiveness. Twelve papers on the kindred topic of "The Resurrection of the Dead" appeared in the *Monthly Interpreter* (1885–86) and the *Expositor* (1890–91).

IV. To the year 1881 belongs also the *Commentary on St. John's Gospel*, of which more will be said below. Dr. Milligan's intense interest in the Johannine Writings was manifest throughout his life. The earliest papers of his of which I have any knowledge are those on "The Last Supper," which appeared in the *Contemporary Review* in 1868. I well remember how deep an impression these articles made on me at the time of their publication. They contain a powerful vindication of the accuracy of St. John's statements, and a proof (which I at all events hold to be convincing) of the concord between the Fourth Gospel and the Synoptists in their record of the closing scenes of our Lord's life on earth. In the same *Review* appeared somewhat later four papers dealing respectively with "Symbolism in St. John's Gospel," "The Easter Controversies of the Second Century," "The Gospel of St. John and the Apocalypse." Six papers in the *Expositor* deal with cognate topics: "St. John's view of Jesus on the Cross" (1877), "The Apostle John" (1889), "The Structure of the Fourth Gospel and the Apocalypse" (1883), "Double Pictures in the Fourth Gospel and the Apocalypse" (1882, three papers). In great measure these preparatory studies, revised and matured, find their place in the larger works on the writings of St. John; but they will be read with much interest in their earlier forms. It is matter for great regret that a contemplated volume of essays on St. John's Gospel was never written: the project was repeatedly referred to by Dr. Milligan in conversation, but leisure and opportunity were wanting as years passed on.

V. On the Revelation of St. John, Dr. Milligan published no fewer than four works. The first of these (1883) was a detailed Com-

mentary, forming part of the *Popular Commentary on the New Testament*, edited by the late Dr. Schaff. Three years later was published the Baird Lecture on *The Revelation of St. John*, a volume which Dr. Marcus Dods did not hesitate to welcome as "setting a Book of Scripture permanently higher in the regard of the Church, and disclosing its hidden magnificence." This work reached a second edition in the following year, and a third in 1892. The four Appendices which formed part of the earlier editions were omitted in 1892, and were published separately, with considerable additions, in 1893, under the title, *Discussions on the Apocalypse*. These Discussions, six in number, deal with the relation of the Book of Revelation to the general apocalyptic literature of the first century, the unity of the book, its date and authorship, its relation to the Fourth Gospel, and the relation to one another of the Seven Epistles to the Churches. The remaining work on the Apocalypse is that which forms part of the series edited by Dr. Robertson Nicoll under the name of *The Expositor's Bible*. This work, which appeared in 1889, occupies a middle place between the detailed Commentary of 1883 and the two volumes of Lectures and Discussions. The principles of interpretation which Dr. Milligan had explained and defended in his earlier works, he here applies with fuller illustration and in a more popular form. I need not refer in detail to the papers published in the *Expositor* of 1878, 1882-83, on various points connected with the Apocalypse, as their substance will be found in the separate works just enumerated.

VI. In 1891 Dr. Milligan received the unusual distinction of being a second time appointed Baird Lecturer. His lectures were published in the following year, under the title of *The Ascension and Heavenly Priesthood of our Lord*. This work forms a natural sequel to the Croall Lecture on our Lord's Resurrection. One lecture only is devoted to the Ascension. Priesthood is the main subject of the book: the Heavenly Priesthood of our Lord (1) in Heaven (His Offering, Intercession, and Benediction, and the Gift of the Holy Spirit), (2) on earth, in the priestly office (the Life, Work, Worship, Confession) of the Church. The fulfilment of the Old Testament in the New is here again brought into special prominence, and other themes already mentioned are treated with persuasive eloquence and deep feeling. Papers on some of these subjects had

appeared in the *Expositor* of 1888-89: of similar character are the articles on "The Ministerial Priesthood" (*Expositor*, 1889), and "The Origin of the Christian Ministry" (*Expositor*, 1887). Many of Dr. Milligan's cherished thoughts on the work and office of the Church found practical expression in his connexion with the Scottish Church Society, of which he was the first president (1892), and whose "aims" he explained in a pamphlet which he published last year. The genius and object of the Scottish Church Society have been much discussed, and I have no wish to enter into the field of controversy; but I am bound to express my own conviction that Dr. Milligan's own views and aims in his intimate connexion with this Society were in full harmony with the teaching of his books. If he spoke of a ministerial priesthood, it was in a sense "not calculated to foster a spirit of sacerdotal assumption in the ministry," for he held that "every effort ought to be made to obliterate the distinction between the ministers and the lay members of the Church in respect to the essence of their common priesthood."

VII. With the exception of an article written for the *Encyclopædia Britannica* on the important subject of the Epistle to the Ephesians, and an interesting book on *Elijah, his Life and Times* (1887), contributed to Nisbet's series entitled "Men of the Bible," almost all that remains to be mentioned points touchingly to plans unfulfilled. Dr. Milligan had undertaken to write on the Epistle to the Hebrews for the International Series of Commentaries announced by Messrs. T. & T. Clark (see EXPOSITORY TIMES, October 1893). Accordingly we find papers on Heb. ii. 5-9 (*Homiletic Review*, 1893); Heb. vi. 4-6 (*Expositor*, 1893); Ps. cx. 1 (*Thinker*, 1893); "The Pattern in the Mount" (*Thinker*, September and December 1893). A few sporadic papers and pamphlets I have not space to mention.

In the above list I have sought so to enumerate Dr. Milligan's writings as to bring into relief the variety in unity which his work displays. It would hardly be too much to say that a single chapter of the Apocalypse (chap. i.) contains in germ and suggestion most of the topics on which he ever wrote. The work he chose—I should rather say, the work which was forced upon him by the bent and constitution of his mind—was difficult indeed, and he did it well. I do not expect that his

Commentary on the Apocalypse will be hailed as containing the key which will unlock every ward, and throw open this mysterious book to all; but I believe that no recent work done on the Apocalypse will more certainly reward the student, and more effectually train his mind for the solution of the problems of the book, than the work which Dr. Milligan has done. What I dare say upon the *Commentary on the Fourth Gospel*, I shall say presently. Of his other works that on the Resurrection is best known; it occupies a place of its own, and is most deservedly held in high esteem.

My personal knowledge of Dr. Milligan began with the Revision work of 1870. We met for the first time on the morning of June 22, when, at the invitation of Dean Stanley, most of the members of the New Testament Revision Company assembled in Henry VII.'s Chapel, Westminster Abbey, to join in the Holy Communion Service. Afterwards we repaired to the Jerusalem Chamber, and, in many cases, those whose work was to be continued in close fellowship for more than ten years then saw one another's faces for the first time. Of first impressions I have no distinct recollection; but that they were strictly in accord with all that followed I can have no doubt, for of all the members few more manifestly retained throughout the same characteristics of manner and bearing, the same habits of thought and work, than Dr. Milligan. I seem to see him now, in the place which he almost invariably occupied, at one end of the table which stretched the whole length of the Chamber (the end near the door), with Dr. Newth and the late Dean Scott on his left hand, and separated by one (myself) from Bishop Westcott on the right. He usually came unburdened with books of reference, his one book being the Greek Testament. This he was wont to hold up near his eye, scanning the text from line to line, from word to word, with minute and careful scrutiny; he would then bend down to write the detailed notes which it was his habit to take of all our work. Beyond many others of the Revisers he had been a student of textual criticism, and (as his chapters in the above-mentioned work on *The Words of the New Testament* would lead us to expect) he was heartily in sympathy with the general strain of criticism which is associated with the names Westcott and Hort. If we may adopt terminology now familiar, Dr. Milligan from first to last belonged emphatically to the "Progressive" section of the Company.

As was most natural (and, we will add, most desirable), conservative instincts held great power over many of the members, and appeared largely in our very numerous discussions on points of detail. Yielding to none in reverence for Holy Scripture, as the inheritance of learned and unlettered alike in Christ's Church and Kingdom, Dr. Milligan felt deeply and maintained strongly that such reverence was most fitly shown by a strenuous effort to make the English version a faithful and true presentation of the meaning conveyed by the original text. He feared lest the power of habit should lead him astray, and the witchery of familiar words blind him as a translator to any intimation of the inspired writer's thought. Hence his very manner and gesture, in the meetings of the Company, were those of a student who, however thorough might have been his preparatory labours, sought to look anew at each familiar sentence in the concentrated light of the present moment of investigation and debate. No reader of his various works will be surprised to hear that many a particular which to many might seem to be of smaller consequence, as belonging to the colouring which cannot be transferred from language to language rather than to substance and essential form, appeared (and in many cases, as I think, *rightly* appeared) to Dr. Milligan both interesting and important for our work of translation. And yet it must not for a moment be supposed that he spoke very frequently, or often pressed minutiae upon the attention of his colleagues. I have been rather taking his occasional utterances as illustrating some aspects of his mind. If I may trust my memory, and a note-book which alas! has many lacunæ, I should say that he occupied comparatively little time in the discussions. No one could be more free from the smallest appearance of dogmatism. Genial, modest, with winning and persuasive manner, he would quietly set his views before the Company, catching up perhaps, as he sat down, some kindly words of doubt or dissent with a smile, and a gently uttered "Do you think so?"

To know Dr. Milligan was to love him; and on myself the attraction of his personality was very great. A more than brotherly union between us began very early, and lasted with undiminished closeness through the twenty-three years which followed. About 1875 we entered upon our joint work on St. John's Gospel, published (in Schaff's *Popular Com-*

mentary) in 1881. In this work the Introduction was written by Dr. Milligan; and I have no doubt that what the book contains besides of greatest value belongs to him likewise. Still, almost from beginning to end, it is a joint work in the fullest sense of the word, a fusion of results of separate labour, a fusion made possible by repeated conference, and most of all by union in sympathy and principles of study, and a common relation of reverence and love towards the Fourth Gospel itself. The few points of divergence were as nothing in comparison with agreement on all essential points of interpretation. The *Commentary on the Apocalypse* had also been undertaken by us jointly; but the pressure of other work compelled me to leave this in his hands.

During the last twelve years of his life I seldom spent much time with him; but the recollection of our meetings in Aberdeen, Oban, Strathpeffer, or Cambridge, is very precious to me. The charm of Dr. Milligan's conversation was very great. His smile, his gestures, his manifest and keen interest in all that concerned the welfare of his friends, his humorous sallies and telling anecdotes, were elements of a fascinating power, which, after all, defied analysis. In later years he showed a tendency to dwell on the state of public affairs around him with some amount of apprehension. The fulfilment of cherished hopes for the Church seemed to

him to be relegated to a distant future. But the occasional tone of sadness only brought into relief the unchanging characteristics of his own thoughts and purposes: whatever might betide, his own course was clear.

To this brief record there is very little now to add.—We had fondly hoped that his busy life might be followed by a long and restful evening; but it was otherwise ordained. On the termination of his work in the university, he left Aberdeen, amid grateful acknowledgments and warm expressions of affectionate regard on the part of the community for which he had done so much. Even then he was suffering from serious illness, and was with difficulty removed to his new home in Edinburgh. He calmly passed away from earthly life on the 11th of December 1893.

This sketch of my dear friend's career is indeed most imperfect, most unworthy of one whom so many delighted to honour. His gift of personal helpfulness, the power of his preaching, the characteristics of the husband and father in the happiest of home circles—all this, and much besides, I have had to leave untouched. It would require a pen like his own to do him justice. Once more I take up his words: "Happy it is to have known such men!"

WILLIAM F. MOULTON.

Cambridge.

The Books of the Month.

PART I.

CHRIST'S DIVINITY SCHOOL. BY HUGH D. BROWN, M.A. (*Alexander & Shephard*. Crown 8vo, pp. 205.) Mr. Brown has learned (from Mr. Spurgeon?) that to preach successfully you must preach positively. There may be departments of truth upon which he has not decisively made up his mind; but if so, he passes these departments by, he brings them not into his discourses. In his discourses he speaks positively, even to the extent of verbal inspiration, for he finds "no other foothold for our theology and faith." So you must at least listen to these sermons. You may protest, but you cannot go to sleep. And that is an early requisite, if not the very first.

TALKS WITH MEN, WOMEN, AND CHILDREN. BY REV. DAVID DAVIES. (*Alexander & Shephard*. Crown 8vo, pp. xv, 612.) The Rev. David Davies of Brighton is one of the few, the very few, who find an audience for their printed sermon every week. But he finds it not for his regular sermon only, but also for his Children's Address, for his special Expository Lecture, and for his Bible-Class Talk. And every year he issues these various works of his in one thick, handsome volume. This is the fifth. It stands alone among the literary productions of our day. No other man can afford to let so much of his daily labour be seen and read of all men. And it is a great tribute to Mr. Davies'

faithfulness as well as to his ability that we are ready every year to welcome another volume, and welcome it more heartily. The Children's Addresses are capable of being named apart. They are brimful of suggestion and felicity.

THE DOCTRINE AND HISTORY OF CHRISTIAN BAPTISM. BY THE LATE REV. T. G. ROOKE, B.A. (*Alexander & Shephard*. Crown 8vo, pp. xv, 102.)

O! it is excellent

To have a giant's strength, but it is tyrannous

To use it like a giant.

The late President of Rawdon College had a giant's strength mentally (not physically, alas! else had he been with us still). His first posthumous volume, called *Inspiration, and other Lectures*, proved that abundantly. But from all things tyrannous his gentle modesty of nature was very far removed. Not even as a Baptist writing on the Doctrine and History of Baptism does he use his strength like a giant. He knows his subject and he believes in it heartily, but he writes moderately. It is a book that well deserves attention. Within its hundred pages will be found the matter that other writers would have spread over five hundred, and yet it is all clear and orderly.

THE CHURCH CATECHISM EXPLAINED. BY THE REV. ARTHUR W. ROBINSON, M.A. (Cambridge: *At the University Press*. Foolscep 8vo, pp. x, 171.) There have been many commentaries on the Church Catechism, but this will probably supersede them all. It is strictly what it is called, an explanation. It attempts no criticism. And the explanation is simple and popular. But it is the work of a scholar, who weighs his words and verifies his references. It is the work of a scholar; and yet it cannot be a great while since this scholar passed through the difficulties of the Catechism; for his memory is keen as to their place, and his touch sure in their removal. The little book is all it claims to be, and more. It is an explanation of the Catechism; it is a compact manual of theology; and it is a pleasant guide to much historical and philological lore.

PLAIN INTRODUCTIONS TO THE BOOKS OF THE BIBLE. (*Cassells*. Foolscep 8vo, vol. i. pp. 358; vol. ii. pp. 342.) Bishop

Ellicott's Commentary is a large work, and expensive. To separate it into portions and leave us to choose our portion is wise. And at present Introduction is much in demand. So the editor and the publishers have acted wisely in issuing the Introductions to the various books in Dr. Ellicott's Commentary in these two extremely convenient volumes.

THE PARISH MAGAZINE, 1893. EDITED BY CANON ERSKINE CLARKE, M.A. (London: 12 Southampton Street, Strand. 8vo.) The feature that marks out the "Parish" from other magazines is its monthly plate in colours. The subject is always antique, and the effect of the antique is always admirably preserved. We cannot omit a patriotic regret that these plates are not printed at home, they are so excellent in a penny magazine. The contents are less striking, but well chosen; as wholesome reading for a Sunday afternoon as one is likely to find.

CHURCH BELLS SPECIAL PART. (*Church Bells Office*. 4to.) These "Special Parts" are always welcome. They put it within the power of the lightest purse to secure the freshest sermons of some of our greatest preachers. This time the preacher is Archdeacon Farrar, and the sermons are his recent course in the Abbey. The price is only sevenpence.

HOW TO READ THE PROPHETS. PART IV. EZEKIEL. BY REV. BUCHANAN BLAKE, B.D. (*T. & T. Clark*. Crown 8vo, pp. 238.) Mr. Blake cannot do quite so much for Ezekiel by his special method as he did for Jeremiah. You cannot do much for Ezekiel by any method. But the reading of this, the latest issue in Mr. Blake's most helpful series of volumes on the Prophets, will certainly do much for ourselves. Every issue increases our wonder that this was not done for the Prophets of Israel long ago; our gratitude, also, that one has been found to do it now so well.

THE BEAUTY OF THE LORD. BY JOSEPH HALSEY. (*Clarke*. Crown 8vo, pp. viii, 319.) Following the usual practice, Mr. Halsey gives his book the title of one of its sermons. It is a practice that has this at least to be said for it, it secures variety. For the titles of sermons are nearly always some memorable Scripture phrase,

and how endless is the beauty and the variety of the words of Scripture. Take this very phrase before us—"The beauty of the Lord"—one wonders that it has not been appropriated already, but it is simply because there are so many to appropriate. As for Mr. Halsey's sermons, their characteristic is independence. "Let us get out of all ruts and grooves," he says; and he gets out. Again he says, "Stammer if you will, blunder if you will; but I beseech you, read for yourself, think for yourself, and speak for yourself." This is in an Ordination Charge, and his example is better than his precept even there.

THE LADS AND LASSIES OF THE BIBLE.

BY THE REV. MORTIMER BLAKE, D.D. (*Dickinson*. Crown 8vo, pp. 240.) Here is a good series of subjects for sermons to children. Dr. Blake dealt with them so. And his daughter counts the sermons worthy of a wider audience. Well, for the mere suggestion of their subjects it might have been worth while publishing them (though the sermons are more than that), for one might surely make a pretty discourse upon the "Galilean Lad" who had the loaves and fishes in his basket, or the "Child that was set in the midst," or even "Noah's Menagerie," though it is difficult to bring that under the title.

PHILLIPS BROOKS' ADDRESSES. (*Dickinson*. Crown 8vo, pp. x, 146.)

Phillips Brooks is always welcome. But let us have him without an introduction in future. He does not need it any more; and above all things, spare him and us such an introduction as the Rev. Julius H. Ward gives us here. It is wonderful how he contrives to put so much bad English, bad logic, and bad manners into three pages. If Phillips Brooks had been what Mr. Ward calls him, we should have gladly left him to the "brainy men of State Street, and the devout women of the Back Bay." But he was other than that. And these six addresses are characteristic of the best we know of him.

SACRIFICE: ITS PROPHECY AND FULFILMENT. BY ARCHIBALD SCOTT, D.D. (*Douglas*. Crown 8vo, pp. xxii, 372.)

It must have been a surprise to learn that Dr. Scott, when appointed to deliver the Baird Lecture in 1892-93, had chosen Sacrifice as his subject. For it was

well known that his mind's affections lay towards the science of Comparative Religion. It turned out, however, that it was out of that very science he meant to work his subject. It is not the doctrine of Sacrifice, as we are wont to use the expression, but its history. Dr. Scott starts with the sacrificial phenomena visible in Animism and the lower Pantheism, and pursues his subject into and throughout the Old Testament. And this one thing he keeps before him always, to see and show that sacrifice, wherever found, was a prophecy; that it was no more accidental or unmeaning among the Peruvians than among the Hebrews, but was always and everywhere guided by an unerring Hand till it found its fulfilment in the cross of Jesus Christ. It is a grand subject, and Dr. Scott, with all his modesty, is alive to its grandeur. He handles it with familiarity without dragging it down, for he himself has been made great by long brooding on its greatness.

HEART-BEATS. BY P. C. MOZOOMDAR. (*Ellis*. Foolsap 8vo, pp. xlii, 288.)

Mr. Protap Chunder Mozoomdar, the friend and biographer of Keshub Chunder Sen, and the exponent of the Brahmo-Somaj, is undoubtedly a man of a strong personality and a deep religious faith. These "Heart-Beats" are the outpouring of his most secret soul, the quiet expression of thoughts that have passed in the presence of God. One short quotation will reveal their manner better than many words:—

The Figure of the Cross.—My will is represented well by a straight line — thus, running from birth to death in unbroken current through the flesh and the world in all manner of self-indulgence unto the hidden abyss. God's will is represented by a perpendicular | thus, falling from heaven like a bolt of thunder. The two wills meet, and form the figure of the + thus. It cuts me, severs me, hinders me, clogs me, compels me; but Thy will, O God, saves me. That cross means the life and death of the Son of God. "For me," therefore, "to live is Christ, and to die is gain."

HOURS WITH THE MYSTICS. BY ROBERT ALFRED VAUGHAN, B.A. (*Gibbins*. Crown 8vo, pp. xxxix, 372; x, 383.)

Here is one of our English classics at last brought within the reach of the schoolboy. The well-known two volumes are gathered into one; unchanged in every other respect, however; without condensation or curtailment, the very paging left as it was before. And

for this kindness, Messrs. Gibbings deserve our heartiest thanks. How interesting a book it is, and how unexpectedly comprehensible! "Within the reach of the schoolboy," we have said, and why not? We do not ask that it shall be recommended by "the Department"; but place it in the hands of an intelligent lad with half the accomplishments of Macaulay's schoolboy, "and you will find it after many days." But let us read it ourselves first by all means.

RELIGION IN HISTORY AND IN MODERN LIFE. BY A. M. FAIRBAIRN, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xvi, 271.) This book has been much sought for on the book-stalls since it went out of print some years ago, and the second-hand booksellers have turned many an honest penny over it. Now the old must give place to the new. This is a better edition. The lectures are revised throughout, and in certain places to their distinct advantage. And there is an essay added, an important and worthy essay on the Church and the Working Classes.

THE EPISTLES OF ST. PETER. BY J. RAWSON LUMBY, D.D. (*Hodder & Stoughton*. Crown 8vo, pp. xxiv, 374.) The *Expositor's Bible* does not undertake to give us "Introduction," and therefore Professor Lumby has done well to make his discussion of the authorship of these Epistles as brief as possible. What he has done is chiefly to indicate his own opinion, and that, as we should have expected, is favourable not only to the First Epistle, but to the Petrine authorship claimed by the second. The book is its exposition. And here also we get what we look for, sound scholarship, sound sense, and a broad, human treatment of these congenially human Epistles.

SIMON PETER. BY EDWIN HODDER. (*Hodder Brothers*. Crown 8vo, pp. xiv, 324.) This is a new edition of a well-known popular life of Simon Peter. The novelty of the new edition lies in its illustrations, but they are not its greatest strength. The book is itself strong enough to stand without them. It carries its story down to the day of Christ's resurrection. And within these limits it gives a graphic picture of this ever-interesting personality, not forgetting the friends he had,

and especially the Friend that was more to him than a brother.

SANCTIFIED SPICE. BY MADISON C. PETERS. (*Ketcham*. Crown 8vo, pp. 216.) The title is American, and the sermons are American also. Whether we should be the better of some of this American "spice" in our sermons may be worth asking; it is certain we should be the worse to have it all. For here are whole sermons on—"The Tenement House Problem;" "The Deadly Cigarette;" and "Police Matrons." Certainly the book is worth looking at. Let it be granted that its pungent seasonings might mix well here and there. Only condemn us not to *live* on spice, even when sanctified.

THE ADVERSARY: A STUDY IN SATAN-
OLOGY. BY WILLIAM A. MATSON, D.D. (*Ketcham*. Crown 8vo. pp. xii, 238.) Preachers, and even expositors, have neglected the science of Satanology. It is not that they have been afraid of Satan. It is probably because they have had too little fear of him. It is because they have ceased to believe in his working capacity. It is because they are not sure with what precision personality could ever have been ascribed to him. But the same arguments that dispose of Satan would obliterate God; and if there is no Satanology, there will soon be no Theology. Moreover, the subject, once entered upon, is both large and interesting. And Dr. Matson's book, which happily combines scientific accuracy with plainness of speech, is well worthy the attention not of the professed theologian only, but of the persuasive preacher, and even of the human soul everywhere that may be out in its wilderness, tempted by the devil. For in the face of temptation, to know the tempter is half the victory.

THE STORY OF THE NEW GOSPEL OF INTERPRETATION. By its surviving Recipient, EDWARD MAITLAND. (*Lamley*. Crown 8vo, pp. 175.) The new gospel itself is not here, only the story of its conception. And it is written in a way that undoubtedly makes the reading interesting, for the personal element is strong and well managed, and you are carried on by that, all the while you may be resisting the claims of the New Gospel itself, and emphatically denying that it *is* a gospel or even common sense.

The Expository Times Guild of Bible Study.

THE Expository Times Guild of Bible Study seeks to encourage the systematic study, as distinguished from the mere reading of Scripture. A portion from the Old Testament and another from the New are selected every year, and the members of the Guild simply make the promise that they will study one or both of those portions with the aid of some Commentary, between the months of November and June. The promise constitutes membership in the Guild. Those who are once enrolled as members do not require to renew the promise every year; and it is always understood that it is not to be held binding if unforeseen circumstances prevent it being carried out. Names of new members should be sent to the Editor, Kinneff, Bervie, N.B.¹

The parts of Scripture selected for the session 1893-94 are the Epistle to the Romans and Isaiah xl.-lxvi. And the Commentaries recommended for use are—

I. On the Epistle to the Romans—(1) Gode't's (T. & T. Clark, 2 vols., 2rs.) for the student of the Greek; and (2) Moule's (Cambridge Press, 3s. 6d.) or Brown's (T. & T. Clark, 2s.) for the junior student. It may be well to state that Gode't is by far the most satisfactory and fruitful work we have on this Epistle, and that he may be used with very little discomfort by those who cannot read Greek. The publishers of the work (T. & T. Clark, 38 George Street, Edinburgh) will send a copy of it for 12s., postage paid, to any *Member of the Expository Times Guild* who directly applies to them for it.

II. On Isaiah—Orelli (10s. 6d.) or Delitzsch (the fourth edition, 2 vols., 2rs.) may be recommended most confidently. And the same publishers will send a copy of Orelli for 6s., and of Delitzsch for 13s., to any member of the Guild.

The Editor will feel obliged if members of the Guild will draw the attention of their friends to the objects which it seeks to attain. There is no other association whose aim is the *study* as distinct from the mere reading of Scripture. No demand is made as to the time when the study is done, if only it is completed within the months from November to June. Any books may be used

as an aid,—the above are merely suggested,—the point being that the portion selected be studied and not merely read over.

The members of the Guild include many of the Bishops of the Church of England and Professors in the Theological Colleges of all the Churches, besides a number of ladies and laymen.

Members of the Guild may send to the Editor from month to month, as the result of their study, short expository papers. The best of these will be published in THE EXPOSITORY TIMES; and the writers, seeing them there, will receive from the publishers any volume they select out of a list which will be given.

MEMBERS' NAMES NEWLY RECEIVED.

- Rev. F. G. Knott, M.A., The School House, Tunbridge Wells.
- Rev. Malcolm MacLennan, B.D., Kirk Hill, Ontario, Canada.
- Rev. Thomas MacBriar, Olcott, Vermont, U.S.A.
- Rev. William Johnson, Peterborough.
- Rev. John MacLachlan, The Manse, Kilmeny, Islay.
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- Major K. Tonnochy, 4th Sikhs, Punjab, India.
- Rev. Daniel Kirkwood, B.D., The Manse, Houston.
- Mr. William Falconer, Midcalder.
- Rev. W. Jones Williams, B.A., Llanafan Vicarage, Crosswood, Aberystwyth.

¹ Members are requested to write their names distinctly; to say whether Rev., etc.; and to mention their degrees.

Rev. Ernest J. B. Kirtlan, B.A. (Lond.), Kendal.
 Rev. William Mendus, Haverfordwest.
 Rev. Walter Perks, M.A., Torquay.
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 Rev. R. Kilgour, Darjeeling, India.

Rev. A. W. Macleod, A.M., Ph.D., Thorburn,
 Pictou County, Nova Scotia.
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 Mr. E. Jones Williams, Aberystwyth.
 Rev. S. Devinney, M.A., LL.B., S. Martin, Liver-
 pool.
 Rev. John Watson, M.A., Chang-poo, Amoy, China.

Hebrew Prophecy and Modern Criticism.

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

I.

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—ROM. xv. 4.

It has often been cast in the teeth of theology that, unlike other sciences, it is not progressive. Whether this is strictly true of what is sometimes called by way of distinction "pure theology," I need not now inquire. It is certainly not true of those auxiliary branches of study, without which the more fundamental facts of religion are in danger, to a thoughtful mind, of becoming barren or unreal. To isolate theology, to shut it up as in a sacred shrine, into which it is irreverent to gaze, is to deprive it of its proper use in raising man's spiritual being. And those who do not know its power soon begin, it may be unconsciously, to doubt its reality. If Christian Apologetics especially are to be of any practical value, they must advance with the age, they must be in harmony, so far as possible, with its spirit.

Now, if asked to characterise the spirit of our time, so far as it affects our present contention, we should say generally that it is marked by an increasingly felt need of consistency of thought. We feel that every truth must stand in some sort of relation to every other truth. It is not satisfactory to say that the tendencies of the age are too materialistic, or too irreligious. I doubt very much whether either proposition is truer of this than of many other previous ages. But it cannot be doubted that it is an age of unparalleled mental activity. The rapid succession of new discoveries, the fresh applications of known laws to new inventions, are giving a repeated stimulus to thought

and intellectual enterprise. We see one sign of this in the increasing demand for education on all sides. We see another, no less significant, in the changes which are gradually being effected in the character of education. It is becoming less and less the learning by rote of traditional facts, more and more the learning how to think. If the tendencies of the age are to solidarity in one direction, they are no less to individualism and independence of judgment in another.

All this cannot but have its effect on theology. The apparent difference in its character and its methods from other branches of study exposes it to a double danger. On the one hand, the mind shrinking from the difficulty of throwing itself into a separate sphere of thought may be disposed to abandon theology altogether; on the other hand, it may seek to reduce it to the level of all other branches of knowledge. Reverence seems instinctively to recommend the first of these alternatives. The second is more in accord with the spirit of the age. But is there no other alternative? Is it not possible, while treating religion with all the reverence which the sacredness of the subject demands, to regard it as a part, even though the highest part, of that one world of thought and feeling and experience in which each individual moves? In a word, may we not do away with that isolation of religion which makes it sometimes so unpractical and so unreal? If religion is to be real, it must be in touch with the whole of man's

being. It must be a religion which he can think as well as feel. And if so, the methods of theological inquiry cannot be so very unlike the methods of other studies. To translate the thought of religion into the best thought of his own day will always be one of the most important aims of theological effort. Perhaps there never was a time when such efforts were more needed.

The work of the Christian apologist, no less than that in other branches of theology, is affected by the currents of modern thought. Formerly it was the aim of the apologist to defend very clearly cut and defined truths against a definite set of hostile opinions. In these days both the method and the spirit of apology are undergoing a radical change. The line which divides settled and fundamental truth from the unknown and the speculative is less clearly and definitely drawn. The apologist is becoming more and more himself an investigator of truth, one who re-examines its evidences with the view of discovering how far they are affected by the ascertained discoveries of modern times, what their value still is, what they really prove. Again, those with whom he reasons are not treated as necessarily wilful maligners of God's truth, but as men who hold opinions which seem antagonistic to religious truth. These opinions must therefore also be sifted, to ascertain whether they are true; whether, if true, they are really antagonistic. Theological controversy is losing its proverbial bitterness without, let us hope, at the same time losing its earnestness. And so it often happens that the apologist and the supposed antagonist find themselves working side by side in the search after truth; and not unfrequently what seemed so hostile to religion proves eventually its ally.

The special argument from prophecy in the defence of Christianity is, as much as any other, undergoing such a change as I have described. In the last century it was very definite and very simple. The fulfilment of predictions made long before proved that those who made them had a supernatural power, and that the religion which they foretold was of God. But the religion which they foretold was evidently Christianity. Therefore Christianity was of God. Prophecy was regarded as the strongest of all supports to Christian truth, because it was an ever-abiding witness to a supernatural revelation. It was stronger even than miracles, because miracles appealed almost entirely

to those for and among whom they were wrought; but every fresh fulfilment of a prophecy is as it were a new miracle and a new proof of Christianity. Now let us briefly see whether prophecy still holds or ever could have rightly held this position—at any rate on these grounds—among Christian evidences. In the first place, will any one venture to affirm that fulfilments keep recurring of so clear a character as to convince any one who does not already firmly believe the truth of Christianity? Is it not a notorious fact that believers themselves differ very widely in their interpretation of a very large number of the prophecies most confidently adduced as proofs of predictive power? How are we to make up our minds, *e.g.* whether the man of sin is the Pope, or Napoleon, or the Sultan of Turkey, or some other of the numerous persons to whom that expression has been ascribed? And if we cannot, how can we reasonably urge St. Paul's description as a proof of a divinely-inspired foreknowledge? If we read almost any work on prophecy of the last century, we cannot help feeling that too great a strain was put upon the supernatural predictive power of the prophets. The objection here urged was really as strong then as now, but it was the habit of the controversialists of that age to attempt to strengthen their cause by piling up all that could possibly be urged on their own side. In these days the least suspicion of special pleading prejudices us at once against an argument. We will hardly listen to an advocate for truth, unless we are sure that he has thoroughly mastered the objections which he is refuting, and understands, and can even enter sympathetically into the difficulties which are felt on the other side. The purpose of the candid and no less earnest apologist is not to prove Christianity by a syllogism, but to convince men of the truth. But to do this with any success, he must be in touch with the best spirit of the age.

Now the spirit of the age is on the whole against the supernatural. This feeling sometimes takes a form definitely hostile to religion; but leaving this out of the question, there are many who feel that the claim which Christianity makes to supernaturalism, so far from being the main ground for believing it to be true, is rather a hindrance to accepting it. The discovery of so much fixed law in nature, that it seems all to be governed by fixed law, has much, of course, to do with this. The common desire to simplify and bring under

one mental horizon all that is the object of feeling and thought is, no doubt, another reason for it. A world of nature governed by a stern necessity of law—a spiritual world governed by the immediate decisions of an Almighty Being, are two sets of ideas which seem incompatible, or at least difficult to grasp under one view. But besides these, there is to the most earnest thinker the feeling that supernaturalism, as commonly understood, tends to banish God as it were out of the world and out of the human heart; that the supernatural world is apt to become too much a subject merely for pious reflection, or for Sunday devotion, instead of being a thing of the practical life. The realisation of a complete natural world governed by law seems to leave no room within it for a God of supernatural agency and environment. That prophecy should claim to be a voice from a far distant world, proving its claim by a miracle of foresight does not therefore commend itself altogether to the mind of the nineteenth century. Hence the argument from prophecy with that of miracles has been dethroned from its place of honour as among the chief of Christian evidences. The apologist of to-day appeals first and foremost to a different kind of evidence altogether. He dwells especially on the intrinsic value of Christian ideas and Christian hopes, and above all of the Christian character, on the inspiration which Christianity has given, and is giving to the nobler forms of Christian duty, and the way in which it satisfies man's highest needs. I shall hope to show that, rightly understood, the argument from prophecy really does belong partly to this latter class of evidence, while partly it supplements it.

But there is another cause which in recent times has tended to modify this argument, namely, the revolution which has been gradually going on in the whole spirit and method of biblical exegesis. The old method was, first, to assume a certain number of facts about the Bible, and then to study it with this understanding. These facts may be thus summarised:—(1) The Bible is the Word of God, and therefore absolutely true in all its details. (2) The Bible is God's Word to the individual Christian, and hence a sort of handbook of Christian doctrine and Christian devotion. (3) Connected with this second assumption, and partly the result of it, is the belief that the whole of the Old Testament is pervaded by the New. This is well expressed in the well-known saying of St. Augus-

tine, that "the New Testament is latent in the Old, the Old patent in the New."¹ The patriarchs believed in Christ beforehand. Moses instituted a system of sacrifices as symbols of the great sacrifice on the cross. The prophets and psalmists were raised up to foretell the advent of Christ and the fortunes of the Christian Church. The modern method of interpretation does not necessarily accept or reject any of these assumptions, but, at any rate, it does not allow them to prejudice the study of Scripture. Its aim is to read it, as far as possible, without prejudgments of any kind. The tendency of our day to regard the supernatural with suspicion has had something to do with this change of method, and the charge, therefore, that this very cause has sometimes created a new prejudice in the mind of the critic is not altogether groundless; but the change grew mainly out of the more accurate study of the Bible itself, and of other branches of knowledge pursued in connexion with it. The number of discrepancies in the Bible which were thus revealed seemed increasingly difficult to reconcile with an absolute standard of truth. The studies of geology, natural history, and anthropology, threw more and more doubt upon the scientific accuracy of the Bible. Comparative mythology and ancient history, together with monumental records, seemed to supply another and more simple account of the origin of its early literature, and finally the critical study of classical texts suggested the application of similar methods to biblical books, with a view to ascertain their component parts. This, again, has brought about results of the greatest importance to the Bible student. It has enabled him to recast the history of Israel, so as to obtain a natural and intelligible sequence.

The very processes which have led to the new construction of the history have been showing us step by step the incredibilities and perplexities of the old. Let us mention a few of these points of difficulty. According to the order of our Bible books and sections as they stand, we have to imagine a people first of all receiving in the wilderness a very simple code of religious and social laws adapted not to a nomad, but to a settled mode of life; then after nearly forty years of wandering, before they have had any opportunity of

¹ "Quamquam et in vetere [sc. testamento] novum lateat, et in novo vetus pateat." *Quæst in Exodum*, lib. ii. quæst lxxviii. (Ed. *Benedict*, iii. 445).

putting their laws into practice, receiving from the same lawgiver a code so profoundly spiritual, that we seem at once translated into the age of the prophets, who lived at the close of the monarchy. We find, moreover, this new code containing just those institutions, just those religious ideas which prevailed, or were most fully developed, at this later period. For example, we read in Ex. xx. 24-26 how the people were commanded to prepare altars of earth or unhewn stone in every place where God should cause His name to be remembered (R.V. margin). How astonishing it is that before any such local sanctuaries could have been dedicated to religious worship, they should, according to Deut. xii., have been commanded on entering the land to have only one altar and one centre of worship.

Our surprise increases when we find that no attempt is ever made to act upon this most solemn and oft-repeated command of the great Lawgiver, that Samuel does not scruple to offer sacrifices at Mizpah, Ramah, and Gilgal (1 Sam. vii. xiii.); that Elijah not only sacrifices on Mount Carmel, but speaks and acts throughout as though the temple of Jerusalem had no interest for the northern kingdom (1 Kings xviii.). In spite of Solomon's attempt to centralise the worship of Jahweh, we find in the south king after king continuing to sanction the worship at the high places. It was not till the time of Hezekiah at the earliest that any attempt was made to put it down.¹ It is curious to contrast the passing notice of Hezekiah's action in this respect with the full description of the far more drastic reforms of Josiah. With Hezekiah it is what any good king might be expected to do; with Josiah it is a religious revolution. It is not the necessary sequence of the restoration of the temple and its services—it has a definite starting-point and cause of its own, the discovery of the Book of the Law in the house of Jahweh. This discovery is a turning-point in the religious history not of Josiah only, but of the nation. The king, when he hears the contents of the book, is terror-struck; for he finds that it contains injunctions which his fathers had never observed, and terrible threats for neglecting them. Reforms are immediately set on foot to carry out these injunctions to the letter. The most sweep-

ing change is made in religious worship, the high places are put down once for all, and the phrase "the place which Jahweh thy God shall choose to place His name there" now receives an obvious significance. Besides all this, we find beginning at this time a contemporary literature, which in tone, in thought, and even in style, bears a striking resemblance to the Book of Deuteronomy. How extremely unlikely is all this if this book was really written by Moses, or in his age. Whatever be its origin, it seems almost certain that the Book of the Law stood in close relation to that of Deuteronomy, and that it was written, at the earliest, not much before the time of Josiah. This is coming to be more and more generally admitted by all commentators, who feel that no particular theory of inspiration should prevent us from openly and honestly examining the books of the Bible.²

Very similar difficulties have long been felt about the Levitical laws of Moses, and have, since the days of Graf, been met in a very similar way. The Book of Leviticus and other parts of the Pentateuch suppose an extremely elaborate sacrificial system, of which there is hardly a trace in the whole history as narrated in the Books of Judges, Samuel, and Kings. Indeed these books contain much which seems absolutely to preclude such a code. The biblical student, for example, who has been accustomed to regard Shiloh as from the first the religious centre for all the tribes, is astonished to find that the writer of the last five chapters of Judges speaks of it as though it were a small, insignificant village, which his readers are not likely to have heard of. He therefore finds it necessary to describe its exact geographical position (Judg. xxi. 12, 19, R.V.). So little were the three great feasts prescribed in Exodus (xxiii. 14-17) and Leviticus (xxiii. 4-36) kept in Shiloh that we hear only of one yearly feast, and that, though certainly described as a feast of Jahweh, resembles far more nearly a country rout than the sacred solemnities of the Feast of Tabernacles.³ We do certainly find a sanctuary at Shiloh in 1 Sam. i.-iii., but it is clearly not the tabernacle, as, on the ground of Josh. xviii., is often supposed. It is

¹ In the face of 2 Kings xiv. 4, xv. 4, 35, the statement in 2 Chron. xvii. 6, that Jehoshaphat "took away the high places," must certainly be regarded as an anachronism.

² It is of comparatively little importance whether we regard the Book of the Law as actually identical with Deuteronomy, or an early draft of it, afterwards revised and enlarged or merely the kernel out of which it sprang.

³ Cf. Judg. xxi. 21 with Lev. xxiii. 34-36.

rather a small local temple containing nothing, as far as we are told, beyond "the lamp of God," the ark, and, strange to say, the bed of their youthful guardian (1 Sam. iii. 1, R.V.).¹ Again, just as the Book of Jeremiah has a close connexion with Deuteronomy, so likewise we find a certain harmony of feeling and spirit, in spite of individual differences, between the Levitical parts of the Pentateuch and some of the books which followed or closely preceded the Return from the Captivity, such as Ezekiel, Haggai, Zechariah, Malachi, and the editorial parts of the Books of Chronicles.

What I have already said is sufficient to show why I believe that the new method of biblical study is far more likely to yield satisfactory results than the old. Now it is of obvious importance that we should ascertain in what ways biblical criticism affects our view of the character of prophecy, and its value as a branch of religious evidences. But I must, first, revert once more to a very common objection. It is often stated that the critical argument is nothing else than a *petitio principii* on a large scale. It begins with the assumption that the supernatural is impossible, and hence seeks to explain the origin and growth of religion on purely natural grounds. To bring the results of criticism, therefore, to bear in any sense on such supernatural facts as prophecy is simply to argue in a faulty circle. But the Christian, it is maintained, stands upon a different ground altogether from the critic, and cannot admit his premises. Now it is certainly true that a Christian cannot deny that the supernatural is possible. To do so would be unphilosophical as well as irreligious. It is also true, as already pointed out, that a certain repugnance to the supernatural, but not necessarily an absolute denial of it, has often influenced critical investigations at the outset. But it cannot be said that a denial of the supernatural is a ground upon which the critical theory necessarily rests. The main arguments, as certainly in the instances already given, are usually of quite a different kind. The chief reason, for example, why critics maintain the late date of Deuteronomy, or of the last portion of Isaiah, is not that Moses could not have foretold the institution of the king and the prophet, or the final destruction of the high places, or Isaiah the state of things existing in the time of the Captivity; but

that it is on other grounds extremely unlikely that they did so in point of fact. These grounds are in the one case the ignorance of Deuteronomy which the historical books seem to imply; in the other, that the chapters in question do not on the face of them foretell, but describe as a present fact, the circumstances which preceded the Return from the Captivity. The Christian who believes not only in the possibility of the supernatural, but in the actual existence of supernatural facts and powers among the Jews, may yet maintain, on perfectly logical grounds, the position of the advanced school of biblical criticism.² And this is being done by an increasing number of unexceptionally orthodox divines.

Whether the conclusions to which the critical arguments lead, as distinct from the arguments themselves, do not tend to modify our conception of the supernatural element of prophecy is quite another question, which it is most important for us to consider. But another phase of modern exegesis, equally important in its results, must first be touched upon. The whole tendency of literary and historical research has for a long time past been towards the investigation of a writer's works from his own point of view. It was Erasmus who perhaps first attempted consistently to carry out this method in biblical studies. But the religious habit which attempted to find in the Bible alone an absolute standard of personal religious faith and morals, one of the distinguishing features of the Puritanical school, threw back again the more intelligent study of the Bible which Erasmus and his friends first inaugurated. It is needless to say that this method has once again come to the front. The Old Testament we now read, not so much with the view of finding out what each writer has to say figuratively or predictively of Christ, as to learn from it the facts of Jewish history, together with the thoughts and feelings, to which each writer in turn gives expression. It is needless to say how much this method has been stimulated and assisted by the help of sources, the very existence of which was never dreamed of a while ago. The consequence is that the study of the Old Testament is prosecuted with an interest and vigour to which there has been no parallel in times past. The critical study of biblical books, and the

² That is the view generally connected with the names of Kuenen and Wellhausen, as contrasted with those of Ewald and earlier critics.

¹ It is assumed that the sacrificial altar was just outside.

investigation of monumental remains, have gone hand in hand; and we are now beginning to understand the history of what even sceptics must admit to be one of the most interesting and remarkable peoples of ancient times.

There is no part of the Bible in which these new methods have produced more important results than the books of the prophets. These are no longer regarded as mosaics composed of isolated fragments of Christian teaching clothed in a more or less mystical dress; but the prophets themselves live again and move before our eyes, as men who shared the life of their own time, and understood its thoughts, even while they rose infinitely above them. So there is an increasing tendency to find in them more and more the spiritual guides and the practical advisers who directed the religious impulses and feelings of their own day, less and less the foretellers of a state of things which neither their readers nor themselves would have at all clearly understood.

To sum up what I have said. The tendency of modern exegesis obviously affects the argument from prophecy in two important respects. (1) It often shows that what were previously considered

to be predictions of future events fulfilled within the period of Jewish history were in all probability no predictions at all. (2) It makes it equally clear that what were believed to be simply predictions of a distant future have their most natural explanation in the historical events of their own time. It is obvious, therefore, that if we accept the results of modern criticism and scholarship, we must approach the subject of prophecy very differently from the way in which it would have been approached in Bishop Warburton's own day. That critical views of the Bible will ultimately win general acceptance, at least in principle, I cannot seriously doubt, and the apologist who wishes to gain the ear of those whose biblical studies are up to date, cannot afford to leave them unconsidered. Truth can never ultimately suffer by looking facts in the face. This at least will be my honest endeavour, and I shall feel that my work has not been altogether thrown away if I can do something, however small, towards showing that prophecy, under what I venture to call the light of modern criticism, while it gains immensely in its intrinsic value, still holds a very important place among the evidences for the Christian religion.

Christian Faith.

BY THE REV. FREDERIC RELTON, A.K.C., CURATE OF CHELSEA.

"Lord, increase our faith."—LUKE xvii. 5.

THERE are perhaps few terms in the Christian vocabulary that have suffered more at the hands of system-makers and would-be theologians than the term "faith." Let it be granted at the outset that the New Testament use of the term is by no means uniform: that it is sometimes used to express the faith, *i.e.* the creed, *in* which we believe, and sometimes the faith, *i.e.* the spiritual faculty, *by* which we believe our creed: that it is sometimes used to express the faith of God, or that belonging to God Himself, *i.e.* the faithfulness of God, and sometimes to express our human belief and trust in God's faithfulness: that there are several clearly marked stages in its development so tersely expressed in the famous dictum, *Credo Deum*, "I believe that God is"; *Credo Deo*, "I believe what God says"; and *Credo in Deum*, a pregnant construction, "I am in God, and therefore I have

trust or faith in Him": that, further, its use is sometimes not altogether theological, but rather literary or fluid, and that we cannot bind down the sacred writers to theological precision: that sometimes it is very like love, at other times wondrously similar to hope, and that these three, faith, hope, and love, are not three distinct and separable metaphysical or spiritual entities capable of minute and exact discrimination, but that they run up into and are sometimes merged in each other, being all comprehended in the general spiritual character of man. Let all this be granted, and granted further that much of this distinction is very valuable to the theologian and to the exact student of Holy Scripture, and valuable to him not only as part of his system, but as bearing fruit in his life and gradually working its way downwards into the common knowledge and experience of the people;

yet the fact that we do find a general kind of haziness at once come over the mind of any one to whom we mention the question of faith, is surely one that requires consideration, and that demands of us at least some reflection, whether in our attempts to thus define and limit the word we have not partly deprived it of its meaning, and rendered less powerful as a factor in our daily life and conduct.

I. In the first place, let us clear our minds of some utterly misleading ideas about it, for which, however, some of the Christian Fathers are, I am afraid, responsible. *Credo, quia impossibile*, "I believe a thing just because it is impossible," is a dictum that may have suited some minds in the third century (though I venture to doubt its real value even then), but which certainly cannot fit any type of mind in our own time. Faith is not something opposed to reason. It is not an instrument enabling us to perform feats of mental or moral or spiritual jugglery, however marvellous such feats may appear to be. It may be needed in such a sense perhaps by the devotees of an alien faith, whom nevertheless we call and love as our brethren, whose credulity seems to increase with the age of their Church, and whom neither the advance of science, nor of philosophy, nor the slow disintegrating processes of historical discovery, scattering legend and myth into their primordial elements, seem to daunt in the least degree. We leave to our Roman brethren, if they so choose, their credulity in the blood of St. Januarius, and similar thaumaturgical absurdities, their persistent adhesion to the historical figment of the primacy of St. Peter in Rome, their astounding dogmas of the immaculate conception of the Virgin Mother of our Lord, and of the infallibility of the holder of the Bishopric of the Imperial City; and though we grant that if ever we should need to use this prayer of the disciples in relation to questions that can be solved in quite other ways, we should need to use it in the case of the pious beliefs and dogmas just quoted, yet if to pray, "Increase our faith," means so to "increase our credulity that we may believe the scientifically and ethically and historically impossible and untrue," we prefer to reply "we have not so learned Christ," who, while He makes great demands upon our faith and allegiance, does not do so at the expense of our reason divinely given, and our judgment the endowment of God. There is no virtue in believ-

ing the impossible. The virtue lies in testing all things, and in holding just to that and to that only which can abide the test of truth and of life.

The fact is, that all such conceptions of faith are beside the mark. Read (i.) Canon Scott Holland's essay on "Faith" in *Lux Mundi*; and (ii.) Professor Jowett's essay on "Abstract Ideas in the New Testament" in his *Commentary on the Romans*, a work by no means as yet esteemed at anything like its true value, and you will see how much broader and deeper is the idea gained from these writers belonging to such opposed schools of theological thought, schools which are, however, daily approximating closer and closer to each other, as they learn more of each other's thoughts and lives. The idea common to both these essays is this: That faith is not a matter of the head alone, nor of the heart alone, nor of any part of the spiritual man taken by itself. It is something which belongs to the whole spiritual character, and which affects every part of it. Sometimes it is intellectual, and then it embodies itself in the formation of or the assent to creeds. Sometimes it is emotional, and then it shows itself in strong love and loyalty towards God. Sometimes it is volitional, and shows itself by active deeds of charity and self-sacrifice. But in each case it is the act of the whole man, and not of any separate part of him, which is, let me say in passing, good philosophy as well as sound theology and sound practice. Faith is, to quote Canon Scott Holland, "an elemental energy of basal self," that is, something that is perfectly natural to the best nature we have. It rises spontaneously from our deepest being, and is as natural as a child's faith and trust in its father and mother. Indeed, the best illustrations of faith are those drawn from our everyday life. By faith a child is enabled to live, to draw its very breath and food of daily existence from those by whom it came into the world; to look at them with deep, clear, trusting eyes, believing all they say, and believing them utterly and completely good. By faith the child, grown older, lives its intellectual life, sitting at the feet of master and teacher and pastor, and books and nature, and its own intuitive perceptions of things, and learning thence first to believe and to obey, in order that hereafter it may be able to obtain self-mastery, and to subdue all knowledge under its feet. By faith the lover looking into his mistress' face learns the secret of her soul, and in the glory of his

"maiden passion for a maid" gains oftentimes his first glance at the glory of the Divine Love, a glory which first makes him tremble and then stand firm. By faith the man, battling with the world within and the world without, learns to discern a Power higher than himself and yet within himself, fighting on his side against all unreality and unrighteousness and error, and, by the consciousness of his daily victory, becomes one with that which thus he learns to know, until the faith of God becomes his faith, and he cries in the rapture and exultation of triumph, "I have fought a good fight, I have kept the faith." By faith the man when his work is done is content to know this world but a shadow, its prizes but illusions, its hopes but phantoms, its gains but losses, and to trust himself to his unseen Pilot to cross the Bar into the unknown land "where beyond these voices there is peace." In a word, faith is the sustaining and uplifting power that enables us to see Him who is invisible, and seeing to endure. It is the eye of the spiritual man to which is vouchsafed a vision of the eternal realities lying behind and beneath all temporal and passing phenomena. It is the ear of the soul catching the sound of the celestial harmonies heard often faintly but surely above the discord and wailing of the threnodies of earth. It is the spiritual hand stretching upward into the darkness, until caught by the hand of the Unseen it holds It and is held by It. It is the spiritual tongue singing the song of Zion in a strange land, and praising God even when His face is hidden, as we think, from us. Such is faith, a spiritual power, a spiritual force, a spiritual reality.

II. Why then was not this power always in the world as we now have it? Why is it so especially a mark of the New Testament and of Christian teaching? Remember, first of all, the purport of the writer of the Epistle to the Hebrews in his eleventh chapter, which is, to show that faith was the active principle in all the Old Testament worthies; it was the one thing that made their lives sublime and inspiring. "These all died in faith," and they looked forward (I am not careful to inquire now how clearly nor to what degree) to a good time they believed to be coming. And they were right. There is such a thing as Messianic prophecy, there is such a thing as the Messianic hope in the Old Testament, difficult though its interpretation may often be to us, a difficulty not diminished but increased by some

modern theories thereon, but a difficulty that is destined, I believe, to grow less and not greater. They were right.

Faith is easier to us than it was to them. It is more easily exercised. It has more foundation in fact. To us has been given that revelation which many prophets and kings and righteous men desired to see, and did not see it. To us has been given the final Apocalypse of God, so far as this dispensation is concerned, in the face of Jesus Christ. When we speak of faith, we mean, or should mean, faith in the Christ, else ours is not Christian faith. It may be Jewish or heathen or philosophical faith, but not Christian. Christian faith is essentially faith in the Christ as its highest object and highest illustration. When I am willing to trust God, I mean that I am willing to leave myself in the hands of Him who shows to me the face of the Father, and in whom is all the fulness of the Godhead in bodily form. But what do we mean by faith in the Christ? There is, I think, a threefold progress of the thought, both of the individual man and of the Church as a whole, to be easily traced. We begin with faith in the Christ of the four Gospels, in the historical, personal Jesus of Nazareth, who lived a man among men, and who spent His life in doing good. The story of that life has a never-failing charm for all, young and old, rich and poor, learned and dull. Its pathos touches us, its tenderness melts us, its warnings move us, its teachings inspire us. We ask, Who is this? What is He that can so speak and live and die? What is His secret? What His inner life? And the answer surely is found in something like this at first. He is a man fired to His very soul with the consciousness of the presence of God. His Father and He are so at one, that His will and God's will are identical. If He can so trust God, why may not I? If God is His Father, why is He not mine also? Jesus says, God is my Father too, and He will give me power to believe this and to live by it, if I will take His word for it and trust Him.

But we cannot stop there. We can take no man's word as to the character of God. The apostles did not. The early Church did not. The Christ Himself did not so teach His followers. Philip thought He did, and prayed for a vision of the Father of whom the Christ had spoken. And there came an answer never to be forgotten, either theologically or practically. "Have I been so

long time with you, and hast thou not known Me, Philip? He that hath seen Me hath seen the Father." And so our faith grows till we identify the Christ with the very eternal God Himself, and from the historical Jesus of Nazareth we pass to the spiritual Christ, the Lord, the Lord Christ of the Epistles, not dead but living, not finite but infinite, not temporal but eternal, not material but spiritual, filling all heavens and all earths, all being create and uncreate, with His presence and power. And from the Christ of the past, the Christ which was, we advance to the Christ of the present, which is. And our faith in Him is therefore a living present faith in a living present Christ, Lord and Saviour of our souls and spirits, Lord of every action and every word and every thought.

And we cannot stay here. The first great theologian in His Divine Apocalypse added yet another term, "Which was, and which is, and which is to come." Jesus we know, the living Christ we know, but there is a Christ yet to come. How or when we know not. Whether in this world or in another beyond the grave, is difficult to determine from the few hints given in Scripture; but the probabilities, scientific as well as scriptural, seem to me to point to the latter alternative, though I do not press the view, knowing its difficulty. But somewhere, and somehow, and somewhen He is to come, and His coming in power and great glory is to exceed in its splendour that first coming in humility and in shame. There is yet to be an Apocalypse of the divine that shall transcend all our present knowledge and expectation. "He shall come to be our Judge." We say we believe this every Sunday morning in our *Te Deum*. Do we? I do not mean only in the sense alluded to just now as to a definite conception of the last things. But do we look forward to a still greater extension of His kingdom in righteousness and truth and love all over the world, through all the heavens? Does our faith, our trust in God, extend to the future as well as to the present and

the past? For if not, it is but a maimed faith at best. There is to us, as there was to the saints and heroes of the Old Testament, a good time coming, a new Messianic hope. It may be here or it may be yonder. I cannot tell. But that it will be there is no question, if our Lord's words are true, and if our own instincts do not lead us astray. We may be wrong as to detail. We cannot be wrong as to idea. And if not wrong as to idea, then, my brethren, behold the object of your faith. The Christ of the past, the Jesus of the Gospel story; the Christ of the present, the living and inspiring Spirit; the Christ of the future, the righteous and loving Judge of the world, the setter right of all wrongs, the universal Redeemer and Saviour,—these are not three Christs, but one Christ. You trust Him who died on the Tree of Calvary two millenniums ago, and you trust Him who now breathes into you the very spirit of that cross. You take His life as your example and inspiration, for it is that life that judges you now and will judge you hereafter. You believe that He will set all wrongs to right. Let that faith impel you to begin that process now, first with yourself, then with the little part of the world that lies around you in your home circle; then if you have time (and perhaps not till then), in the larger world outside you. I speak for the majority of men and women, and not for those to whom comes a special call to special work.

Not three Christs but one Christ, the perfect example of faith in God and of faith in man, who saw what man was capable of doing and becoming, and who died that He might make man believe in Himself and in His fellow-creatures. "Lord Christ, increase our faith," we cry as did Thy disciples of old. "Touch us with Thine own hand. Inspire us with Thy Spirit. Teach us the mystery and secret of Thine own life, that our life may be trustful and faithful as Thine was, and our death like Thine the commending of our spirits to the Father."

Short Expository Papers.

The Earnest Expectation of the Creature.

ROMANS viii. 19.

"EARNEST expectation" is the translation of a single word twice used by Paul, and found nowhere else. Its exact meaning must be determined by the idea of the passages wherein it occurs. In Phil. i. 20, "confident" or "assured" or "hopeful" might perhaps be a better rendering than "earnest." In the passage before us, however, the stumbling-block is in the use of the word "creature." This term, which primarily means any created thing, has been generally understood not of man, not even of the brute, but rather of the mute creation. To hills and plains this *earnest expectation* has been imputed. And when it is added that "every creature groans and travails in pain together until now," the reference is applied, not to the equality of suffering, which is the lot of high and low, but to the pangs of nature—of rocks and stones and trees—which somehow keep tune with ours. Perhaps this curious result is due to verse 21, where a hope seems to be expressed of the creature's deliverance from the bondage of corruption into the liberty of the glory of the regenerate. "Bondage" and "liberty" are ethical terms applicable (one would think) to spirit rather than to natural law; and "corruption" in either of its two meanings, moral perversion or physical death, seems oddly predicated of inorganic nature. Yet it has been deemed safer or more reasonable to associate this sublime aspiration and this tremulous hope with rocks and rivers than with the non-Christian world.

Creature is unquestionably used in opposition to children or sons of God. These are "in Christ," and thereby become "new" creatures or constitute a "new" creation. But the mass of mankind remain the old creation "in Adam." And is it not to those, unregenerate as they are, and lengthening out their lives in ignorance and weakness and sadness, that the apostle here refers? "Creature" seems to us a term of pity applied to this mournful multitude, to whom, nevertheless, Paul assigns an "earnest expectation." This other term means (in Mr. Moule's phrase) "looking with outstretched head"—a strange thing surely to be said (as he supposes) of stones and trees, or even of cranes and camels. The word is com-

pounded of three parts: the substantive "head," the verb "watch" or "look," and the preposition "from," signifying away from the "here" and the "now." "Upturned," we should say, rather than "outstretched." Paul was a man of tenderness and sympathy. He had seen humanity in all its shapes. But even to this dull hour millions of pagans daily cast heavenward in prayer a wistful and strangely pathetic gaze. Men, and especially women, may still be seen every hour with meeting sky-pointing palms and back-turned head rolling the white of their eyes as if in travail of soul. And it is of such worshippers (I imagine) that Paul was thinking when he penned this passage. Their worship was to him sincere and pitiful, a sign of "vanity," yet with a yearning in it that in the end (since the fault of the Fall was not originally theirs) might not be altogether vain. What, however, the hope and expectation pointed to, and whether Paul supposed that apart from the knowledge of Christ many of the Gentiles would share in "glory, honour, and peace" (Rom. ii. 10), is a subject which we shall leave to others to handle.

One word more. Have we not here in this onward or upward "looking" one of many illustrations of the intellectual temperament of Paul? Christ on the cross is held forth by God to the world's gaze (Rom. iii. 25). Christ on the cross is sketched by the preacher before his hearer's eyes (Gal. iii. 1); he looks to the unseen and eternal (2 Cor. iv. 18), and beholds in the face of Christ the mirrored glory of Jehovah (iii. 18, iv. 6); life is a pressing onwards to a goal (Phil. iii. 12, 14), while also we look with waiting for the coming and transforming Saviour (ver. 20). It is the temperament of a man with the double endowment of contemplative spiritual vision and active forward endeavour.

ROBERT SCOTT.

Bombay.

Christ's Death to Sin.

"In that He died, He died unto sin once."—ROM. vi. 10.

THE statement of the apostle that "Christ died to sin" has given rise to much discussion, and most expositors have sought to escape from accepting the natural and obvious interpretation of the words. It is generally admitted indeed that the apostle's

argument seems to require that the words should be understood in an ethical sense, for it is evidently in an ethical sense that his words must be understood when he speaks as he does in this chapter of believers as having died to sin. He represents the believer's ethical death to sin as the result of his union with Christ in His death, and it is in explanation of this that he makes the statement that Christ Himself in dying died to sin. But while an ethical dying to sin is manifestly indispensable on the part of sinful men, how could the Sinless One die to sin? Meyer, in his commentary on the passage, does not seek to evade the difficulty, as most commentators do, by forcing a meaning on the dative *ἁμαρτίᾳ* which it will not bear. He understands the words as meaning that Christ in dying really died *to* sin, inasmuch as the sin of men, having cost Him His life, had no longer any power or influence over Him; by dying, He was delivered from the power of sin, and in that sense died to sin. So we (ver. 11.) are to regard ourselves as dead to sin (*νεκροὺς τῇ ἁμαρτίᾳ*), as having been delivered from its power through our being dead with Christ, so that we are no longer subject to the rule of this hostile principle. The context, adds Meyer, is decisive in favour of this interpretation of *τῇ ἁμαρτίᾳ ἀπέθανεν*, as against such interpretations of the dative as *ad expianda peccata* (Paræus, Piscator, Grotius, Michaelis, Olshausen, and others); or, *ad expianda tollendaque peccata* (Koppe, Flatt, Reiche, Fritzsche, Philippi); or, *in order to destroy the power of sin* (Chrysostom, Beza, Calvin, Bengel, Ewald, Umbreit, and others). If the apostle had intended to express such ideas as that Christ died *on account of sin*, or *in compliance with the demands of sin*, or *to expiate sin*, or *to destroy sin*, he would not surely have expressed himself in such an awkward and misleading way. And besides, it would be a mere play upon words to apply the same expression to two things so essentially different as Christ's dying *for* sin or *on account of* sin and our dying *to* sin. There must be a *real* resemblance between the things compared; and the whole force of the apostle's argument in this chapter rests upon the fact that there is such a resemblance; that Christ, when He died, did really die to sin, and that our dying to sin is the result of His dying. But Meyer's own interpretation is really liable to the same objection. For although, according to his view, both Christ and His people have really died to

sin, He has died to it only as a power to condemn, while they have died to it also as a power to rule and enslave. And in this chapter it is not of deliverance from sin's power to condemn them, but of deliverance from its ruling and enslaving power, that the apostle is speaking.

There is no evading the conclusion that the apostle regarded Christ as having died to sin in an ethical sense, although, of course, His personal sinlessness must have made it impossible for Him to experience exactly what sinful men like us must experience in dying to sin. We can understand but little of the awful experiences of the Man of Sorrows, bearing on His heart the burden of a world's sin; but we can believe that, though He could not suffer from the sense of personal wrongdoing, or renounce for Himself the service of a master whose injunctions He had never obeyed, it *was* possible for Him, in virtue of the intimate connexion with our sinful humanity into which He had brought Himself, to die to sin. It was possible for Him to enter into the very depths of man's woeful experience of evil; to feel to the very centre of His being the awful pressure of the world's sin; to realise the unspeakable hatefulness of the sin of our fallen humanity as no sinner ever could realise it; and to turn from it with the whole energy of moral revulsion of which a human soul is capable. Was not this, in a very real sense, to die to sin? In perpetual contact with the sins of men, Christ, the sinless Head of humanity, had been dying to sin all His life long; but it was not until He hung upon the cross that He realised to the fullest extent the unspeakable hatefulness of the world's sin; it was in His actual death upon the cross that His dying to sin was consummated. In that He died, He died unto sin once, once for all; His victory over sin, achieved on behalf of the sinful race with which He identified Himself, and destined to be the source of innumerable victories achieved in all coming ages, in the power of His might, by the sinful children of men, was final and complete. Then it was, to quote the words of the late Archdeacon Norris, that "He who in His own person had no need to die unto sin, died unto sin *as Head of a race that needed so to die.*"

It is because, in dying, Christ died to sin that His death has power to slay sin in us. This is very plainly the teaching of Paul. Our Lord's death to sin, consummated in His dying on the

cross, is the analogue of that death to sin which has to be realised in each one of us, which is, as a matter of fact, realised in us when we enter individually into the fellowship of His death. We die to sin by sharing with Christ in His dying, by being conformed to the likeness of His death, by entering, so to speak, into the *spirit* of His death. And His death is nothing to us, and can avail us nothing, unless we do so. It is very true that Christ died to save us from death; but it is a poor, stunted, mutilated gospel that leaves out of view the other side of the truth, this, namely, that *Christ died that we might die along with Him*, that we might die to sin by being conformed in spirit to His death. We are unfaithful to the theology of Paul, unfaithful to it equally in its spirit and in its letter, if we fail to give *that* aspect of the truth a most prominent place in our teaching. In the view of Paul, it is one of the Christian's greatest

privileges that he is *dead with Christ*; he has entered into the fellowship of that death to sin, that victory over sin, which the incarnate Son of God, the second Adam, the true Son of Man, consummated, once for all, in the agony and triumph of the Cross.

—The interpretation of the passage about Christ's dying to sin, which has been given above, does not, be it observed, settle the question whether it is in virtue of His having *died to sin*, as the Head and Representative of mankind, that the death of Christ has been accepted by God as an atonement for the sins of men. This, I may remark, is the view of the Atonement advocated by Archdeacon Norris in the very able work entitled *Rudiments of Theology*, to which reference has already been made.

ROBERT A. MITCHELL.

Aberdeen.

The Books of the Month.

PART II.

BY-WAYS OF THE SCOTTISH BORDER.

By GEORGE EYRE-TODD. (Selkirk: *Lewis*. 4to, pp. 240.) These by-ways are certainly very pleasant ways. We who have visited them only in their imperishable literature—The Flowers o' the Forest, and The Dowie Dens o' Yarrow—eagerly examine these illustrations, twelve soft and kindly plates which Mr. Tom Scott, A.R.S.A., has contributed to Mr. Eyre-Todd's volume, to see if our mental impression sits well with the reality. And in so sumptuous a volume as this, the illustrations claim the first attention always. But Mr. Eyre-Todd cannot have called in the painter's brush to blot his own pen out. The book is not well illustrated only, it is well written also. It is written with that special sympathy, that unconscious confidence which only birth can give. Mere reading, mere sojourning betray themselves, not in great blunders perhaps, that were unpardonable, but in the absence of those little things that go to give distinction and mastery. The Borders—it is a great subject, and this is a book well worthy of its greatness. How the publisher can print it on this broad margined and antique paper, bind it in this fine grained buckram, and with all its marvellous contents sell it for 4s. 6d., has not been explained to us.

FISHERS OF MEN. By EDWARD WHITE, Archbishop. (*Macmillan*. Crown 8vo, pp. 166.) It is Archbishop Benson's Charge addressed to the Diocese of Canterbury in his third Visitation, to which the Archbishop's Congress sermon at Birmingham in autumn is added. *Fishers of Men*—its suitability as a title lies in its comprehensiveness. Many things are found in the Charge; the range is very wide—Temperance, Education, Socialism, Criticism, Prayer, Ritualism. For it is the duty of an Archbishop to speak and speak wisely on all these subjects. And it must be confessed that the present Archbishop both feels the duty and strives manfully to fulfil it. The sermon is appropriately added. For it takes a sweep of the whole country which has been visited at certain well-marked localities in the Charge; and it gathers up the whole duty of the English Churchman to-day into these three wise words: Quietness, Unworldliness, Sincerity.

FROM ADVENT TO ADVENT. By C. E. STUART. (*Marlborough*. Crown 8vo, pp. 343.) Under this not very luminous title, Mr. Stuart offers us a commentary on St. Luke's Gospel. It is not after the manner of ordinary commentaries, the

text above and the Commentary in notes below. The text is not here at all. And the exposition is gathered into paragraphs under separate titles, readable continuously. It is a method with distinct advantages, and these advantages are made available for daily use by means of an excellent topical index at the end of the volume.

THE PSALTER OF THE GREAT BIBLE OF 1539. BY JOHN EARLE, M.A. (*Murray*. 8vo, pp. lxxviii, 351.) This volume—so welcome, and so worthy of its welcome—consists of three parts: (1) An Introduction, not to the Psalter of 1539 alone, but to the Psalter in its whole history and many-sidedness; (2) The Text of the Psalter as found in the Great Bible of 1539, printed in the Great Bible's black letter; and (3) more than a hundred octavo pages of closely-printed Notes.

The Introduction deals with three things (or three stages of one thing, the Psalter itself), firstly, the Greek and Latin Psalter; secondly, the Hebrew Psalter; and thirdly, the English Psalter. Under the second stage there arises the matter of the date of the Hebrew Psalter. And there Professor Earle gives us the most useful apparatus for discerning the judgment of modern scholarship that anywhere can be found. It is a Table of opinions patiently gathered, most cleverly set forth. His own opinion is not among them. But it is elsewhere seen to be moderate, as becomes one whose Hebrew training was such as a brief note on page xxvii reveals.

The English Psalter is printed in a fine type, ancient only in character, modern altogether in cleanness.

But the greatest worth of the book lies in its substantial Appendix of Notes. And the greatest worth of the Notes lies in their philology. This is as we should have expected from Professor Earle. If we had not expected it before, we should have gathered it from the title-page, for there the book is described as "A Landmark in English Literature."

HEROES OF ISRAEL. BY W. GARDEN BLAIKIE, D.D., LL.D. (*Nelson*. Crown 8vo, pp. xl, 480.) Not all the heroes of Israel, only five—Abraham, Isaac, Jacob, Joseph, and Moses. And yet it is a goodly sized volume. So that each of the five heroes has his story told with some fulness. For Professor Garden Blaikie attempts

nothing more than just to tell the story of their lives, and he has been careful neither to fall behind the Bible narrative nor to go beyond it. One's first thought is what a calamity it would have been if the whole Bible had been written to this scale. But the second thought follows immediately, and it is that it would have been no calamity at all. For Dr. Blaikie has succeeded in filling his book with a narrative that never wearies. It is such a book as we usually describe by the word "popular," but it is such an example of the popular style as may well lift that word out of all its opprobrium. Dr. Garden Blaikie has had great experience, and he can do well what other men would never dare to attempt.

THE CHURCH CATECHISM. BY T. ALFRED STOWELL, M.A. (*Nisbet*. Foolscap 8vo, pp. viii, 96.) One commentary on the Church Catechism has been noticed already. Two in one month seem more than enough. Especially since they are both written by well-trained scholars, and both are simple in their treatment. Canon Stowell's work has one advantage over Mr. Robinson's, it costs but half the price; and that is no mean advantage in a school-book. It also gives a hundred well-chosen questions at the end for the use of teachers or private students. Perhaps also it is more elementary. Let the teacher or student use either, and if he uses it wisely, he will not regret having chosen one rather than the other.

THOUGHTS ON FAITH AND SCEPTICISM. BY THOMAS ANDREWS, F.R.S. (*Nisbet*. 8vo, pp. 139.) Mr. Andrews has read widely, both in orthodoxy and in scepticism, and he has thought earnestly over his reading. But nothing is harder than to make notes and thoughts of reading available to others. They must be worked up and set out in consecutive language. However mechanical the process, the result is then only satisfactory. One wearies here, and it is no comfort to feel that one ought not to weary.

THE METROPOLITAN TABERNACLE PULPIT. Vol. xxxix. (*Passmore & Alabaster*. 8vo, pp. 636.) Spurgeon's sermons are still published with perfect regularity week by week, and are still read, we are told, by tens of thousands. And not only so, but the publishers say that they may go on being published (and *will*, if their

readers are still sufficiently numerous) for the next ten or twelve years. So that, if expectation is fulfilled, Spurgeon's sermons will run on for a period of half a century without missing a single week. For this is already the thirty-ninth annual volume. The publishers suggest that it is surely an experience without precedent in the history of literature. Of *sermon* literature, certainly. There is no comparison possible with any other. And it is an experience in sermon literature that was without a precedent long ago. For nothing is more difficult than to get a weekly sermon into such a circulation that it will live. Within recent memory some very able preachers have tried it and failed.

GOOD NEWS FROM HEAVEN. BY THE REV. R. EVERARD BLAKE, A.K.C. (*Skeffingtons*. Crown 8vo, pp. x, 105.) "Beauty is truth, and truth beauty," said Keats. But it does not follow perhaps that because a book is beautiful on the outside it will be strikingly true within. The binding of this small volume of sermons is beautiful exceedingly, but there are things in the sermons themselves whose truth is questionable. Not statements of fact, however, so much as attitudes and tones, especially in the sermon on the Elder Brother, which in condemning the Pharisees seems to come perilously near to a condemnation of itself. And certainly neither it nor that other sermon on the familiar words, "Eye hath not seen, . . ." is true to its text. The things which eye hath not seen are not the things of the future, as the words in the next verse, which ought to have been included, clearly show—"but God *hath* revealed them unto us by His Spirit." The book is not to be utterly condemned. Mr. Blake speaks out manfully, and to much practical good purpose. It is only his exposition that is occasionally defective. But these things ought he to have done, and not have left the other undone.

SHORT STUDIES IN CHARACTER. BY SOPHIE BRYANT, D.Sc. (*Sonnenschein*. Crown 8vo, pp. 247.) This is the second volume of Mr. Muirhead's Ethical Library. It contains fourteen essays, divided into two parts. Part I. deals with considerations of character as such; Part II. with educational problems arising therefrom. It is an able book, almost dazzling in its swift thoughtfulness. Mrs. Bryant is, however, at once most helpful and most comprehensible when she works

off her experience of children. "Ugly Ducklings" is as simple as it is surprisingly penetrating. A volume of this calibre is enough to make a "Library" itself.

THE PARABLES OF THE OLD TESTAMENT. BY ALFRED BARRY, D.D., D.C.L. (*S.P.C.K.* Crown 8vo, pp. vii., 264.) Professor Salmond's admirable little book on the *Parables of our Lord* has whetted our appetite for works of this kind; and Bishop Barry's book has many points of resemblance to Dr. Salmond's. He also gives us some instructive introductory pages on the parable itself, and separates it off from the allegory and all the rest of its kindred. But it is manifest that to write a book of this size upon the parables of the Old Testament compels a man to give the word parable a wide extension. And Dr. Barry does not shrink from that. But there is never confusion. The Fable of Jotham may be dealt with here, and called a parable, yet you never confound these two. You still keep clearly in mind the stricter use of the parable, and, at the same time, see its wide range and fulness of application.

THE BOOK GENESIS A TRUE HISTORY. BY REV. F. WATSON, B.D. (*S.P.C.K.* Fcap. 8vo, pp. 288.) The first noticeable feature of this defence of the historical accuracy and priority of the Book of Genesis (which ought to have come into our hands sooner) is its admirable temper. Mr. Watson is fully aware of the trying nature of the task that he has set before him; that feeling runs high, and that the subject is vast and intricate. But he clearly holds that the spirit in which truth is sought is of as much consequence as its attainment; and even in front of the most baffling questions he neither loses his temper nor his hold. To a scholar, and Mr. Watson is a scholar, perhaps the most trying circumstance of all is the knowledge that scholarship is running strongly the other way. Mr. Watson knows and acknowledges it, and yet he makes no appeal to some other tribunal. He simply works as a scholar on the subject, and shows us that scholarship has not yet gone *all* the other way.

HYMNS. BY W. GARRETT HORDER. (*Stock*. 12mo.) Mr. Garrett Horder is a specialist in hymnology. No editor would dream of editing a selection of hymns without getting his advice and

assistance—which he always freely gives. And now he has published his own second Hymnal. It is supplementary to the first, and for that matter to all existing hymnals; for its pieces are new or little used. And the wonder is that so many could be found that are worthy and have not been found before. But it is Mr. Garrett Horder that went in search of them, and got all the friends he has made to help him in the search.

IN THE DAYS OF YOUTH. BY J. M. GIBBON. (*Stock*. Crown 8vo, pp. 148.) For sermons to children, models and materials are always in demand, and every one asks why the supply is so inadequate. It is because it is so difficult a thing to do. Certainly it *seems* easy. But try it, and publish, and we shall tell you what we think. What we think of Mr. Gibbon, however, is that he has succeeded. Difficult as this is, beyond mention, beside the ordinary sermon, he has done better here. These are actually Children's Sermons.

THE RESURRECTION GLORY. BY S. S. (*Stock*. Foolscap 8vo, pp. iv, 76.) *The Resurrection Glory; or, Thoughts on 1 Corinthians xv.* They were written as a personal comfort in bereavement, and they are published that they may comfort others. It is a devotional commentary on this great chapter. And since the need is sore, the reality is striven for hard. The beautiful, strong binding of the book is well suited to its beautiful yet manly contents.

POETICAL PARTS OF THE OLD TESTAMENT. BY TALMID. (*Thin*. Crown 8vo, pp. 183.) Two little books already touched upon are here gathered into one, after revision. Now we have Job, the Song, Proverbs, Lamentations, and smaller poems in this convenient volume, all done into English rhythm—a Commentary and Hebrew Hymnal in one.

THE HEBREW TWINS. BY THE LATE SAMUEL COX, D.D. (*Fisher Unwin*. Crown 8vo, pp. xl, 260.) "The late," we say with genuine sorrow here, at least. Few men made themselves more or more widely loved than Samuel Cox, and he never made himself anything else. This is the last of his writings, introduced to us by his widow in a Memoir full of dignity as of pathos. The

subject of the book is one that had an attraction of peculiar force to Dr. Cox's mind. How he will handle it we all know already—the self-obliteration, the fulness of sympathy with these men of so long ago, the felicitous turns of thought, the perfect transparency of language. It is with the Old Testament that Dr. Cox is identified. Though born in so different a clime, he made himself a Hebrew of the Hebrews that he might translate the Hebrew genius into our Western and most modern speech. With his heart he loved the Christ of the New Testament, but with his mind the patriarchs of the Old.

THE SURE FOUNDATION. BY THE REV. JOHN ALCORN. (*Veale, Chifferiel, & Co.* 8vo, pp. liv, 337.) Dr. Clifford writes a brief memoir to introduce this selection of sermons by the late Rev. John Alcorn of Old Basford, Nottingham. He writes it in his most characteristic manner, and, needless to say, it is full of interest and independence. These two men—John Alcorn and John Clifford—were not simply thrown together by the accidental circumstance of a common church designation; they fought their way through obstacles that were sufficiently serious to both, till they met round "the three cardinal universalities of the revelation of God," as Dr. Clifford puts it; "the Father's love to all men, the Son's death for all men, the Spirit's influence on all men." That was freedom and it was victory, and they resolved to abide there together. So in these sermons, though they are never polemical in act, you always hear the hard breathing after the battle. The sense of victory is in them, of a victory that was hard to win. "Salvation for all men," "the Sons of God," are titles, not of the proselytiser who is compassing heaven and earth to make one disciple, but of the veteran who has been in the battle and cannot altogether forget the blows that were struck, though his honest desire is to speak of the victory that has been won.

ORIGINAL NOTES ON THE BOOK OF PROVERBS. BY THE REV. S. C. MALAN, D.D. (*Williams & Norgate*. 8vo, pp. 603.) This is the third and concluding volume of Dr. Malan's work on the Book of Proverbs. It is doubtful if the work has taken, or ever will take, the place it deserves. For one thing, its title is against it. Originality is a most attractive thing and greatly

run after in these days, but it must not be claimed. So the title of the book is against it. But in actual fact Dr. Malan does not claim originality, he does not claim it for himself. In that sense his Notes are not original, nor make the least pretence to be. They are taken from the works of Eastern writers, they are not Dr. Malan's own. So the title is perhaps a pity, for it is a valuable book. Few men would have found the patience, if they had had the learning, to do what Dr. Malan has done. It was a thing that well deserved doing, and he has done it well.

THE APOSTOLIC AGE OF THE CHRISTIAN CHURCH. BY CARL VON WEIZSÄCKER. (*Williams & Norgate*. 8vo, pp. x, 405.) This is the first volume of the new issue of the Theological Translation Library. It appears in a more attractive dress, and it is a larger volume than any of the first series. It is vol. i. of Weizsäcker's *Apostolic Age*, which another volume will complete. Weizsäcker is a good choice. He opens the series with authority and with but little offence. To appreciate Weizsäcker, one needs not to be in the ranks of those that critically waver and are tossed to and fro like a wave of the sea. With his unquestioned ability and scholarship he combines stability and makes room for progress. No study of the most difficult portion of the New Testament can be complete without a close acquaintance with Weizsäcker, and it is good to have him in a readable English translation.

But some further words of criticism and commendation will follow after. This is but a friendly recognition.

CENTENARY HISTORY OF THE SOUTH PLACE SOCIETY. BY MONCURE D. CONWAY, M.A. (*Williams & Norgate*. Crown 8vo, pp. xi, 186.) It is now known as the "South Place Ethical Society." It has passed through changes of attitude, and these are preserved in its changes of name — "Philadelphians," "Universalists' Society of Religious Dissenters," "South Place Unitarian Society," "The South Place Society," "The Free Religious Society," and now "The South Place Ethical Society." It was founded by the Rev. Elhanan Winchester, son of an American mechanic, who named his fifteen children out of the Bible (boys out of the Old, girls out of the New Testament), and it has had associated with

it such names as William Johnson Fox, M.P., Mrs. Sarah Flower Adams, and closely or loosely many others more celebrated than these. It has now reached its century, and the present minister, having delivered four historical discourses on that occasion, has enlarged and published them here with much other pertinent matter. It is not a local history, the great names redeem it from all provincialism, and perhaps even its own surprising century of life as well. It is a history that wakens many thoughts, mostly painful. Why should it be so, that men with so honest purpose must in respect of the prevailing Christianity of their day sit on the opposition benches?

BOOKLETS. (1) *Rosemary*, by Φ (Waterford: Barrett). (2) *Should Methodism cultivate the Liturgy?* by Frank Ballard, M.A., B.Sc. (Clarke; 3d.). (3) *A Brief Outline of Church Fellowship and Service*, by J. Foster Lepine (Stock; 2d.). (4) *The Message of the Incarnation to the Nation* (Allenson). (5) *A Poet's Faith* (Allenson).

LITERARY NOTES.

Mrs. Lewis writes to the *Athenæum*:—"In the list of Palestinian Syriac MSS. given by the Rev. G. H. Gwilliam in the introduction to his edition of the valuable fragments recently acquired by the Bodleian Library, I observe that he has omitted to mention two complete and handsome lectionaries of the Gospels in the library on Mount Sinai, whose existence was reported by me in your issue of April 15th.

"One of these came under my own observation in February 1892. It consists of 150 leaves of fine vellum, measuring 9½ in. by 7 in., and is dated A.D. 1094.

"The other was discovered by Mr. Rendel Harris in February 1893. It consists of 143 leaves of fine vellum, measuring 8½ in. by 6¼ in., and is dated A.D. 1098. Both are written in two columns. The handwriting of the two is very dissimilar, that of the first being the more careful and regular.

"During my visit to Sinai this year, I collated both of these manuscripts with Lagarde's edition of the Vatican MS.; and as I find that the philological variations of the three are very considerable, I propose to publish the text of one of the Sinai MSS.

with the readings of the other and of the Vatican MS. in parallel columns. But this will necessarily be a work of time.

"The Sinai MSS., which I propose to call Codex B and Codex C, are in perfect preservation, not a leaf being mutilated. Codex C (which Mr. Rendel Harris discovered) has in its cover and as fly-leaves six leaves of another Palestinian Syriac lectionary, of which I have photographs, and which are in a totally different hand, being written in one column only. These, with other fragments which were either photographed or transcribed by members of our party, prove that monks acquainted with the Palestinian Syriac dialect frequented the Sinai monastery down to the end of the eleventh century."

The most important item of literary news this month is the announcement of a new and greatly enlarged edition of Scrivener's *Introduction to the Criticism of the New Testament*. When we say "greatly enlarged," it will be understood at once that the work in this its fourth edition is to appear in two volumes, for the third edition is a bulky enough single volume and a little more. There is abundant reason for a new edition of Scrivener. The last ten years has brought us much new matter and some new aspects of old matter. Therefore we shall offer the work a hearty welcome, and Messrs. George Bell & Sons will not repent of their enterprise. The new editor is the Rev. Edward Miller, sometime Fellow and Tutor of New College, Oxford. He has been assisted by specialists in every department.

Messrs. T. & T. Clark announce that, in conjunction with Messrs. Reuther & Reichard, Berlin (publishers of the *Porta Linguarum Orientalium*), they will shortly publish a new Dictionary of the Syriac Language. The Dictionary is being prepared by Dr. C. Brockelmann, of Breslau, and will contain an Introduction by Professor Noeldeke. It will comprise about 800 pages, crown 4to, and will be printed from new type by Drugulin of Leipzig. It will probably be issued in Parts in the first instance, No. 1 of which will be ready early this year.

Mr. F. J. Bliss, the explorer to the Palestine Exploration Fund, has in the press, for early publication by the Committee of that organisation, an

illustrated work, entitled *A Mound of Many Cities; or, Tell el Hesi Excavated*. This will be a history of a "Tell" or mound in Palestine, from the first building erected upon it about B.C. 2000 to its final abandonment in B.C. 400. Mr. Bliss, who is a young American, took up the work upon this "Tell" where Professor Flinders Petrie left it; and his work will be illustrated by many drawings of objects found in the course of his search, as well as plans, sections, and elevations.

Mr. Murray announces a new edition of the late Professor Jowett's *Notes and Dissertations on the Epistles to the Thessalonians, Galatians, and Romans*. It will appear in two volumes, but edited and condensed by Professor Lewis Campbell. Those who have watched for a copy of Jowett in the book catalogues for some years, and have just found it and paid £2, 10s. for it, will wish that they had not found it just yet. No doubt condensing is an unprofitable process. But Professor Lewis Campbell may be relied upon to do the work thoroughly and well.

Messrs. Macmillan have in preparation, under the general editorship of Professor Ryle, an important series of Introductions to the books of the Bible intended to meet the wants of students in the Universities and at theological colleges, of masters in schools, of the clergy of all denominations, and of the increasing number of laymen who pay serious attention to the subject. Hitherto such "Introductions" have appeared in connexion with Commentaries or with bulky works dealing with the Bible as a whole, or have been written under the limits of condensation necessary for a dictionary. In the present series each volume will deal, on a sufficient scale to be at once scholarly and readable, with a group of books, and will aim at providing the student with the material which he needs for the reverent and critical study of Holy Scripture. Full account will be taken of the results of modern criticism. The following is a list of the volumes and contributors:—

(1) *Genesis—Joshua* (inclusive), by the Rev. Professor Ryle and the Rev. G. T. Chapman, Fellow and Lecturer of Emmanuel College, Cambridge; (2) *Judges—Esther* (inclusive), by the Rev. G. A. Cooke, Fellow of Magdalen College, Oxford, and the Rev. H. A. White, Fellow of New College, Oxford; (3) *Job—Ecclesiastes*, by the Rev.

R. H. Kennett, Fellow of Queens' College, Cambridge, and Reader in Syriac to the University; (4) *Isaiah—Ezekiel*, by the Rev. G. Adam Smith, Professor of Hebrew, Free Church College, Glasgow; (5) *The Minor Prophets*, by Canon Kirkpatrick, Regius Professor of Hebrew in the University of Cambridge; (6) *The Synoptic Gospels*, by the Rev. J. Armitage Robinson, Norrisian Professor of Divinity in the University of Cambridge; (7) *The Gospel according to St. John, the Epistles of St. John, and the Epistle to the Hebrews*, by the Rev. A. E. Brooke, Fellow of King's

College, Cambridge; (8) *The Acts of the Apostles and the Epistles of St. James, 1 and 2 St. Peter, and St. Jude*, by the Rev. F. H. Chase, Principal of the Cambridge Clergy Training School; (9) *The Epistles of St. Paul*, by the Rev. F. Wallis, Fellow of Gonville and Caius College, and the Rev. R. St. John Parry, Fellow of Trinity College, Cambridge; and (10) *The Revelation of St. John*, together with a discussion on the Book of Daniel, and later Jewish Apocalyptic writings, by the Rev. M. R. James, Fellow of King's College, Cambridge.

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Studies in Tennyson's "In Memoriam."

BY MARY A. WOODS.

III.

If any care for what is here
Survive in spirits rendered free,
Then are these songs I sing of thee
Not all ungrateful to thine ear.

I HAVE said that the Christmas Days of "In Memoriam" do not necessarily mark a crisis in the history recorded by the poem. But this cannot be said of the Christmas of 1833, the year in which Arthur Hallam died. For it suggests a new train of thought, which henceforth mingles with the poet's grief, to elevate and soften it. The fact is made more noticeable by a chronological irregularity. In order of time, the events described in cantos xxviii.-xxx. precede both the burial recorded in xviii., which took place on the 3rd of January 1834, and also the lovely song of pilgrimage, xxii.-xxvi., which was sung, we are told, "with grasses of the grave . . . to him that rests below." This song, having been interrupted by a back-look at Christmas and the thoughts suggested by it (xxviii.-xxxvii.), is resumed and completed in xxxviii., xxxix., which tell of the sadness of early spring, and can hardly be placed at a much later date than the beginning of the song. The intervening cantos, therefore, must be taken as representing not so much an interval of time as a contemporaneous and conflicting line of thought, dating from Christmas Eve, and gradually modifying and softening the mourner's grief. We shall see its effect if we compare the two portions of the song to which I have referred. The later is scarcely less sad than the earlier. The singer fears that the hope he has attained may fade like the "golden hour" of the yew-tree, whose

. . . gloom is kindled at the tips,
And passes into gloom again.

But the mention of hope at all is significant. And, as we look more closely, we ascertain its nature. For the last stanzas of the song are addressed not to one "that rests below," but one to whose living ear they may prove "not all ungrateful." The hope conceived by the poet that Christmas Eve, and struggling into doubtful life, is that Arthur, the dead Arthur, lost yet living, may be still his friend.

It is noticeable that no hint of this hope occurs

in the earlier part of the poem. The creed of immortality, held by us so "securely," so carelessly, is apt to crumble at our feet in the moment of our deepest need.

When over breakers to leeward
The tattered surges are hurled,
It may keep our head to the tempest,
With its grip on the base of the world.
But after the shipwreck, tell me,
What help in its iron thews,
Still true to the broken hawser,
Deep down among sea-weed and ooze—
In the breaking gulf of sorrow,
When the helpless feet stretch out,
And find in the deeps of darkness
No footing so solid as doubt? ¹

In Tennyson's case, owing, perhaps, to a certain constitutional sanity, the belief seems to have been not so much shattered as obscured: to him it always seemed at least probable

That life should live for evermore.

Yet death—the negation of life—is the continual refrain of the earlier cantos. Whatever may be the mourner's theoretical belief, practically he knows only that his friend is gone. He is "a spirit," he admits—

A spirit, not a breathing voice—

but the comfort conveyed by such words is as hollow as the "hollow ghost" which they make of the "living man." Accordingly, if the sufferer seeks comfort in fancy, he pictures his friend not as living

In happier beauty. . . .
An ampler ether, a diviner air—

but as still alive on earth.

If . . . I perceived no touch of change,
No hint of death in all his frame,
But found him all in all the same,
I should not feel it to be strange.

Or if he turns from fancy to fact, he takes refuge in memories—those memories of the earthly life which make it

. . . better to have loved and lost
Than never to have loved at all.

It is always the thought of the material life, remembered or restored in imagination, which the poet sets against that overpowering sorrow whose essence is the material loss.

¹ Lowell's "After the Burial."

But with Christmas there comes a change.

Once more we sang : they do not die,
Nor lose their mortal sympathy,
Nor change to us, although they change.

Rapt from the fickle and the frail,
With gathered power, yet the same,
Pierces the keen seraphic flame
From orb to orb, from veil to veil.

These stanzas, like so many others, seem to be a reminiscence of words not actually recorded. What were these words? Not the mourner's. It is clear that he had not as yet reached a stage at which either the words as they stand, or any of similar import, would have expressed his feeling. No; he might have sung—

They rest . . . their sleep is sweet—

but the suggestion of a life progressive, yet unchanged, "more life and fuller," must have come from a different source. Some familiar hymn or text, or words suggested by them, such as in the earlier moments of desolation could appear but "vacant chaff well meant for grain," may have fallen at last on soil prepared for them, and borne fruit in the questions before us. "Does he indeed still live? If so, how and where? Shall I see him again? Shall I know him? Shall we be still together?" Let us follow more closely the expression of these thoughts.

The Christmas song, whatever it may have been, has recalled the more sacred associations of Christmas Day, and the evening that began so sadly has ended with the prayer,

O Father, touch the east, and light
The light that shone when Hope was born.

Naturally, the poet's thoughts revert to the Gospel record, and he asks himself what light that throws on the problem of the after-life. There is one case recorded, he remembers, of a traveller who returned

from the "undiscovered country," but we are told nothing of what that country was like. For the interest of the friends of Lazarus, and especially of his sister, is centred rather on the Saviour than on the saved.

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face
And rests upon the Life indeed.

Ah! if he could have a faith like hers!—this surely is the unexpressed thought that underlies xxviii.—Is it all gain, the sight so keen that heaven is dim to it, the life set free from all control but reason? Yet is not life itself a witness to immortality? A life that dies is not life.

All that *is*, at all,
Lasts ever, past recall.

Nor is the love truly love that can cease to love. Such love is mere brute passion, or, at best, a "sluggish fellowship." The Christian revelation is not needed for truths like this. What then is its function? May it not be to popularise such truths, to bring them home to the hearts and homes of men?

We yield all blessing to the name
Of Him that made them current coin.

Or is he presumptuous in touching on such themes at all? Does the heavenly Muse, the inspirer of Milton—of Moses and David—bid him content himself with the "middle flight" of classic or romantic song? "I am indeed unworthy," the poet replies, "but remembering Arthur,

And all he said of things divine,

I too, the disciple, have

. . . loitered in the master's field
And darkened sanctities with song."

(*To be continued.*)

Christ's Knowledge: Was it Limited or Unlimited?

A SOLUTION IN ALTRUISM.

BY THE REV. J. ALEXANDER CLAPPERTON, M.A., BLOXWICH.

THIS question is of great practical importance. Some of the best of Christians declare that they can get but little encouragement from the example of Christ. They cannot forget that He was God.

They lose the comfort that should flow from the consideration that Christ had to struggle through darkness and uncertainty even as we have.

On the other hand, when Mr. W. T. Stead

declares that it is our duty, not only to be Christians, but to be Christs,¹ it is clear that he cannot forget the humanity of Christ's Person, and is in danger of forgetting our Saviour's divinity. The result of such a view is easily seen. For one thing, if Christ was only what we may be, it becomes natural for men to have a feeling of distrust towards those of His sayings and revelations that most surprise or startle us.

If, on the one hand, we endeavour to honour Christ's divinity, the force of His example seems to be weakened. But, on the other hand, if we endeavour to emphasise His humanity, the authority of His teaching seems to be weakened,—to say nothing of the efficacy of His Atonement.

Is there, then, no means of reconciling these two views? We believe there is.

Let us look at the problem as it particularly affects the *knowledge* of Christ.

There are two great facts that need to be recognised. (1) Christ was God, and therefore knew all things. (2) Christ was man, and therefore did not know all things. Let us briefly review the testimony of Scripture in regard to each of these facts.

In the first place, we are clearly taught that Christ, as God, knew all things. Peter exclaims, "Lord, Thou knowest all things." On many occasions this supernatural and superhuman knowledge displays itself. John says (John i. 18), "*No man (οὐδείς) hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.*" Christ says (Matt. xi. 27), "*No man knoweth the Father but the Son only, and he to whomsoever the Son will reveal Him.*"

In the lesser events of His life, this knowledge is very clearly seen. He miraculously reads the records of the vicious life of the woman of Samaria. He tells Peter to look for a coin in the mouth of "the fish *that first cometh up*" (Matt. xvii. 27); He can say plainly and without any fresh message from Bethany, "Our friend Lazarus sleepeth, Lazarus is dead"; He predicts the fall of Peter, the destruction of Jerusalem, the death of Peter by crucifixion.

But, in the second place, Christ, as man, did not know all things. He Himself tells us (Mark xiii. 32), "Of that day and that hour knoweth no man, no, not the angels which are in heaven, NEITHER THE SON, but the Father." In Gethsemane and upon Calvary we find Him open to the attacks of doubt.

¹ "Say no more to any man or woman, 'Be a Christian'; say only, '*Be a Christ.*'"

If to doubt is to be full of uncertainty, Christ certainly doubted. He said, "Father, *if it be possible*, let this cup pass from Me . . . My God, why hast Thou forsaken Me?" At those terrible moments He was uncertain of two momentous truths: first, the necessity of His sufferings—"If it be possible"; secondly, their reasonableness and justice—"Why?" He did not, He could not, see any sufficient reason. In that unmistakable condition of doubt, we have a clear proof of the limitation of His mental horizon at the time. He did not know everything.

Now these two facts that He was, on the one hand, divine, and, by consequence, knew everything; and, on the other hand, that He was human, and, by consequence, was unacquainted with some things, are apparently irreconcilable. Shall we choose one and ignore the other? We dare not. If we wish to know Christ, we must not overlook any of those aspects of His mysterious Person that have been vouchsafed to us.

The problem, however, should not appear a new or a strange one to the thoughtful Christian. It is much the same as two other problems that ought to be quite familiar to us. (1) Christ was God, and possessed of "everlasting strength" at the very moment that He was man with a very limited supply of strength. He was God even when He fell asleep from exhaustion in the stern of the storm-tossed vessel, when He fainted from weariness in the *Via Dolorosa*, when He died of weakness upon the Cross. (2) Christ was God and present everywhere at the same moment that He was man and *not* present everywhere. It is folly to answer that His divine nature was everywhere and His human nature located in one spot. For herein is the very wonder and the very essence of the Incarnation that it was the divine nature that "became (*ἐγένετο*) flesh." The same "Word" that "was God" "was made (*ἐγένετο*) flesh." When Jesus Christ was in Galilee, the report was true that He was absent from the Feast in Jerusalem, and men searched for Him in vain. With the strictest truth and without the slightest correction from our Lord, the loving sister ejaculated: "Lord, if Thou hadst been here, my brother had not died" (John xi. 21). And yet Christ could also say as He sat conversing with Nicodemus in the town of Jerusalem (John iii. 13), "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which

is in heaven." He was both come down from heaven and in it at the same moment.

These closely-related problems will probably suggest what of solution appears to be available. The mystery and the very essence of the Incarnation lie in just such facts as these, that at each moment Christ was both everywhere and *not* everywhere; omnipotent and weak; omniscient and nescient.

But in this last case there are two special difficulties. In the first place, it seems at first sight impossible to suppose that one person can at the same moment both know and not know everything. But even in ordinary human lives we find something very similar. If we take into account everything that we ourselves *know*,—everything locked up in the chambers of memory at the present stage of our lives,—it is clear that there is very little of it consciously known at the present moment. Something similar may, perhaps, have been our Lord's case. When He was made flesh, He very possibly consented to leave His knowledge of all things in a condition something like that of the facts packed away in our memories. He knew all things as we may be said to know everything that we can recall at a moment's notice. But, as we shall see, He *voluntarily* declined to take advantage of the power and joy that the facing of every truth would naturally bring Him. In His personal trials He *chose to be ignorant*. As He could walk on the water and yet in general was subject to the law of gravitation, so could He command omniscience and yet in general submit to a limitation of conscious knowledge.

The other difficulty is practical, not theoretical. It is the difficulty that may be said to have hastened the death of Canon Liddon. If Christ's knowledge was limited, what sort of confidence may we have in His revelations and teaching? Does the limitation of His knowledge make Him liable to error, whether it be in religion, in morals, in science, or even in Old Testament criticism? An answer to these questions as far as they concern morality and religion will suggest a clear answer to the remaining problems.

The application of the principle of Altruism seems fitted to remove all such difficulties. It *enables us to tell when to expect limited and when to expect unlimited knowledge in our Lord's utterances*. He appears to have employed limited knowledge for the guidance of His own individual life, but to have drawn upon His omniscience when He wished

to benefit others. The reasonableness of this principle of action and its presence in the history of the Gospels are both clear. Omniscience is a miracle affecting the realm of knowledge. In the Temptation of our Lord, we see very clearly the principle with which our Lord began His public ministry. He refused to work miracles for His own convenience, and only consented to do so when the welfare of mankind demanded it. He refused to turn the stones into bread for the satisfaction of His own hunger, but not many days after He turned the water into wine to relieve the distress at the marriage-feast in Cana, and convince the newly-made disciples of His divinity. He manifested forth His glory.

In regard to His teaching, we may be confident that He would never deny Himself the use of all the power at His command. For *our* sakes He would see to it that divine truthfulness stamped His utterances. Every moment that it was desirable for the sake of men that He should avail Himself of His divine knowledge, He was both able and ready to have omniscience at His command. But, at other times, He declined to strengthen His faith or withstand His foes by the use of any knowledge other than that which may be possessed by any earnest, thoughtful man. He was tempted in all points as we are, and learned obedience by the things He suffered; and among those trials and lessons there is no question that He felt the dreariness of the mists of uncertainty and the sting of doubt. *His* faith like ours had to cope with difficulty and darkness. He was a true man; and while His teachings and all His work for *us* are full of divine, unlimited perfection, *His work for Himself was limited to the use of the very powers that every poor sinner can command*. His battle was won with the strength that God is waiting to thrust into *our* hands, and His sorrows were met, not with the might of His divine character, but with the spiritual might of His human heart. He disdained to fall back upon miraculous aid, but He fought the spiritual fight with the very weapons that every man may grasp.

It is in view of these facts that we can feel the force of the thought that

"Though Lord of heaven, He deigneth still to wear
The glory of His peerless *Manhood* there.
A *human* heart is beating on His throne;
With *human* lips He pleadeth for His own;
His *kindred*—such as do the Father's will,
And not ashamed to call us 'Brethren' still."

But let us glance, in conclusion, at the bearing of the above principle on Christ's relations to science and criticism.

Christ says of God, "He maketh His sun to rise." The question will be asked, "Are we to accept this statement as scientifically accurate?" An answer is not difficult. If it were of practical benefit at that moment that Christ should understand how false were the popular views of astronomy, then, doubtless, he would exercise His power of divine insight and understanding. Few, however, will suppose that there was any occasion for Christ to take a deeper view of the laws of Nature than did the Jews around Him.

"But how," some one will ask, "how was Christ to tell that any subject deserved or demanded the exercise of His divine consciousness without first viewing it with His divine powers? On what principle did Christ determine whether it was worth His while to bring His divine powers to bear upon any given subject of thought?"

To that question an answer might most justly be declined. To find, as a fact, that Christ acted upon the principle mentioned above is one thing, but to explain how a person who was divine as well as human could so act is quite a different sort of problem. This, however, we may suggest. As a man, our Lord may have been able to subdivide

beforehand the subjects of His meditations and inquiries so as to settle in a manner satisfactory to Himself which subjects solely concerned Himself and which subjects would affect others. In addition to this suggestion, we need to bear in mind that Christ's divine foreknowledge may have forewarned Him against thinking too deeply on certain subjects—those subjects, namely, that were to be veiled from Him during His earthly mediatorship.

But there is another question that has often been asked. When Christ speaks of David writing a psalm, are we to accept this statement as authorising the tradition, or as a mere accommodation to popular views that had but little spiritual importance?

When Christ uses Old Testament quotations conveying great spiritual truths, the importance to all concerned is so vast that we cannot understand Him to speak with merely human wisdom as far as the lessons taught are concerned. But as far as authorship and readings are concerned, it seems likely that Christ would consider these questions of so scholastic a character and so utterly out of touch with the moral and spiritual interests of those around Him, that He would scarcely concern Himself with the accuracy or inaccuracy of the traditions involved.

The Gospels and Modern Criticism.

BY THE REV. ARTHUR WRIGHT, M.A., FELLOW AND TUTOR OF QUEENS' COLLEGE, CAMBRIDGE.

IF Mr. Halcombe will do me the justice to read again the opening sentences of my third article, he will see that the strong expressions in the third paragraph to which he takes exception were not directed against him, but against an imaginary case put forth to illustrate the direction which the argument would take, and to excite the interest of the reader upon whose attention considerable demands would be made.

Secondly, if he will notice the presence of the definite article in one sentence and its absence from another, he will see that my logic is not so absurd that he need stoop to ridicule it. The context also makes the meaning clear. A man may, I declare, take into account *all the facts* relating to the subject which he is studying, and yet construct

his system in defiance of other *facts* external to it, but belonging to the universal order of things, and not to be neglected with impunity.

Thirdly, I cannot admit that I have damaged my cause by allowing that such a man's system may be wrong, and yet incapable of refutation. To show this, I will take an example from the present controversy. The four Gospels declare that our Lord predicted on *one* occasion that St. Peter should deny Him *thrice*. They then describe how this prediction was fulfilled to the letter. But Mr. Halcombe's principles lead him to maintain that our Lord twice foretold St. Peter's denials, and that St. Peter denied Him six times. It is impossible for me to refute this. For anything that I know to the contrary, St. Peter may have denied Christ nine

times as some harmonists have held, or twelve times, or any number not less than three. Some able expositors have thought that though there were only three denials, yet the second and perhaps the third may have been twofold or manifold, several persons speaking at once, and St. Peter replying to them all. As an historical critic, I should say that the presumption is very strong that there were only three denials; but as we have three (not four, for St. Matthew only reproduces St. Mark) separate accounts of these from three different witnesses, whose recollections were imperfect, the details do not exactly agree, and cannot be accurately pieced together. For historical truth is seldom the same thing as absolute truth.

In proof of this last contention, I would point (1) to the fact that we have two editions of the Lord's Prayer differing (like the two editions of the Ten Commandments) not inconsiderably (according to the true text) from each other. (2) We have four accounts of the origin of the Lord's Supper so widely divergent that it is impossible to recover the exact words of institution.¹ (3) St. Matthew's Gospel contains the command to baptize in the name of the Father, and of the Son, and of the Holy Ghost, but St. Luke in the Acts of the Apostles, and St. Paul in his Epistles, always describe baptism as administered in the name of Jesus. If therefore in these matters of the highest moment verbal accuracy is set at nought in Holy Scripture, we are not likely to arrive at truth by becoming slaves to the latter in smaller matters. But as Mr. Halcombe has challenged me to examine in detail any one of ten fourfold narratives, I will take St. Peter's denials for the purpose.

According to Mr. Halcombe's view, St. John was the first to write an account of what happened. He did so within a few weeks of the events, when everything was fresh in his memory. He knew that our Lord had twice predicted St. Peter's fall, that St. Peter had been guilty of six denials, and that the cock crew twice. Instead, however, of giving us the truth, the whole truth, and nothing but the truth, he has recorded the first prediction, the first, third, and fourth denials, and the first cock crowing. What reason can be given for his suppressing one half of the incidents? We know of none that will bear examination.

Shortly afterwards St. Matthew, knowing the

¹ See an article on Professor Gardner's pamphlet in the *Churchman* for March (London: Elliot Stock. 6d.).

whole truth, and having St. John's Gospel before him, deliberately suppressed one half of the truth, and gave us only what his brother apostle had omitted. Again we ask, Why should he have done this? and we are referred to the principles on which he is held to have constructed his Gospel, which principles we do not admit.

Soon afterwards St. Mark, with the two Gospels before him, wrote an account in which he followed St. Matthew in selecting the prediction and the denials, but recorded both the cock-crowings (there are great textual difficulties here, of which Mr. Halcombe takes no account), and altered St. Matthew's simple expression "wept bitterly" into a word the meaning of which has never been cleared up. Some translate, "He buried his face in his mantle and wept"; others, "He wept profusely"; others, "He began to weep"; others, "When he thought thereon, he wept." Is it not more probable that St. Matthew altered St. Mark's obscure word into a simple one than that St. Mark altered St. Matthew's lucid phrase into an incomprehensible one? I should say that the priority of St. Mark is much supported by this one case.

And whence did St. Mark learn about the "twice"? Did our Lord really speak the word, St. Peter recollect it, and St. Mark record it, though other catechists let it drop, as I hold? Or did St. Mark infer from the context that He must have spoken it? And if St. Mark was indeed so anxious to put the narrative right on the smaller matter, why did he not correct "thrice" into "six times," and give us the six denials? Or did he not perceive that there were six?

St. Luke comes next, and having the three Gospels will surely at last give us the whole truth. Not so. He picks and chooses in a bewildering way, following St. John in recording the first prediction and the third denial, but in other particulars preferring St. Matthew.

And why is this improbable doubling of incidents, which not even Tatian allows, forced upon us? Because "standing and sitting are not the same thing"; because one narrative has "Woman, I know Him not"; another, "Man, I am not." For the sake of these, and a few other minute differences, the fourfold "twice" is disregarded, the fourfold narratives are declared to be half the truth. Historical probability yields to verbal precision. Yet such a protest against the worship of verbal accuracy do inspired writers

make, that the *Shemá*, which every pious Jew in our Lord's time is believed to have repeated daily, is given in a different form by three evangelists, but not once correctly (Mark xii. 30; Matt. xxii. 37; Luke x. 27). It may be expected that every Jew would know the names of the twelve tribes of his nation, yet a list of them is given in the Apocalypse in which Joseph and Manasseh are put instead of Ephraim and Manasseh, Levi is inserted though he had no lot with his brethren, Dan is excluded (Rev. vii. 5-8). Facts like these meet us everywhere when we undertake a careful study of the New Testament, and they warn us against believing in verbal inspiration. If we do, our faith will receive a shock every time it encounters a difficulty, a shock from which I would fain rescue the devout reader. Verbal inspiration has been generally surrendered, not because it is impossible, for of that we do not profess to judge, but because it is not supported by the evidence.

Mr. Halcombe asks whether an investigator is one who grovels amongst facts. The offensive word is not one which I should have chosen, but, as he will have it, I must reply that the example which I gave of the Ptolemaic astronomers abundantly shows that it is possible for the most patient and conscientious analyst to grovel amongst facts when he has no clue to their orderly arrangement. The history of misdirected effort all the world over only too firmly establishes the truth of this sad assertion.

In his second objection, Mr. Halcombe seems to have forgotten that in 1886 he published, and in or about 1892 republished, a volume, entitled *Gospel Difficulties; or, The Displaced Section of St. Luke*, in which he declared that the displacement "must have been done either by a copyist or by revisers, inasmuch as, for reasons which will be stated, it could not by any possibility have been done by St. Luke himself." This is my authority for accusing him of dissecting and reconstructing St. Luke. If he wishes to repudiate the book and its teaching, no one will rejoice more than myself. My other statement is based on pages 121, 122 of *The Historic Relation of the Gospels*.

Mr. Halcombe seems to think that he has refuted my assertion that the Synoptists contradict each other in the matter of chronological arrangement by admitting that they do so throughout one long period, and in one other case. I leave my readers to judge what his indignant jury would say

to this. The assertion that I wholly ignore and misrepresent the facts would not be lightly passed over before such a tribunal. But God forbid that controversies like these should be settled so.

Mr. Halcombe complains that I have not assaulted his main citadel, as if an adversary had not the liberty to direct his fire against important outposts, the loss of which would leave the citadel at his mercy. How much of Mr. Halcombe's system would be left if it were established, as I have endeavoured to prove, that St. Mark wrote first, St. John last; that the records of our Lord's life are not complete; and that what is recorded cannot always be adjusted with certainty?

I am glad that Mr. Halcombe no longer brings against me the charges of bitterness and personal discourtesy which disfigure his latest book. The time may come when he will regard me as a friend. It was my duty to hit hard, but I cannot accuse myself of hitting below the belt. If his system is true, it must be helped forward by the examination to which I have subjected it; if false, who can be so anxious to have it set aside as its author? I am simply crediting him with my own feelings when I say so. He has acknowledged one obligation to me. When he has calmly considered my objections, he may perhaps discover more. At any rate, I have endeavoured to write as a judge, not as an advocate. Edie Ochiltree, Alice in Wonderland, the Tichborne claimant, mere midsummer madness, and the like amenities, have no terror for me. Until my objections have been seriously met, I am likely to continue to feel them and to press them.

It has been said that instead of replying to Mr. Halcombe, I have wasted the space at my disposal in setting forth my own opinions. I am no destructive critic, but recognise the obligation of building up where I feel bound to throw down. Nor can I protest too strongly against the fatal mistake of including all historical critics in one class, and branding them as workers against the authority of the Gospels. On the contrary, I look to some of them as the ablest defenders of the Gospels, the great hope for the future.

The Rev. Dr. Grosart criticises one of my paragraphs: I trust that a little explanation will remove his difficulty. I had not forgotten, even for a moment, the strength of our Lord's language in condemning the Pharisees. On the contrary, I accept it with gratitude and adoration.

But surely it is one thing to attack a class of men for false teaching, another to attack an individual for his treatment of yourself. Our Lord, when He stood before Annas, Caiaphas, and Pilate, set us a different example. If St. Paul, instead of quoting Scripture, had replied, "For my Master said, Bless them that curse you, and pray for them that despitefully use you," it seems to me that he would have made good use of a great opportunity. He was not at that time on his trial touching the resurrection of the dead, but on the far different charge of profaning the temple. The deliberate attempt, as St. Luke describes it, to set his judges by the ears through an appeal to their religious animosities, does not commend itself to our Christian judgment. St. Paul, when he stood before Felix, confessed that the Jews had a right to complain of that one cry.

It is usual to attribute to St. Paul all the good

qualities which we should wish him to have possessed. But his quarrels with SS. Peter, Barnabas, and Mark may make us hesitate. The blame is not likely always to have entirely lain on the other side. To my ear there is a ring of personal regret in the words, "Let not the sun go down upon *your* wrath, neither give place by so doing to the devil." The writer of the Second Epistle to the Corinthians had not such an entire command over his temper as is commonly supposed.

The day is gone by for approving every act of Abraham or David, every word of Job or Jeremiah; and I do not think that we are detracting from the greatness of one of the noblest men who ever lived, if we refuse to admire all his actions and speeches. Rather by admitting some of his infirmities, we make him more human, more real—a greater comfort and encouragement to ourselves.

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is."
—1 John iii. 2 (R.V.).

EXPOSITION.

"*Now are we children.*"—St. John takes up the words which he has just used ("and we are"); "Yes, now are we children, children with the promise of mature development."—WESTCOTT.

"Children," not "sons" here. "Child" implies a future development, "son" does not.—PLUMMER.

"*It is not yet made manifest.*"—The Authorised Version does not quite correctly represent the Greek original. It is not (οὐπω φαίνεται), "it doth not yet appear," as a result of human inference or speculation; but (οὐπω ἐφανερώθη), "it has not yet been manifested or revealed." God Himself still wraps our destiny among His "hidden things."—BISHOP FRASER.

"*If He shall be manifested.*"—It is not easy to

determine between "if *it* shall be manifested" and "if *He* shall be manifested"; "it," meaning what we shall be hereafter, and "He," meaning Christ. No nominative is expressed in the Greek, and it is rather violent to supply a new nominative, differing from that of the very same verb in the previous sentence. Therefore "it" seems preferable. "We know that if our future state is made manifest, we, who are children of God, shall be found like our Father." On the other hand, ii. 28 favours "if *He* shall be manifested."—PLUMMER.

"*Like Him.*"—Like God in Christ. The image in which we were made will then be consummated in the likeness to which it was the Divine purpose that we should attain.—WESTCOTT.

"*For we shall see Him.*"—The likeness to God may be either (1) the necessary condition, or (2) the actual consequence of the Divine vision. The argument may be: We shall see God, and since this is possible, we must be like Him; or, We shall see God, and in that Presence we shall reflect His glory and be transformed into His likeness. Both thoughts are scriptural; and perhaps the two thoughts are not very sharply distinguished here.—WESTCOTT.

CRITICAL NOTE.

ἐάν φανερωθῇ. In ii. 28 there is a difference of reading, some MSS. having ὅταν for ἐάν. Here there is no other reading. But English versions, under the influence of the Vulgate (*cum apparuerit*), have "when" in both passages. Ambrose and Augustine have *cum* also; Tertullian has *sí*. In both cases "if" is right, but it has been either changed in the Greek, or shirked in translation. It implies no doubt as to the fact, but shows that the results of the fact are more important than the time. Compare "If I be lifted up"; "If I go and prepare a place" (John xii. 32; xiv. 3).—PLUMMER.

METHODS OF TREATMENT.

I.

THE SIGHT OF CHRIST AND ITS EFFECTS.

By the Rev. Archibald G. Brown.

I. The sight that works the wonder—"We shall see Him as He is."

1. It is the sight of a *personal* Saviour. "We shall see *Him* as He is." We shall see the Christ about whom David sang, whose portrait the evangelist painted, the Christ who hung upon the cross of Calvary.

2. We shall see the Christ of *our own* thoughts. Every believer has his ideal Saviour; we shall see the Christ of our prayers, of our communions.

3. It is a *glorified* Saviour we shall see. "We shall see Him as He *is*." Not an infant as the Magi saw Him; not as Mark saw Him, asleep with weariness in the open boat; not as the angels saw Him, crushed in the winepress of Gethsemane. As He is! Oh to picture the sight that Heaven sees this morning!

4. He will be seen by *all* believers. "*We* shall see Him." Oh, I would that every one of you could lay hold of that word "*we*." You say, "I am so imperfect." Look to the eighth verse of the first chapter: "If *we*"—the same *we*—"say we have no sin, we deceive ourselves, and the truth is not in us." They are sinners who are to see the King in His beauty.

II. The wonderful effects of the sight. "We shall be *like Him*." In a minor degree this is true on earth. Nobody can look on Jesus long without getting something of His image. Intercourse with Jesus always betrays itself.

I believe we shall be like Him in *person*. We

shall have a body like Him. He will change our body of humiliation, "that it may be fashioned like unto His glorious body."

Shall we not be like Him, too, in *purity*? Pure as He is pure. Can you want a better heaven?

II.

THE CHRISTIAN'S HOPE.

By the Rev. Adolph Saphir, D.D.

There are two great promises given to those that love Jesus Christ—"We shall be like Him," and "we shall see Him as He is."

We shall consider the one promise that we shall see Christ as He is, this being the ground upon which He has built the other promise, that we shall be like Him.

We shall think of—

I. The object of our vision—Christ.

II. The manner of our vision.

I. Whom shall we see? Christ. Let us remember that it is the *same* Saviour whom we shall see, He who is revealed to us now in His Word and by His Spirit in our own experience. When the Lord Jesus rose from the dead, He showed to His disciples the same grace and sympathy and tenderness as they had experienced during the days when He walked with them in the weakness of His flesh. The saints will find when they go to heaven that all the descriptions of Jesus in the word are true. But still, our knowledge of Jesus Christ is defective. At times we dwell on His divinity, and at other times again we think of His humanity. Or, take the names which are the manifestations of what He is—His name Jesus, Emmanuel, the Lord our Righteousness, Melchisedec, and the great number of other names which God has given us, in order that we may see Jesus. We may know something of one or another, but who has the power of combining them all? Again, if we view Jesus as the Justifier, do we not forget that He is also the Sanctifier?

The great thing is to see the whole Jesus Christ, and this is not given to us on the earth. The apostles feel this when they speak of the knowledge of Christ. They cannot find words or illustrations enough to express the glory of the revelation of God in the face of His only-begotten Son.

II. There is a difference not merely in the object we behold—the whole Christ, but there is a difference in the manner of our beholding Him.

Here it is through a mirror; here it is by an effort; here it is by faith; here it is in scattered rays which have to be combined. There it shall be vision—an immediate and joyous beholding of the Lord. The apostle speaks of the veil of Moses that is taken away. To the Jews there was a two-fold veil—one on the face of Moses, and one on their own hearts. The first veil was taken away when God revealed Himself in the face of Jesus Christ; the second, the veil of sin and unbelief on their own hearts, when they, by the power of the Holy Spirit, turn their faces towards Christ. So, to see Him perfectly, our hearts must be delivered from the veil that is on them. Only the pure in heart can see God. And seeing Him we shall more and more become one with Him.

ILLUSTRATIONS.

WHEN some heathen converts to Christianity were translating a Catechism into their own language, they happened to come upon 1 John iii. 2; they stopped—"No! it is too much," they said, "let us write that we shall be permitted to kiss His feet."—W. ALEXANDER.

THE main elements in the idea of the "vision" of God seem to be a direct knowledge, a real knowledge, a continuous knowledge, a knowledge which is the foundation of service.—B. F. WESTCOTT.

"I KNOW that in my flesh I shall see God" may not be the right expression in Job, but it is the expression of my hopes as a son of God; it is the one expression of a hope in which all other hopes culminate and centre.—H. ALFORD.

"IT doth not yet appear"—not *where* we shall be, or *in what circumstances*,—but "it doth not yet appear *what* we shall be": only we know that we shall be like God. That is the only point which concerns us as respects the future life. To be like God will be heaven; to be unlike God will be perdition. Character creates its own environment.

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

R. M. VINCENT.

THERE is little, if anything, in the bud of a plant to indicate the future glories of the flower lying concealed within its folds. Hidden away in the green casket there may be brilliant hues and sweetest perfumes; but no one, by simply looking upon the exterior, can form any just conception of what the full-blown flower will be like, nor indeed, by inspecting the interior. Let one take his pen-knife and indulge in the recreation of flower anatomy; let him dissect with nicest care all its parts; and he will yet be no nearer the object of his discovery. Supposing even that

the bud had power to speak, we can imagine it saying, "All I know is that I am held fast by these green wrappers, so tightly folded round me, and that within the centre of my being there is a cold, hard lump they call my heart. I am told I shall open out into a paragon of loveliness, but I see nothing within myself to warrant so happy an expectation.' What then does the bud need? *All it requires is to see the sun.*"—ARCHIBALD G. BROWN.

HE who has never seen the vegetable world, except in Arctic regions, has but a poor idea of the majesty of vegetable life,—a microscopic red moss tinting the surface of the snow, a few stunted pines, and here and there perhaps a dwindled oak. But to the botanist who has seen the luxuriance of vegetation in its tropical magnificence, all that wretched scene presents another aspect. To him those dwarfs are the representatives of what might be.—F. W. ROBERTSON.

THE seeds of the earth struggle up every year, and represent in form and colour the separate thoughts of divine beauty and kindness with which they are charged, and there is such a time coming for higher and more divine germs. Every soul shall take its own special image according to the grace that is in it. And yet, varied as they are, they shall have a common likeness, for they shall all be conformed to the one great Exemplar and Model, as the flowers that look up to the sun round themselves into the image of his orb, while each one borrows out of his beams some distinguishing hue of its own.—JOHN KER.

WOULD that my heart were pure,
I then the Lord would see;
And if I saw Him, sure,
My heart then pure would be.

What is the mean that knits
In harmony these twain;
Points from the earth to heaven,
From heaven to earth again?

It is the secret smart
To *home-sick* spirits known,
That upward lifts the heart
And brings the Saviour down.

A. THOLUCK.

IN this world only the cornless ear is seen; sometimes only the small yet still prophetic blade. The sneer at the godly man for his imperfections is ill-judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and downtrodden. But it is a living thing. That great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade—*it doth not yet appear what it shall be.*—HENRY DRUMMOND.

So clouds themselves like suns appear,
When the sun pierces them with light.

COWLEY.

THE last words with which Arnold closed his last lecture on the New Testament were in commenting on 1 John iii. 2. "Yes," he added with marked fervency, "the mere contemplation of Christ shall transform us into His likeness."—*Stanley's Life of Dr. Arnold*, ii. 331, 332.

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Contributions and Comments.

Daniel iii. 5, etc.

THE January number of THE EXPOSITORY TIMES came into my hands too late for me to reply to Mr. Thomson's points in any but the most cursory manner in the February number. If I understand his argument aright, it may be concisely summarised as an endeavour to prove or suggest—(1) The existence of Greek or supposed Greek words in Dan. iii. 5, etc., does not bear out the inference respecting the Maccabean date of Daniel. (2) Belshazzar's existence was unknown in 168 B.C. (3) Darius the Mede may be identified with Gobryas.

I can only touch fully upon the first point, and it will be of advantage to deal with it by itself, en-

tirely apart from the large number of interesting collateral questions with which the Book of Daniel abounds.

In the first place, it is contended that קִתְרִם was, at least in origin, not Greek at all. Perhaps Mr. Thomson is aware that I have long ago admitted this (*Critical Review*, vol. ii. No. 1, p. 12), hinting that *κιθάρα* like *ναῦλον* or *νάβλα* may be of Phœnician origin. But it can hardly be maintained that קִתְרִם, in this form, as it occurs in the Book of Daniel, is any other than a Greek word, the final ס indicating that it is Hellenic in form, and not Semitic. I do not think Mr. Thomson has any right to quote Canon Driver, as though the latter regarded the argument from קִתְרִם as weak. His language tends in precisely the opposite direction.

Because *κίθαρς* occurs in Homer he admits that "it is *just* possible [*italics his own*] that it might be an exception to the rule, and that the Babylonians might have been indebted for a knowledge of it to the Greeks." But however possible this might have been after 400 B.C., it appears to me extremely improbable in the sixth century. Not one of Nebuchadnezzar's or Nabonidus' inscriptions affords the slightest ground for supposing that Babylonia was in those days influenced in the remotest degree by Hellas. The Babylonians had several names for musical instruments both stringed and wind, but we find no such form as *Kitrisu* or *Kitrusu* among them.

We next come to *סִפְנִיָּה*, *סוּמְפִיָּה*, the latter closely approximating to the Greek. With regard to the former, Canon Driver in his footnote cites a useful parallel. When we turn to Strack's valuable repertory of linguistic facts in his *Lehrbuch der Neu-Hebr. Sprache*, we find, in sec. 23, *a, b*, the instructive parallels *הִדְרוֹן* an abbreviation for *ὑδροπικρόν* and *הִדְיָמָה* = *ἡδυσμα*, which clearly illustrate the transition from Greek *u* to New Hebrew *ḥ*. Further illustrations of the same tendency are (sec. 15*g*): *גִּינִי* = *γυνή*, *דִּינָמִים* = *δύναμεις*, and *טִיפּוֹס* = *τύπος*. As to the omission of *μ* before a labial in the first syllable, the New Hebrew *כְּרוֹב* for *κράμβη* is an adequate parallel (*ibid.* sec. 23*c*). I must, therefore, altogether reject the bold assertion of my critic that *סִפְנִיָּה* is a word of totally different etymology from *סוּמְפִיָּה*. It is nothing but a variant of the same word due to processes of phonetic corruption, for which parallels can easily be found.

It is sufficient for my purpose that these are Greek words. That *συμφωνία* was a musical term is obvious. That it signified a musical instrument is not so obvious, though the context appears to suggest the probability. Yet even this is by no means certain, since its place at the end of the series might be held to give colour to the surmise that it meant a *band* or *concert* of the previously named instruments. The omission of the word, as not expressing a musical instrument but designating their collective action, is thus more easily explained (vv. 5, 7, 10) in the LXX. and Theodotion, to which Mr. Thomson refers. Its presence might be regarded as somewhat a redundancy of expression. In support of this suggestion I chiefly rely on Luke xv. 25, where the use of the word is certainly instructive. Unfortunately neither Polybius xxvi. 10. 5, nor

xxi. 4. 8, is decisive. In the first passage, Bekker reads *κεραμίον* instead of *κερατίον* (the latter definitely determining the signification of *συμφωνία* as an instrument). In the second passage, xxi. 4. 8 (compare Diodor. *Reliq.* Book xxi. 16. 3), we are again left in uncertainty whether it was owing to the provocative strains of a concert of instruments or of a single instrument that Antiochus played his disgusting part as buffoon. But the point is not essential, and need not be pursued further.

I come next to *פְּסַנְתָּרִין*. I am not acquainted with any Egyptian etymology of the word. Such a derivation is hardly probable *à priori*, as it is difficult to show any traces of special *Egyptian* influence in Daniel. Nor can it be shown by the conservative critics that Egyptian civilisation exhibited any traces of its prevalence in Babylonia in the sixth century B.C., or later still. The position of *פְּסַנְתָּרִין*, unlike that of *סוּמְפִיָּה*, standing as the former does immediately after words which unquestionably signify in each case a musical instrument (*שִׁבְכָה* possibly but not necessarily Greek—as the Greek *σαμβύκη* is probably a loan-word), obviously points to the conclusion that *פְּסַנְתָּרִין* also was a musical instrument. And its Aramaic form clearly reveals that it is another loan-word. For (1) the representation of forms in *-ion* by Hebrew forms in *ִין* is frequent in New Hebrew. Thus we have *אֶסְטֶרִין* for *στάδιον*, *סִנְהֶרֶרִין* for *συνέδριον*, and *אוֹרְלוֹנִין* for *ὠρολόγιον*. (2) For the substitution of *נ* for *ל* Strack gives us the parallel *קֶרְקֶתָיוֹס* for *χάλκανθος* (sec. 8*c*).

I need hardly emphasise what every student of Aramaic in its varied dialects (and of New Hebrew) knows full well, that the later stages of the development of this language are marked by the constant influx of Greek words. Syriac, as all students know, is crowded with Hellenic words even to the particles *δέ* and *γάρ*, and such quadriliterals as *Katreg*, "accuse," *κατηγορεῖν*, and *Kathres*, "depose" (*καθαίρειν*), as well as the curious reflexive forms to which Nöldeke refers in his Syriac Grammar, sec. 182.

Now this process continually went on from the time of Alexander's conquests. The Palestinian and Syrian coasts, as well as the Delta, would be most exposed to its influence, but it spread far and wide. That it should have affected the Aramaic of Daniel in respect of the names bestowed on musical instru-

ments is not surprising when we remember that music formed a prominent part of Greek culture, every Greek boy, as Professor Mahaffy tells us, being supposed to have a musical ear, and taught either the harp or flute, and with it singing.

But while the presence of what are undoubtedly Greek words in Daniel is thoroughly explicable and intelligible on the well-known ground of the rapidly-growing Hellenisation of Western Asia, and especially Palestine and Syria, during the second century, on the other hand the presence of these words in a document belonging to the sixth or even fifth century I should regard as startling. The only Greek loan-word that ever made its way into pre-Exilian Hebrew is the word *παλλακίς* (*παλλακίς*), which admits of no satisfactory explanation as a Semitic form. But one swallow does not make a summer. It is true there was a considerable resident Greek population in the Delta in the sixth century. Yet there is no proof that up to 500 B.C. there was anything more than very slight and occasional intercourse between Hellas and Babylonia. Javan was a race known, yet comparatively unfamiliar alike to Nebuchadnezzar and Sargon. Babylonian and Semitic civilisation flowed at that time westward, as the Greek coinage and its terms, as well as the Greek alphabet, clearly prove. Xenophon's use of *παράδεισος σίκλος*, *δαρεικός* (also by Herodotus) show how Oriental names passed into Greek speech. It was not till the third century B.C. that the tide flowed definitely in the opposite direction, from west to east, and left indelible traces upon Semitic speech.

I can only deal very briefly with the other two points contained in Mr. Thomson's note. There is no other Belshazzar than the son of King Nabonidus, with whom the personage in Dan. v. can be identified, and I see no insuperable difficulty in the preservation of his name, either by tradition or in documents no longer accessible to us, through a period of four centuries. That the tradition became confused and dim with lapse of time is evident from the royal title which is bestowed upon him and the suppression of his father's name.

Respecting the last point, I would say that I cannot identify "Darius the Mede" with any other than Darius Hystaspis, since the former is evidently regarded by the writer of the sixth chapter as a king of absolute authority over all the satraps and other officials in the Persian dominion. On the other hand, the Gobryas, whom Cyrus appointed governor

of Babylon, with whom Mr. Thomson proposes to identify Darius the Mede, was obviously a personage of much inferior importance and far more limited authority. The title of king as applied to him would be a strange misnomer.

Cheshunt.

OWEN C. WHITEHOUSE.

The Alleged Quarrel of Euodia and Syntyche.

IN the midst of confusion incident to removal from London, I had been unable to look over my January number of THE EXPOSITORY TIMES until recently, when I discovered Professor Beet's comments on my dissent from the prevalent interpretation of Phil. iv. 2, 3. I confess that I read his critique of my exposition with a sense of almost infinite relief. If so clever a critic can say nothing stronger against my contention, then I may breathe freely, and repeat, with less hesitancy than before—"We hold, then, for the reasons given, and with all deference to the eminent scholars from whom we venture respectfully to differ, that there is no warrant for the imputation upon the fair fame of these earliest European deaconesses."

Certainly Professor Beet cannot have read the paper on which he ostensibly comments, or he would not say that I "do *not* suggest . . . a reason for the distinct exhortation to each of the two women"; and further, with strained politeness, that I had evidently "*not* used either the Revised Version or a critical edition of the Greek Testament." It becomes me, therefore, very humbly to say, with the old Roman: "Si eruditius videtur disputare, . . . attribuito Græcis literis, quarum constat eum perstudiosum fuisse."

Yet if the learned Professor had but taken the trouble to refer to my paper, he would have seen that I *have given* the reasons required; also, that I place the text (Phil. iv. 2, 3), *from the Revised Version*, at "the head and front of my offending"; that in the course of the article I repeatedly quote from the Revised Version, and from the works of able expositors based on "critical editions of the New Testament." Moreover, as Stephanus (1550), Mill (1751), Griesbach (1816), Tischendorf (8th ed.), and Westcott and Hort (1881), together with the Codex Alexandrinus and the Peshito Syriac, were lying before me, it may reasonably be assumed that Phil. iii. 16 was not quoted by me incautiously; and Professor

Beet must know that the previous verse gives the true key to its correct interpretation. Nevertheless, it is with much diffidence that I suggest that the popular construction of St. Paul's words in Phil. iv. 2, 3 may be erroneous.

The last sentence in the Professor's brief communication is, I think, couched in a style scarcely consistent with the courtesy usually maintained in scholarly discussions. If I were to follow his lead, I fear that we should both merit apostolic rebuke as much as, according to his contention, Euodia and Syntyche did.

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"Be ye Followers together of Me."

Συμμιμηταί μου γίνεσθε.—PHIL. iii. 17.

BOTH the Authorised and the Revised Versions make μου the object of the verbal idea *imitate*. "Be ye followers (or imitators) together of me"; guided, perhaps, by the succeeding clause, "Mark them which walk so as ye have us for an example"; and influenced by the Vulgate, which boldly renders *imitatores mei*, neglecting the συν altogether.

But I can find no example of a similar compound of συν taking an objective genitive in such a case.

σύντροφος Ἡρώδου (Acts xiii. 1) means *Herod's foster-brother*, not *one who helped to nurse Herod*.

συνδούλων αὐτοῦ (Matt. xviii. 28) means *his fellow-servants*, not *those joined together in serving him*; cf. Col. i. 7; Rev. vi. 11, xix. 10, xxii. 9.

κληρονόμοι Θεοῦ (Rom. viii. 17) means *heirs of God*; but (*ibid.*) συγκληρονόμοι Χριστοῦ, *fellow-heirs with Christ*, not *of Christ*. So μιμηταί τοῦ Θεοῦ (Eph. v. 1) is *imitators of God*; but συμμιμηταί μου should, according to all analogy, be *fellow-imitators with me* of some one else, i.e. of Christ.

A compound of συν may take an objective genitive denoting a thing, but not a person. Thus (Eph. iii. 6), we have συμμέτοχα τῆς ἐπαγγελίας, *partakers of the promise*; but with the same word a genitive denoting a person is the possessive genitive, as (Eph. v. 7) συμμέτοχοι αὐτῶν, *partakers with them*. In Phil. i. 7 we have both genitives, συγκοινωνούς μου τῆς χάριτος, *sharers with me in the grace*.

There seems no good reason for making an exception in the case of συμμιμηταί μου in this passage.

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Isaiah xl. 9, 10.

THERE is a delightful division of authorities—as to the translation of מְבַשֵּׂרֵת, which, of course, is the fem. partic. of בָּשַׁר in the Piel formation. Some take it predicatively along with Zion, making Zion to be the heraldess or bringer of good tidings to the cities of Judah. Zion, then, must be the people as a whole in captivity, who must be so impressed with restoration joy as to have made it their own conviction; they are urged to convey this happy news to the towns of the home-land. The grammatical construction here is quite possible; but a difficulty in our mind arises as to the probability (1) of Zion being here a synonym for the people, and (2) of Zion being called upon to be the heraldess. The other view, which has the support of the LXX. and authorities of weight, would regard Zion as the place to which the good news are brought. The company of prophetic voices heralding restoration, and those in sympathy with them, would then be called upon to proclaim to Zion and the towns of Judah their conviction of coming restoration. The construction here whereby Zion would be the accusative of the person affected is found in Isaiah lxi. 1, meek being there the accusative after the same Hebrew verb.

The first view would make necessary a distinction between Jerusalem and the towns of Judah. The second view would call on the people who believed in restoration to spread speedily and clearly this good news.

In Isaiah xl. 10 we have the two words אֲדֹנֵי יְהוָה with the vocalisation found universally in Ezekiel. The vowels of the sacred tetragrammaton are under the first word, and those of Elohim under the second. The LXX. seem to have read here the sacred name twice, for they have κύριος twice. But may it not be held with Cornill and others that here and in Ezekiel the sacred name יהוה stood originally in the text; that אֲדֹנֵי, which was read for it, was a marginal gloss, which afterwards became inserted in the text, and that lastly the Masoretic pointers finding the vowels of יהוה already used, placed those of אֱלֹהִים beneath יהוה? What they should have done would have been to remove the word אֲדֹנֵי as a gloss. How is it that Professor Adam Smith translates here, My Lord Jehovah? Jehovah was the name of Israel's God. Hence אֱלֹהֵי יְהוָה might be found with another noun

following. Elijah's contention on Carmel was that יהוה, not Baal, was the God.

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On the Expression "The Valley of the Shadow of Death" in Psalm xliii. 4.

THE term צֶלְמֹת, here and elsewhere (see refs.) rendered "the shadow of death," is one of some interest. As it stands, it proclaims itself an abstract substantive, formed by the familiar termination -וֹת from the verb צָלַם "to be dark." Thus it may be rendered "deep darkness" (see R.V. margin, *in loc.*). It looks very much as if it were a happy afterthought to give the word such a turn as to suggest a direct and original reference to "death" (מָוֶת) in its construction. The difference is of course simply a matter of pointing. Delitzsch (*Comment. on Isaiah*, ix. 3) speaks of צֶלְמֹת—thus pointed in the Hebrew—as "being modified from צֶלְמֹת, i.e. the abstract form. So then, the word as commonly pointed is a sort of secondary form, strikingly pictorial in character, and suggestive of a different derivation—namely, as if a compound of צָל and מָוֶת. Cf. the case of the Old English word "shamefaste," which originates in the same mode of word-growth as "steadfast," "soothfast" (O.E.), etc. The ending in its earliest form—*faest*—being pronounced the same as "faced," may help to account for the transition to the modern form "shamefaced." But the latter form may easily lead on to an etymological false scent, with a suggestion of downcast looks of shame, to which originally the word has no reference. (In this connexion, may I point out the following interesting variations in 1 Tim. ii. 9 in the English versions? Wiclif, "with shamefastnesse." A.V., "with shamefacedness." R.V., "with shamefastness"—quite a restoration.)

Even with our old established reading in Ps. xliii. 4, the whole tenor of the psalm should keep us from thinking that the Psalmist is there referring to actual dying. "The shadow of death" simply expresses in a vivid way the gloom of the valley through which sometimes the flock is led. It is an experience within the present life ("While life's dark maze I tread"). So Bunyan rightly places it

in the course, not at the end, of the earthly pilgrimage. But a scrutiny of the particular term employed here, as we have seen, further assists in guarding against our seeing a necessary allusion to actual death. Keeping to the primary significance of the word, it is a "valley of deep darkness" that forms part of the Psalmist's picture. At the same time, we would not on any account dispense with the present phrase, so familiar and so impressive.

I suppose the use of "the valley" as a figure for death is solely due to this passage. As sometimes in hymns, e.g.—

"When we tread *death's valley*,
Dark with fearful gloom."

If so, we have a curious instance here of service repaid. First of all, the expression "the shadow of death," in a casual use, serves to describe the gloom of a valley or mountain-gorge. And then, by force of association in a familiar phrase, the dark valley becomes in turn a figurative expression for death itself.

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The Last Twelve Verses of St. Mark.

PROFESSOR SHEARER, in his useful summary of the facts regarding the last twelve verses of St. Mark's Gospel, repeats once again that "the sentence or paragraph (Mark xvi. 1-8) is quite certainly unfinished at verse 8. No Greek sentence or paragraph could end with a mere particle, γὰρ." But Plato did not think with Professor Shearer. In the *Protagoras* (p. 328, D), he ends a sentence, a paragraph, a chapter, with the words *νέοι γὰρ*. As to the assertion that "no Greek sentence could end with a mere particle," it is matter of common knowledge that both questions and answers to questions *very commonly* end with a particle, and with this particle γὰρ. To cite instances would be insulting.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

CANON Driver of Oxford reviews Professor Sayce's *The Higher Criticism and the Monuments* in the *Contemporary Review* for March. He criticises the book in some matters of detail; he also thinks that where Professor Sayce has said "higher critic" he should have said "hyper-critic"; but he finds himself in agreement with Professor Sayce not merely as to methods, but with three inconsiderable exceptions as to results also.

These are the three exceptions. "If Professor Sayce's inferences based on the Monuments are right, then," says Professor Driver—(1) "I should have to refer a few verses in Gen. x.—not back to Moses, but—to a later author than I had supposed to be necessary." (2) "I should have to follow Professor Cheyne in placing the short prophecy of Obadiah in the post-Exilic period." And (3), "Instead of attributing Jer. l.—li. 58 to a prophet who wrote no very long time before the fall of Babylon (B.C. 538), I should have to assign it to a prophet who wrote definitely during the reign of Nebuchadnezzar, which ended B.C. 561; in other words, I should have to place it some twenty or twenty-five years earlier than I have done." With these "insignificant" exceptions, Professor Driver claims that no single argument expressed in his *Introduction to the Literature of the Old Testament* has been affected unfavourably

by the facts which Professor Sayce has adduced, while in several cases, as he proceeds to show, they are materially confirmed by them.

In one of the oldest inscriptions discovered during the recent excavations at Sendjirli in Upper Syria, there is an important statement touching the Syrian belief in immortality. A note on the subject is found in *The Biblical World* for January, which tells us that the inscription is written on the robe of a statue of the Syrian god Hadad, and that it is dated by scholars in the eighth or ninth century B.C. Although on the robe of the god, the inscription is written in the name of King Panammou I. The king advises his successors to offer a special libation in his honour at the time of their coronation, besides the libations they pour to the god Hadad. If, he says, they offer such a libation, and say, "May the soul of Panammou drink with me," then the soul of Panammou will drink with them. But if they neglect that ceremony, the god Hadad will reject their sacrifice, "*and the soul of Panammou will drink with Hadad alone.*"

The last words are the quiet and matter-of-fact expression of Panammou's belief in a personal immortality and intercourse with his god in the life beyond. And all the while Panammou's nearest

neighbours, the Israelites, were struggling hard, even with the aid of revelation, to reach that belief. It is one of the mysteries that have been hidden, and the meaning of it is not revealed to us yet.

The American Institute of Christian Philosophy was established by the late Dr. Charles F. Deems. Dr. Deems remained its sole president till his recent death. But it has a vice-president in every State of the Union, also four in Canada and six abroad. Sir G. G. Stokes, Bart., is its vice-president in England, and the Duke of Argyll in Scotland. The Institute exists for the purpose of discussing the relations between Science and Religion. Meetings are held in New York every month during winter, while "Summer Schools" are held in summer. At both Winter Meeting and Summer School, papers are read and lectures delivered on pressing subjects, scientific and theological, and the best of these are afterwards published in the organ of the Institute, a bi-monthly magazine, called *Christian Thought*.

At the Summer School of last July, the subject of discussion was the Inspiration of the Bible. And, among the rest, a paper upon that subject was read by Professor H. G. Mitchell, D.D., of the University of Boston. The form in which the subject was presented for discussion was this: "Inspiration—Has the Biblical Doctrine been invalidated?" To Professor Mitchell, however, it plainly appeared that there was a question previous to that. Do we know what the Biblical doctrine of Inspiration is? Till we are agreed upon that, we cannot ask if it has been invalidated. As long as we differ, the criticism that, if true, would be death to one statement of the doctrine may be the very breath of life to another. Therefore Professor Mitchell proposed for his part to consider what the Biblical doctrine of Inspiration is; or more narrowly still, what is the doctrine of the Old Testament.

And he began at the beginning. His object was to show what the Old Testament teaches concern-

ing Inspiration. So he began by inquiring what the Old Testament means by the "spirit."

The word (*ruach*), which is translated *spirit* in the Old Testament, may also be translated *breath* or *wind*. In actual fact it *is* so translated, and frequently. Thus, in Gen. vi. 17, God is ready to destroy "all flesh wherein is the *breath* of life"; and in Gen. viii. 1, He causes "a *wind* to pass over the earth" that the waters of the flood may be "assuaged." This Professor Mitchell considers to be the primary meaning of the word. And he believes that its use in the sense of *spirit* may then be easily explained. "The breath is a token of life. Hence it was natural that the Hebrew word for it should be applied also to the unseen animating principle in men and animals. The spirit, therefore, when man is in question, is nothing more or less than what we, and for that matter the Hebrews also, call the *soul*."

We seem to be launched at once upon the stormy sea of biblical psychology, with its dichotomies and trichotomies and other distractions. But we need not fear. Professor Mitchell carries us no farther in that direction, and does not even insist on our going thus far if we are reluctant. Call it soul or call it spirit, the important point is that the animating principle in man, according to the Old Testament, is the gift of God. The Old Testament does not seem greatly to mind what you call this animating principle in man. Sometimes it calls it *soul*, as in Gen. ii. 7: Jehovah "breathed into his nostrils the breath of life; and man became a living soul." Sometimes it calls it *spirit*, as in Isa. xlii. 5, where God is described as "He that created the heavens, that spread out the earth and its products, that giveth breath to the people on it, and spirit to them that walk in it." And sometimes it calls it simply *life*, as in Job xxxiii. 4, where Elihu says, "The Spirit of God hath made me, and the breath of the Almighty giveth me life." But there is one respect in which the Old Testament knows no variation or shadow of turn-

ing. It may call this animating principle in man, life or soul or spirit, but it always calls it God's.

That is an important point in this inquiry. Perhaps it is *the* important point; we shall see. No doubt man's body is God's gift also. But mediately, as it were, the body is formed of the dust of the earth, and returns to the dust again; the spirit is God's immediate gift, and returns to Him that gave it. In His hand "is the soul of every living thing, and the breath of all mankind" (Job xii. 10); and therefore it follows that "if He gather unto Himself His spirit and His breath, all flesh shall perish together, and man shall turn again unto dust" (Job xxxiv. 14).

But it also follows from this that all the mental activities and all the spiritual capacities of man are God's immediate gift. They are breathed into him, they are a divine inspiration. Job xxxii. 8 says of human intelligence, "There is a spirit in mortals, and the breath of the Almighty giveth them understanding." In Prov. xx. 27 the power of reflexion is ascribed to the gift of God: "The spirit of man is a lamp of Jehovah, searching all the innermost parts of the belly." And so, as before, when God withdraws His inspiration, man's activities cease at once. As Ps. cxlvi. 4 puts it, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

This, then, seems to be the first welcome landing-place in our investigation into the Old Testament doctrine of Inspiration. The life, the soul, the spirit of man is a breath of God breathed into him, an immediate inspiration. And all man's ordinary or normal capacities and activities are due to the inspiration of the Almighty. When man ceases to be, all his powers and energies cease with him, because Jehovah has withdrawn His inspiration. It is clear, however, that that is not what we mean when we speak of the Old Testament doctrine of Inspiration. There must be something in the Old Testament beyond that.

There *is* something beyond. Besides the inspiration of God which gives to man his life and all its ordinary powers, there is a special inspiration given to some men which manifests itself in powers that are extraordinary or miraculous. Its simplest form is, perhaps, the gift of exceptional physical strength. Such exceptional strength and courage was given, it seems, to Othniel (Judg. iii. 10), certainly to Gideon (Judg. vi. 34), to Jephthah (Judg. xi. 29), to Samson (Judg. xiii. 25, etc.), and to Saul (1 Sam. xi. 6); possibly also to David (1 Sam. xvi. 13) and to Amazai (1 Chron. xii. 18); and is there not an additional instance in 1 Kings xviii. 46, where Elijah is supernaturally enabled to run before the chariot of Ahab? Somewhat higher is the special inspiration of technical skill that was given to Bezaleel and his fellow-artisans (Exod. xxxi. 3, xxxv. 31). And still higher, perhaps, is the inspiration of wisdom which enabled Joseph to maintain his position at the court of Pharaoh, and Daniel at the court of Nebuchadnezzar. Moses' surpassing ability as an administrator was due to the presence of the Spirit of God. And Joshua was appointed his successor because he was "full of the spirit of wisdom," a gift specially bestowed upon him by the laying on of Moses' hands (Num. xxvii. 18 and Deut. xxxiv. 9).

From these examples we pass to the inspiration of the prophets, and we are in sight of our harbour at last. It is a step from the inspiration of wisdom which enabled Joshua to lead the Israelites into the promised land, to the inspiration which enabled the prophets to speak in the name of the Lord, and it is a step upwards. But it is not a step out of sight. If we have followed the breath of the Almighty hitherto, and understood its results, we can understand them here also. Indeed, it is doubtful if we have done more than make a merely formal distinction when we have spoken of higher and lower in these manifestations of the Spirit's special inbreathing. For it is the self-same Spirit that divideth to all severally as He will. And the words that are used to describe the prophetic

inspiration of Micah, for example, are remarkably similar to the words used of the administrative inspiration of Joshua. "I truly am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin," are the words which Micah uses of himself.

This is our second safe landing-place. Not only are the natural capacities of man the gift of God, and his normal activities due to the inspiration of the Almighty, but there is also a special gift, an unusual and supernatural inspiration bestowed upon some men—it may be strength, skill, wisdom, or discernment of the future—and bestowed for some special purpose. It is our second landing-stage, and it is within sight of our safe harbour. But there are two matters that demand consideration yet.

The first is this. When a man received a special supernatural endowment of the Spirit, did it remain with him for ever, and make him, so to speak, a supernatural *man*, or was it taken from him when the special work was done? And the answer to that is easy. It was taken from him. The clearest example is Samson. He had a certain work to do for the Lord against the Philistines. The Spirit is said to have moved him first at Mahaneh-dan, but it seems to have remained with him in its fulness for only that immediate act; for each subsequent exploit he seems to have required a reinforcement of strength. And at last it is said to have been taken completely away from him when he told his secret to the treacherous Delilah. Scarcely less pointed is the case of Saul. And it is probable that Balaam received his prophetic inspiration for each prophetic utterance. It is true that we have such titles applied to the prophets as "man of God" and "man of the Spirit," and there are other expressions in the Old Testament which imply a continuous operation of the Spirit. Professor Mitchell gives full weight to these. But they do not seem to destroy the principle. If the prophet was appointed to prophesy all his life long, why then the gift remained with

him all his life, and these titles were fairly enough applied to him. But they were official rather than personal.

Whereupon we are led to ask the last and most searching question, What was the extent of the influence which the Spirit of God exercised over the man who received it? Did it affect him as a man, and all the faculties that he possessed as a man; or did it touch that particular faculty only which was then in need of exercise?

Examining again the simplest examples first, we see at once that the gift of inspiration which Samson enjoyed did not carry its influence beyond the immediate faculty which he was meant to put in exercise. He was endowed with wonderful and apparently supernatural physical strength; but he was left morally weak, and in the hands of a clever woman like Delilah even intellectually helpless. Balaam was permitted to foresee and to foretell the future of the chosen people, but he remained a moral coward, and died a heathen's death. The case of Saul is a little more complex. But very clear is the case of the old prophet who dwelt at Bethel (1 Kings xiii. 18 ff.). A prophet of Jehovah he is represented as having been, and yet he was morally bad enough to lie to his fellow-prophet and work his miserable death.

Startling phenomena as these cannot be looked for when we pass to the greater prophets. But Professor Mitchell believes that we have evidence in respect of even some of the greatest, that their inspiration affected them as prophets and not as men; and not only so, but was itself intermittent, so to speak, giving them supernatural knowledge at one time, withholding it at another. When the Shunammite came to Elisha to tell him that her child was dead, he said: "Jehovah hath hid it from me, and hath not told me" (2 Kings iv. 27). Jeremiah had to wait ten days before he could tell the captains what the will of Jehovah was (Jer. xlii. 7). When the people came to Samuel demanding a king, he was at first displeased; but

after he had prayed to Jehovah, he gave his consent to their wishes (1 Sam. viii. 6 f.). Nathan approved of David's plan to build a temple one day, and withdrew it next morning. Finally, Professor Mitchell says that Ezekiel has himself plainly recorded a mistake he made, even in the very act of uttering a great prophecy (Ezek. xxvi. 7 ff. and xxix. 17 ff.). He prophesied that Nebuchadnezzar would capture Tyre. Nebuchadnezzar besieged the city, and the siege lasted for thirteen years, but he failed to capture it. Whereupon Ezekiel confessed his mistake, and promised Nebuchadnezzar an indemnity. He said: "And it came to pass in the seven and twentieth year, . . . the word of Jehovah came to me, saying, Son of man, Nebuchadnezzar king of Babylon caused his army to do hard service against Tyre: every head was made bald, and every shoulder peeled; yet had he no wages, nor his army, for the service that he did against it: therefore thus saith the Lord God, Behold, I will give the land of Egypt to Nebuchadnezzar, king of Babylon, . . . and it shall be the wages of his army."

Mr. Percy Newberry has issued his report on the "Botany of the Egyptian Tombs," and an article on the subject appears in *Biblia* for February. Mr. Newberry has carefully studied the collections made by Professor Flinders Petrie at Hawara and Kahun, and this is what he says of them:—"Although the remains were found merely covered with dust and sand, they have been preserved with scarcely any change, and therefore permit of the closest examination and comparison with their existing representatives. Many of the most delicate flowers, indeed, have been preserved without sustaining the slightest damage. The roses, for instance, had evidently been picked in an unopened condition, so as to prevent the petals from falling. In drying in the coffin the petals had shrivelled and shrunk up into a ball, and when moistened in warm water and opened, the androecium appears before the eye in a wonderful state of preservation. Not a stamen, not an anther is wanting; one might almost say that not a pollen grain is missing."

Of the plants which Mr. Newberry has thus examined, some still grow in the fields and gardens of Egypt, others have perished. "Among the latter may be prominently mentioned the papyrus, which furnished the first writing material, and bequeathed its name to the English and other modern languages." The weeds are more persistent than the garden flowers. So far as Mr. Newberry has yet discovered, the weeds of the Egyptian tombs are the same as those which infest the fields and worry the tillers of the soil at the present day.

Mr. Newberry's investigations, says *Biblia*, "throw a welcome light on the question of the evolution of species, or the changes which plants are supposed to undergo in the course of centuries. After the most careful microscopic examination of these collections, conducted with deliberation and patience, the following conclusion was reached:—'If all the ancient plant remains which have been discovered in the tombs of the ancient Egyptians are taken into consideration, the flora of ancient Egypt announces to us that all the plants which came in contact with man became changed up to a certain point, and thus man participates in the great transformation of nature; while the wild plants which surround us at the present day still grow in the same forms as they did two or three thousand years ago, and do not exhibit the smallest change.' The hypothesis of evolution, so attractive to some minds, may find abundant justification elsewhere, but it certainly has received small encouragement from any department of Egyptian Archæology."

The New York Evangelist, in a recent issue, publishes a sermon by the Rev. Guido Bossard, on that hard saying of our Lord, "Let the dead bury their dead; but go thou and preach the kingdom of God" (Luke ix. 60). It must have been a hard saying to the man to whom it was spoken. It is a hard saying to us. And it is probable that he and we have found the very same difficulty in it.

Our difficulty is with its appearance of heartlessness. And to remove that appearance, many suggestions have been made. One of these suggestions is so plausible that it has found very general acceptance, and is even associated in some minds with the incident itself, as though it formed an actual part of St. Luke's record. It is the suggestion that the man's father was not actually dead, but only old and possibly decrepit; and that what the man asked was not merely a few hours to lay his father under the sod, but a few years, it might be, to watch by his side until he died. Then he would be ready to leave him and follow Jesus.

This suggestion has been hailed as an immediate and welcome relief. But it is a supposition pure and simple. Nothing in the incident itself, nothing in the Gospels elsewhere, nothing in the customs of the time, lends it a shadow of support. Now, baseless suppositions, like special pleadings, nearly always turn out to be both useless and obstructive. And it is not otherwise with this.

For we cannot suppose that Christ's demand met this man's case alone. That was never His way amongst men. "Christ's answers," says Mr. Bossard, "were so broad that they solved the difficulty not only of the individual case before Him, but of all similar cases in all time to come." Indeed, it would be nearer the mark to say that in His answers our Lord passed by the immediate case, surrendering it, if you will, to the great principle which His answer involved, than that He forgot the principle in the particular instance. For in every reply of our Lord some principle was expressed, some great principle which we have now to translate for our guidance into the daily acts of life, and the person to whom it was first uttered had to translate and apply it to *his* case also.

In the words before us, Mr. Bossard sees not one but two great principles expressed. First he sees this principle, that the religion of the Christ is a positive religion. The religion of Moses was

a religion of negatives, but the religion of Jesus Christ is a religion of positive activity. Moses said, "Thou shalt not"; Jesus said, "Thou shalt." Under the Old Covenant he who did no evil was a good man; under the new, he who does no good is a bad man.

It is an important principle, and Mr. Bossard illustrates it admirably by a reference to our Lord's picture of the final judgment. For there the ground of condemnation is in every instance not what men did, but what they failed to do. The Judge does not say, "Ye robbed Me of food and drink, and stripped Me of raiment," but "Ye gave Me no meat, ye gave Me no drink, ye clothed Me not." He does not say, "Ye cast Me out," but "Ye took Me not in." Men answer lightly, "Only a sin of omission," but in this vision of judgment it is for sins of omission alone that men are condemned.

It is an important principle, and it may be involved in the heart of this hard saying. But the second principle which Mr. Bossard discovers here is more important still, and much more openly expressed. It is the principle that the disciple of Christ has to do with the living, and not with the dead.

It is sometimes said that if it were not for the great dread fact of death, religion would have nothing to live upon. The saying may be true of paganism; of Christianity it is not true. For here is an unlooked-for, but most momentous, difference between the religions of nature and the religion of revelation. The religion of Egypt was a religion of the grave. The ancient Egyptian did literally in all his religious exercises endeavour to "die daily." The first act of the new king of Egypt was to build his tomb; and the Egyptian Bible is most appropriately named "The Book of the Dead." But it was not so with the religion of revelation. It was not so with the religion of the Hebrews in its purity. While the Egyptian priest performed the highest act of his religious ritual

at the tomb and over the body of the dead, the Jewish high priest was strictly forbidden to approach a dead body at the risk of disqualifying himself for his great office. "He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because the consecration of his God is upon his head."

The contrast is certainly striking. And Mr. Bossard thinks that in this contrast may be found some explanation of the mysterious silence of the Old Testament on the state of the dead, a silence that becomes still more inexplicable as the evidence gathers of the clearness with which the neighbours of Israel believed in a personal immortality. A great separation must be made between the religion of Israel and the religion of the Egyptians. The Egyptian religion was a religion of the dead, the religion of Israel must be a religion of life. "I am that I am." "I am the God of Abraham." "God is not the God of the dead, but of the living."

But in the time of Christ the religion of Israel had fallen from its first estate. The life had largely gone out of it. And being itself dead, it was giving itself more and more to the things that concern the dead. Jesus must oppose that tendency. When He visits the house of Jairus and finds the hired mourners making a noise, He puts them all out. When He visits the home of Martha and finds, though Lazarus has been dead four days, that the mourners are still there, tearing their hair and shedding copious professional tears, He turns from them with open indignation, and hastes to bring the dead to life again. And when He picks this man out of the multitude—nameless, as though he were less an individual than a type—and lays His command "Follow Me" upon him, but receives the objection, "Lord, suffer me first to go and bury my father," Jesus expresses His attitude to the whole religious question in the startling words, "Leave the dead to bury their

own dead; but go thou and publish abroad the kingdom of God."

Manifestly it is the expression of a great principle. It is not the solution of a single case of conscience. This man must find his own answer in it and apply it in his own instance, as thousands after him. For to his individual case of conscience, as to every other, Jesus says, "Who made Me a judge or a divider over you?" It is the utterance of a great principle. And this is no doubt the principle, as Mr. Bossard states it, that the disciple of Christ has to do with the living, and not with the dead.

But there is one step farther we must take. The disciple of Christ has to do with the living, and not with the dead; therefore go thou and preach the kingdom of God. And why? Because the living themselves are dead. Leave the dead to bury their dead, for they are not the dead at all; and go thou and preach the kingdom of God to them that are dead, indeed. When He came into the house of Jairus and found the hired mourners making a noise, He put them all out, as He said, "The maid is not dead, but sleepeth." They laughed Him to scorn, these hired mourners, for they did not understand His meaning. They did not know that to Him it was the dead that were living, and the living that were dead. And do we understand it even yet? Mr. Allanson Picton, M.P., delivers a course of lectures on the "Religion of Jesus," and publishes them in the year of grace 1893, and he separates himself from the necessity of proving that the raising of Jairus' daughter was no miracle by simply saying that Jesus Himself denied that she was dead!

The next article in the "Keswick at Home" series will, we hope, appear in May. Mr. Hopkins found it impossible to write at present, owing to the extreme pressure of other business, and Mr. Moore, who kindly undertook the next article, has as yet been unable, through feeble health, to complete it.

The Theology of Isaiah.

BY PROFESSOR THE REV. A. B. DAVIDSON, D.D., LL.D., EDINBURGH.

PRELIMINARY.

A THEOLOGY of Isaiah or any of the prophets, or indeed of the Old Testament itself, can scarcely be spoken of. One may speak, however, of the religious beliefs of the prophets, of their assurances, and above all, of their religious presentiments or anticipations, though in regard to the last a distinction must be drawn between the strictly religious element in the presentiment and the external form in which it may appear to the prophet to be about to be realised. The religious idea is permanent, the form is variable, being usually constructed out of the circumstances and the condition of the world in the prophet's own day. Hence it varies not only in different prophets, but even at different periods of the same prophet's life.

Any change in the ruling religious conceptions of a prophet, or any correction by him of former conceptions at a later period of his career, is most improbable. But great historical events in providence and changes in the relations of the forces ruling the destinies of men, such as the rise or fall of nations, might conceivably alter the outlook into the future, and change his view as to the way in which his great religious conceptions would actually find fulfilment. In his early days Isaiah seems to threaten Jerusalem with destruction, while during the campaign of Sennacherib, the last and greatest danger that threatened the city during the prophet's life, he has the most positive assurance that it will survive unhurt. This might appear a change. But in regard to his early threats it is not easy to say how far they went. His contemporary Micah declared that Zion should be ploughed like a field and become heaps, but there is nothing so specific as this in Isaiah; and his doctrine of a "remnant" keeping up the continuity of the people of God, and blossoming out into a new nation, seems to imply that he conceived a part of the population still remaining in the country, in spite of his declaration that there shall be "a great forsaking in the midst of the land." And, on the other hand, in regard to his positive assurances that Sennacherib would fail in his attempt against Jerusalem, it is not easy to decide whether these assurances went beyond the

specific danger threatened and the specific occasion on which they were uttered. Many scholars indeed speak of Isaiah's "dogma" of the inviolability of Jerusalem, and it is possible that his predictions, combined with the city's marvellous preservation, may have created a belief in the minds of the people that no hand would ever be permitted to touch the place of Jehovah's abode, as they said in Jeremiah's days, 'The temple of the Lord, the temple of the Lord are these! But Jeremiah was of another opinion, and threatened Jerusalem with the fate of Shiloh, and in view of this fact Isaiah's words need careful consideration.

These are interesting questions. In order to answer them, if they can be answered at all, it is necessary that the prophecies of Isaiah should be disposed anew in their historical order. And this is a task of great difficulty. It is possible that the prophet himself may have given out at different times small collections of his own writings. Even such a supposition does not guarantee that the order he followed has been preserved by the final editors of his oracles. In the first thirty-nine chapters there are certainly many passages which do not belong to him, and even those chapters which are undoubtedly his are not disposed in strict chronological sequence. Ch. xxviii., part of which at least, if not the whole, must have been spoken before the fall of Samaria in 722, is now connected with the discourses of the time of Sennacherib, twenty years later; and ch. vi., though historically the earliest, now follows chs. ii.-v.

The call of Isaiah to be prophet, or the vision that inaugurated his prophetic career, belongs, as he tells us, to the year in which Uzziah died. This date is not absolutely certain, but may be put about 738 or 739. The prophet was alive still in 701, the date of Sennacherib's invasion. His prophetic activity extended over a period of forty years. This long period may be divided into several sections. First, from 738 to 735-4, the time anterior to the Syro-Ephraimitic war and the first appearance of the Assyrians. To this belong chs. vi., ii.-iv., v., and probably parts of ch. i.

Second, the period of the Syro-Ephraimitic coalition with the purpose of dethroning the house of David, and the appeal of Ahaz for the intervention of Assyria to protect him, 734-28. Here belong chs. vii. 1-ix. 6, possibly xi., and ch. xvii. Third, the middle Assyrian period down to the death of Sargon, 705. Here might be placed chs. xxviii., x., xx. (in 711), and some other pieces, perhaps. And fourth, the last Assyrian period, the attack of Sennacherib; perhaps chs. xxiii., xxix. *seq.*, and the passages in the historical section, chs. xxxvi.-xxxix. To this period may also belong chs. xviii., xix., and perhaps the reissue of chs. xv., xvi. In chs. i.-vi. the conceptions of the prophet hardly go beyond those of Amos and Hosea, though they have a complexion of their own, and are more powerfully expressed. But in the second period (chs. vii.-ix.) he enters a region which his predecessors had hardly approached. He is the creator of the eschatology of the Old Testament and of Christianity, and it comes from his hand in a form so perfect that his successors can hardly add a single touch to it. The ideal of the Messianic King and His reign of righteousness and peace, presented in chs. vii.-ix. and xi., is the ideal which men's eyes still follow with longing.

Though ch. vi. does not occupy the first place in the book, it is, no doubt, historically first. The vision may not have been written down when seen, or, though written, its author may have thought it a fitting introduction to ch. vii. *seq.* Some scholars have considered that it bears traces of having been retouched, and that there shines through it a certain painful experience of insensibility on the part of his countrymen to his exhortations. The arguments for this view are little cogent; they resolve themselves very much into the idea that the prophet could not at the beginning have foreseen that his preaching would only harden the minds of his people. But this assumes that the prophet entered on his work unprepared, and that his call and the vision through which it was given was something altogether above nature and out of all connexion with previous movements in his own mind. This has no probability. Ch. vi. is the record of a vision—*i.e.* an intuition or a series of intuitions in a condition of mind more or less ecstatic. The vision was not something objective shown either to his outward or inward eye. It was the creation of his own mind. Whatever higher influence bore on him it operated on his mind,

and his mind projected the vision. But in such visions there is usually no element new or unfamiliar to the mind. What is new is the disposing of the elements. The mind operates on old materials, and gives them a new form and a connected unity. Certainly the idea of the Holy One of Israel, the King, was not one unfamiliar to Isaiah. Nor could he have been blind to the temper of the nation among whom he dwelt, and their insensibility to the operations of God in the world. This insensibility was not a new thing, it was inveterate. To Isaiah, indeed, this insensibility to God is just the sin of mankind; the root of all other sins. The frivolous levity of men and their excesses would not be if there lay on them the sense of the Lord the King: The harp and the lute, the tabret and the pipe, and wine are in their feasts; but they regard not the work of the Lord, neither do they consider the operation of His hands (ch. v. 12). Others in the present day may argue well that excess blunts the mind to all feeling of God; but Isaiah's view and statement is that insensibility to God is the mother of excess. And probably the prophet touches the primary evil with most precision, and perhaps also he suggests to those who occupy offices that have some correspondence to his what is the true point towards which to direct their efforts. This slumber of the consciousness of God in men's minds seems to Isaiah so deep that nothing will break it but a self-manifestation of God to the world (chs. ii., iii.): God will appear in His majesty; He will arise to shake terribly the earth, and every eye shall see Him.

Now these are the main conceptions of ch. vi., and there is no reason to doubt that the prophet entered upon his career with a mind possessed by them. There is indeed positive evidence to that effect. If he began his prophetic work in 738, between three and four years after this he has a child old enough to accompany him to meet the king, who bears the name of Shear-jashub, *a remnant shall turn*. In this name all the prophet's conceptions of the coming history of the people are condensed, their insensibility to the rule of God in the world, the decimating judgments that must ensue to awaken them, and the result that a few shall turn unto the Lord. And these conceptions had such possession of the prophet's mind that he made his child a living expression of them.

The inaugural vision in ch. vi. contains in brief

an outline of the prophet's teaching. The passage has, besides this, a singular psychological and religious interest of a kind personal to the prophet. It consists of a series of steps, each one of which naturally follows upon the other. There is, first, vers. 1-4, a vision of God, with a singular world of beings and activities around Him. The epithets used express the prophet's conception of God. "I saw the Lord," or, as we might say, the Sovereign. He sat upon a throne, and was "high and lifted up." The cry of holy which the seraphim raised without ceasing does not express any moral quality so much as the idea of absolute Godhead—God! God! God! the whole earth is full of His glory! Again, the prophet calls Him the King, Jehovah of hosts (ver. 5). This conception of God as Sovereign is the ruling one in Isaiah.

Second, this vision of Jehovah reacts upon the prophet, and makes him think of himself in relation to this transcendent Ruler, the Holy One, whom he had seen; and one thought succeeds another, so that in a moment he lives a history, vers. 5-7. First, there is terror. Woe is me! I perish; for being a man of unclean lips mine eyes have seen the King. Then the stilling of his terror: There flew one of the seraphim with a coal from the altar, saying, Lo, this has touched thy lips, and thine iniquity shall depart and thy sin be forgiven. The two poles of holy majesty and forgiving grace!

Third, the next step follows with singular truthness to the history of the mind. The purification of the prophet's lips and the taking away of his sin lifted him out of that sphere to which he

had belonged as one of a people of unclean lips, and gave him a place in that transcendental world which had just been revealed to him. He was now in harmony with this, and immediately there followed the impulse to enter also upon the service of the great King. He seemed to hear the Lord saying that He had need of some one to send, and he answered, "Here am I; send me."

Nothing could show the moral basis of prophecy, and that it is not a thing of "office" but of personal life, so clearly as this vision. Nothing stood between Isaiah and being a prophet but the uncleanness of his lips, and nothing was needed to give him his prophetic word from the Lord the King but just to *see* Him. It is not, of course, any mere abstract view of God, if such a thing could be, that will suffice. It is a sight of one who is the Ruler, of one who is the only power in the world, in whom the universe and human life consist; and it is a sight of Him, amidst the circumstances of our life, throwing light upon them, classifying them, showing us their meaning and the issue of them.

To the prophet the coming history of his people is but the counterpart of his own history. It follows from his conception of Jehovah, the Holy King, who is a fire in contact with men and their sin which must consume them or cleanse it. The fire of God burnt up the uncleanness of his own lips, and the blood of Jerusalem must be purged away by a blast of judgment and a blast of burning (ch. iv. 4). The details, however, of the prophet's conceptions in the earliest period of his career must be drawn from chs. ii.-iv., v., and ch. i.

The Books of the Month.

PART I.

THE PHILOCALIA OF ORIGEN. By J. ARMITAGE ROBINSON. (Cambridge: *At the University Press*. Crown 8vo, pp. lii, 278.) "*The Philocalia of Origen* is a compilation of selected passages from Origen's works, made by SS. Gregory and Basil. The wholesale destruction of his writings which followed upon the warfare waged against his opinions shortly after his death has caused a special value to attach to the Philocalia, as preserving to us in the original much of Origen's

work which would otherwise have been entirely lost, or would have survived only in the translation by Rufinus. Moreover, even his great and comparatively popular work, *Against Celsus*, depends for its text solely on a manuscript of the thirteenth century, so that we have great cause for gratitude in the preservation of a large part of it in the Philocalia. But apart from its textual importance, this collection deserves attention as forming an excellent introduction to the study of Origen.

Much of his best thought is here presented to us, arranged under various important heads; and we are guided to the appreciation of his theological standpoint by two of the strongest intellects of the century after his own."

These things Professor Armitage Robinson tells us in a most workmanlike Preface to the most workmanlike and the best edition of the *Philocalia* that exists. There are so few editions of the *Philocalia* that it may not seem much to say that this is the best. But if "best" is not much as a superlative, it is a great deal here as an adjective. For we know that Professor Armitage Robinson is exceptionally qualified for this work, and he has spared neither toil nor travel upon it. The book is complete in all respects as an edition, the Introduction giving us the whole apparatus for the choice of Text, the Text most carefully following that apparatus, and the Indexes enabling us to use the Text immediately and unerringly. If Professor Armitage Robinson will now give us a translation and appreciation we shall be content.

HYMNAL SERMON-PICTURES. BY THE REV. T. D. HYDE, B.A. (*Dickinson*. Crown 8vo, pp. x, 350.) There is a popular preacher of whom it is said that his method of pulpit preparation is this: first, he searches till he finds a striking hymn or poem or verse of poetry; then he writes his discourse on that, making the thought of the poem his leading idea; and, finally, he selects a text of Scripture and places it at the beginning. The method seems novel; we had supposed it to be unique. But here is a volume containing fifty discourses, and they are all wrought on the self-same plan. And not only so, but they are published as suggestions and guides for others who follow the same method, of whom Mr. Hyde seems to believe there are not a few. Well, there is no antecedent obstacle. The command was given to preach the gospel to every creature, but it was not added that we must preach it off a text of Scripture; far less was it made imperative that we should write our sermons (if we were even expected to write them at all) only after we had chosen our text. The sermon itself is the important thing, and how we preach it when we have it. And there is life and freedom in these discourses which Mr. Hyde has written for our guidance.

THE SPIRIT OF GOD. BY PROTAP CHUNDER MOZOOMDAR. (*Ellis*. Crown 8vo, pp. 323.) A small volume of devotion by this author was noticed last month. This is a greater and more sustained effort. But the very same characteristics are found here. Mr. Mozoomdar's intention seems to be to give us a philosophical work, expounding and commending that special form of belief of which he is so distinguished an adherent, the Brahmo Somaj. These chapters, however, are not philosophical as we are wont to esteem philosophy. Their pace is too swift. The slow steps of Western reasoning are turned into great leaps, and you cannot follow their tract. The appeal is not to the head, but to the heart—the emotional Eastern heart. In short, it is again a volume of devotion, and again we may see how impossible this purity and loftiness of devotional fervour would have been, apart from the knowledge of the truth as it is in Christ Jesus.

THE THEOLOGY OF THE FUTURE. BY JAMES FREEMAN CLARKE, D.D., AND OTHERS. (*Green*. 32mo, pp. 116.) *The Theology of the Future* is the first of fourteen very short essays by different Unitarian authors, and all on Unitarian topics, that are gathered into this little volume. Dr. Freeman Clarke is the author of *The Theology of the Future*, and it has the widest reach and the deepest interest of them all. These are the notes of the theology of the future; these are the doctrines that will be most emphasised: (1) The Fatherhood of God; (2) The Brotherhood of Man; (3) The Leadership of Jesus; (4) Salvation by Character; and (5) Continual Progress.

THE SPIRITUAL WORLD. BY ALFRED CAVE, B.A., D.D. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 254.) Principal Cave would have called his volume "Chips from a Theological Workshop," if Max Müller had not anticipated him. He calls it so now in the Preface only. And then he separates the "Chips" into two divisions, giving to the one this title, "The Spiritual World the last Word of Philosophy"; and to the other this, "The Spiritual World the first Word of Christ." So these "Chips" have an order and arrangement. Indeed, they are much more like the hypothetical atoms of which this ordered universe is made than a workman's wood splinters.

For they fall together in a most admirable order, and form a most philosophical argument. And it is just such an argument as we need to have expressed now, popularly and briefly. Dr. Cave, therefore, did well when he listened to the "earnest and frequent solicitations of the hearers of these lectures," and sent them forth.

THE EXPOSITOR'S BIBLE. THE EPISTLE OF ST. PAUL TO THE ROMANS. BY HANDLEY C. G. MOULE, M.A. (*Hodder & Stoughton*. Crown 8vo, pp. xvi, 437.) *The Expositor's Bible* has offered a considerable variety of method and also a very wide range of accomplishment within the six and thirty volumes to which it has already extended. But it was left to Principal Moule to show that neither was the possible variety of method exhausted nor the highest range of accomplishment reached. In this volume he adopts an altogether new method of treatment. He gives a new translation (which is easily distinguished by the clarendon type in which it is printed), and he weaves his exposition into that translation. Sometimes half the exposition is in the translation itself, or (in common type) between the words of it; sometimes it runs on for a considerable paragraph beyond; but it is never separable, you cannot detach the one from the other and say "that is the translation, and now this is the exposition." And this method suits the Epistle to the Romans and Principal Moule so excellently that it is quite lawful to say he has gone beyond the record of achievement. This volume opens the seventh series. No volume could have opened it more acceptably.

THE THEOLOGY OF THE NEW TESTAMENT. BY WALTER F. ADENEY, M.A. (*Hodder & Stoughton*. Foolscape 8vo, pp. vii, 248.) What a field this is into which Professor Adeney has been allowed to turn his ploughshare! How fertile, how virgin the soil! And he had not even to take a voyage to find it. Through all these centuries it has been lying at our very door. And we have spent our labour and our strength in fields that never could have been so fruitful, turning and turning the soil, till men began to ask if there ever had been any fruitfulness in them, and to use the scoffing comparison, "as barren as the sea sand or a treatise on systematic theology." So Professor Adeney is much to be congratulated. To be pitied

only that he was not permitted to plough a larger part of it. The theology of the New Testament is scarcely to be gathered into two hundred and fifty small pages. But it is a beginning, it is a morsel to whet the appetite. Professor Adeney, or some other competent and more fortunate scholar, will give us larger portions yet.

THE SILENCE OF JESUS. BY THE REV. W. M. TAYLOR, D.D., LL.D. (*Hodder & Stoughton*. Crown 8vo, pp. 301.) The first sermon in Dr. Taylor's new volume goes by the title of "Thé Boy Jesus," and that is the title of the volume in Dr. Taylor's own country. But the English publishers were wise to choose the much more striking sermon which stands eighth, and name the volume after its much more suggestive title. Moreover, that eighth sermon on "The Silence of Jesus" is more typical of Dr. Taylor and his preaching. He loves to choose texts that arrest attention, and immediately quicken thought; and then he is content to develop that thought along its own inevitable lines. He invents nothing. He is never oppressed with the burden of his own originality, and he does not choose a text to hold it. He is quite content to let the text choose him, and he follows it faithfully. Therefore it is that Dr. Taylor is as fresh to-day as he was thirty years ago, and is likely to be one of the longest lived of all our living preachers.

TRUTH IN STORY. BY EDWIN HODDER. (*Hodder Brothers*. Crown 8vo, pp. xvi, 226.) Mr. Hodder believes that when children who are old enough to attend church are detained at home from any cause they ought on no account to lose their service. They ought to have it at home. And that it may be in the power of parent or friend to conduct it, he publishes this volume. It contains twelve discourses suitable for this purpose, and a number of prayers specially written or carefully chosen for the same. Indeed, both prayers and discourses have been actually used in his own home "on quiet, cosy, and happy Sunday evenings." The discourses deal with great simple truths, commending them to the childish capacity in plain language, and with copious use of illustration and anecdote, and leave one in no perplexity as to how the children could have found these evenings quiet, cosy, and happy.

EPHRAIM AND HELAH. BY EDWIN HODDER. (*Hodder Brothers*. Crown 8vo, pp. 338.) This is a new edition of a well-known religious romance, one of the best of its kind. Its kind is never quite unobjectionable; to some minds it is even insurmountably objectionable and abominable. But if we are able to receive the religious romance at all, we may receive *Ephraim and Helah*. The period is the Exodus. And apart from the fiction there is abundant truth of description, both of nature and of art. For Mr. Hodder has studied the country and the people with care.

THE CALENDAR OF THE CALVINISTIC METHODIST OR WELSH PRESBYTERIAN THEOLOGICAL COLLEGE. (Wrexham: *Hughes & Son*.) We are obliged to the publishers for sending us this copy of the calendar of Bala College for 1893-94. We are glad to know that Dr. T. C. Edwards, its distinguished Principal, is again able to undertake his duties, and that the college seems to be doing a genuine work successfully.

THE GOSPEL ACCORDING TO PETER. By the author of *Supernatural Religion*. (*Longmans*. 8vo, pp. 139.) The author of *Supernatural Religion* belongs to that small and apparently diminishing band of English New Testament critics that throws the Synoptic Gospels into the end of the first century, and St. John well into the second. And this study of the recently discovered Akhmîm fragment is written in the interests of that criticism. The writer's position is briefly this: If you cannot prove from this fragment that the so-called Gospel of Peter was earlier than the Canonical Gospels, neither can you prove that it was later. They and it stand, in fact, on a level, both as to date and quality, and it was nothing but ill-luck that kept it out of the Canon. For "it is neither better nor worse than the more fortunate works which have found a safe resting-place within the Canon of the Church."

But the book is of value, its argument apart. It gives an extremely clear account of the finding and publishing of the fragment, an excellent literal translation (besides the Greek text in an Appendix), and many shrewd and helpful notes and criticisms.

GOD'S CITY. BY THE REV. HENRY SCOTT HOLLAND, M.A. (*Longmans*. Crown 8vo, pp.

xvii, 342.) Canon Scott Holland's sermons are now all tuned to one keynote—the Church of God. And he frankly confesses his belief, in an interesting Preface to this volume, that "everything conspires to make this the immediate subject round which all religious discussions turn, and towards which all the profoundest spiritual interests are set." He further claims that "the Scripture records entirely tally with this conviction." For Canon Scott Holland identifies the two words Church and Kingdom, identifies them without discussion and without reserve, and then finds that the organisation and the growth of the Kingdom, that is, of the Church, of God is the single subject of thought and action from the first page of the New Testament to the last. Thus the sermons are divided roughly into three parts: (1) The City of God; (2) The Methods of the Kingdom's Growth; and (3) the Story of the Kingdom's Coming. Of deepest interest is the division that is last. For Canon Scott Holland has already warned us against two "fatal blunders" in respect of the way in which the Kingdom comes. First, to deny the existence or possibility of disorder in the Kingdom; and next, to accept disorder as the tolerated justifiable condition. So he shows us in these last sermons that there are losses in the Kingdom, that there must be losses, and yet that he only is worthy of a place in the Kingdom who refuses to believe in their necessity.

LITERARY NOTES.

Messrs. Longmans announce a new book by Dean Luckock: *The History of Marriage, Jewish and Christian, in relation to Divorce and Certain Forbidden Degrees*.

The Independent and Nonconformist of March 8 contains a review of Professor Hort's *The Way, the Truth, and the Life*, by the Rev. P. T. Forsyth, M.A., of Leicester. It is an able, searching criticism.

Mr. Fisher Unwin promises an illustrated edition of Mr. S. R. Crockett's *The Stickit Minister* in the autumn. Mr. Ernest Waterlow, Mr. Joseph Pennell, and other artists, are now engaged upon it. The most successful sketches in *The Stickit Minister* are the two of which Clegg Kelly is the hero. And Mr. Crockett has wisely undertaken

to give us the further history of that piquant character. "The Surprising Adventures of Cleg Kelly, Christian," have begun to appear in *The Sunday School*.

Professor Pfeiderer has completed his Gifford Lectures in Edinburgh. And if he has not completed the annihilation of the miraculous in the Bible and out of it, as he has honestly tried to do, he certainly *has* completed the discomfiture of the University authorities who made him the invitation. What may be the ultimate effect of these able and confident but extremely one-sided lectures, it is impossible yet, at least, to say. But it was not possible to let them pass unanswered. So three of the leading theologians in Edinburgh have been engaged to lecture on the self-same subjects and let us have some glimpse of the other side. The lecturers are Principal Rainy, Professor Orr, and Professor Dods, and the lectures are proceeding now. As soon as they are finished, the volume containing them will be published by Messrs. T. & T. Clark.

Professor Pfeiderer's own lectures are about to appear in two handsome volumes published by Messrs. Blackwood.

Messrs. T. & T. Clark make several other interesting announcements. Brockelmann's *Syriac*

Dictionary is well under way. Next there is a new book, the last we are likely to see, by the late Professor Milligan. It deals with that subject which Dr. Milligan made his own more than all other subjects, and on which we are most anxious to hear him speak again—the Resurrection of the Dead. Professor Salmond has almost ready two new volumes of his popular Primer series. *The Sabbath* is his own handiwork, and he may safely count upon a reception for it. The Rev. Charles A. Salmond, M.A. (whose relationship to Professor Salmond is not so close as some have supposed), has written the other Primer. Its title is—*Our Christian Passover: A Guide for Young People in the Serious Study of the Lord's Supper*.

Further, Messrs. T. & T. Clark announce a new work by Professor A. B. Davidson of the New College, Edinburgh. While men have been waiting for his *Theology of the Old Testament*, Dr. Davidson has been spending himself upon this volume, *A Syntax of the Hebrew Language*. For he has had the desire for a long time to write this book, that it may serve as a companion to his *Hebrew Grammar*. It is needless to say that Professor Davidson's *Syntax* will be welcome.

The Letter and the Spirit.

"The letter killeth, but the spirit giveth life."—2 COR. iii. 6.

BY THE REV. J. H. BERNARD, D.D., TRINITY COLLEGE, DUBLIN.

WHEN he wrote these words, St. Paul seems to have had in his mind the contrast between Judaism and Christianity. He rejoices that he no longer feels himself bound to preach the necessity of obeying all the minute precepts of the Mosaic law: he is a minister of *a new covenant*, which counts single-mindedness and honesty of purpose as far more pleasing to God than an unceasing routine of petty observances. Obedience to the letter of the ceremonial law of the Hebrews is not required of a Christian man: in the liberty wherewith Christ has made him free, he is called to that higher and more difficult form of obedience which strives to enter into and fulfil the spirit of the divine commands. Judaism had then reached a

period in its history, when devotion to the letter of the principles upon which it was founded had ceased to be the spring of spiritual life. And the apostle of the Gentiles, who saw that the law in the past had done its work of preparation for the gospel, also saw that nothing short of a final rejection of its particular enactments could enable the new religion to make its way among "all sorts and conditions of men." We know how, in spite of opposition within the Church, St. Paul's view prevailed; we know how the recognition of the Christ as *the fulfiller of the law* was found to be quite consistent with the abandonment of its literal commands; and we thankfully acknowledge that the Church of Christ, in casting away the bondage

of the pentateuchal code, was able to retain for herself all that was noblest and most spiritual in the teaching of the psalmists and prophets of Israel. The rejection of the letter did not involve the loss of that spiritual inheritance to which the faithful are entitled as the true children of Abraham.

The principle asserted here by St. Paul applies with justice to many topics not, as it seems, immediately present to his mind. All the words of genius admit of manifold application far different from the intention of him who first used them; and in even a deeper sense is this true of the words of Holy Scripture. They apply with as much freshness to the circumstances of to-day as if they had been recorded and transmitted for the sole instruction of our generation. There is a catholicity, a wideness of range, in the language of the New Testament writers, which impresses us the more, the more familiar we become with their words. And we shall thus not be untrue to the teaching of St. Paul if we try to see how his principle holds good in directions other than those thought of by him. *The letter killeth, but the spirit giveth life.* The order of religious development is from the straitness of the letter to the freedom of the spirit. There always comes a stage when blind obedience to rules will fail to satisfy, when the demand for principles becomes imperative.

This we all recognise in the teaching of children. We give children simple rules of conduct for guidance, and, as long as they are children, their consciences will approve them if they obey, will reprove them if they disobey, the commands imposed. But when they grow a little older, they begin to ask for reasons. They want to know why the rule is laid down at all, what is really gained by enforcing it, what ill effects to themselves or to any one else would follow from disobedience. And then we have to give them principles; we explain to them that, as they are approaching an age of responsibility, they must not think so much of the letter of the rules which guided them when children, as of the spirit which they were intended to express. They may now *put away childish things*. And, as we all know very well, the attempt to enforce rigid rules upon those who have arrived at an age to understand and appreciate principles not infrequently ends in disaster. There is a certain stage at which we must pass from the narrowness of the letter to the freedom of the spirit.

And, among children of a larger growth, we

think far more highly of a man who uses the reason that God has given him to determine the right course at a perplexing crisis, than of one who governs his life by rules of casuistry. The slavery of logic is a real bondage; the cruel, the unrighteous, the foolish course is sometimes taken by a man just because he is afraid to trust his own judgment, and prefers to shift the responsibility of decision from himself to his principles. Often indeed does it happen that the letter kills, while the spirit quickeneth.

This is not only true of individual life: it is true of national life. In the beginnings of the Constitution, the law enacted by Parliament was the only safeguard that was deemed necessary for the well-being of society; and, at first, the administration of the Court of King's Bench was sufficient for the needs of the nation. But as time went on, and as the fabric of society grew more complex, it was seen that injustice was often done through a too strict adherence to the letter of the law. *Summum jus, summa injuria* has passed into a proverb. It at last became manifest that it would not be possible to lay down rules which should cover every contingency that might arise; and provision was gradually made for legal tribunals which should be guided by the principles of the Constitution rather than by stereotyped formulæ. The existence of our Courts of Equity is a standing witness to the recognition by the nation of the truth that *the letter killeth, but the spirit giveth life*. Edmund Burke is reported to have said that "no man understands less of the majesty of the English Constitution than the *nisi prius* lawyer who is always dealing with the technicalities of precedence." We may or may not accept this severe judgment of a great statesman; but, at all events, it is abundantly plain that as the Courts of Equity have grown, the majesty of the law has been in no way impaired: rather have its declarations been received with a larger confidence. Thus as the stream of the national life has grown deeper and wider, its direction has been from the iron-bound fastness of literal enactment towards the free ocean of righteousness and charity. The tendency in the discipline of a nation, as in the discipline of a child, is to advance from the letter to the spirit.

We may trace something of the same law in the history of religion. In the period preceding that great religious revival which we call the Reforma-

tion, there were not wanting indications that punctilious obedience to the rules laid down by the Church was failing to promote true spiritual life. The traffic in indulgences and the abuse of penance were but the outcome of that spirit which would measure the morality of conduct by its conformity to certain prescribed maxims of casuistry. To many of these maxims in themselves there is no serious objection; they were the result of the multiplied experience of men meditating upon the perplexities of life and wishing to determine, once for all, what the right course was in all possible cases. But once it was rediscovered that true religion does not consist so much in a man's outward acts as in the spirit in which he does them, a natural reaction set in; and the whole edifice of casuistry with its superstructure of penances and indulgences received a shock from which it has not yet recovered. The great importance attached by the Reformers to faith as contrasted with works is only fully explicable when we consider it in this light. Men saw that *the letter killeth*.

In a speculative point of view the problem assumed a somewhat different aspect, and the whole question seemed to turn on the authority of the Church. If the Church was indeed the abode of the Spirit of Christ, it was asked, How could she have been mistaken in her dealing with souls in the past—nay, how could she ever be mistaken at all? We can hardly understand in our altered circumstances how terrible must have been the shock to devout men and women to find that the teaching of the Church was no longer considered infallible by those to whom they looked as their spiritual masters. "General Councils," say the Thirty-nine Articles, "may err, and sometimes have erred, in things pertaining unto God." Why, if that be so, what is the guarantee of religious truth? Is not the Church's authority absolutely bound up with her infallibility? We can readily see *now* that authority and infallibility are two very different things, and we thankfully recognise and gladly defer to the authority of the Catholic Church on the main issues of the Catholic faith without feeling ourselves disloyal to the Twenty-first Article. The Church may err in particular decisions, but we see that the whole drift of her teaching has been towards righteousness, that she is, despite failure and sin, the custodian of the truth as she is the home of grace. We recognise

the presence of the Divine Spirit in her life, while we do not consider ourselves bound by the letter of all her occasional enactments. The alarm, then, that was felt at the time of the Reformation was unreasonable; it was based on a misapprehension; the authority of the Church is not destroyed, though we now understand better what it means. The drift has been again from the letter to the spirit. Such a lesson as this could not be learnt without much heart-searching; nay, is it certain that we have learnt the true lesson of the Reformation yet? What is the most prominent religious question of our own day? It will probably be said that it is the question as to the authority of Holy Scripture. Let us see how St. Paul's words apply to it.

When the Reformers declared that the guidance of the Church, though valuable and not to be lightly discarded, did not guarantee the infallibility of her teaching, men began to cast about for some other source of authority which might be to them what the Church had been in the past. From the principle that Holy Scripture was the supreme authority in matters of faith and morals, the transition was easy to the assumption that its language in every syllable must be infallibly exact. And this served for a time, as long as the human conscience was not allowed to judge of its moral teaching, or the human intellect to weigh its scientific or historical statements. But, first, as regards its moral teaching, men gradually began to see that to give up one's conscience to the teaching of the Bible was the same kind of mistake as to give it up to the teaching of the Church, and that the results of forbidding conscience to have a voice in matters relating to the life of the soul were likely to prove disastrous. Bishop Butler, with that profound common sense which constitutes not the least of his claims on our attention, declared that reason must be regarded as having a right to judge of revelation. He emphasised the great principle that nothing, neither Church nor Book, neither the Divine Society nor the Divine Word, must come between the individual soul and God. Butler wrote 150 years ago, and the far-reaching significance of his words has hardly as yet received full attention. But once the point had been raised, it became plain to all who allowed themselves to think upon the matter that there was a steady growth of moral ideas all through the Bible, that the morality of

the Old Testament was not the morality of the New Testament, the teaching of the law not on the same lofty level as the sublime words of the prophets. And now the rights of conscience have been vindicated, and there is a general willingness to allow that in this matter we must not look to the letter of a special saying, a special psalm, but to the spirit and tendency of the whole dispensation. Butler dwelt indeed on the morality of particular precepts recorded in the Old Testament, and was at pains to justify it; but it is in large measure due to Butler himself that we have learnt that it is by the spirit that pervades the entire literature that it is to be judged.

Once more. The question is often asked,—we are all of us asking it,—Does our acceptance of the Old Testament as a Divine First Lesson Book require us to believe that the most minute details of the history are recorded with infallible accuracy? Is it essential to our belief in the inspiration of Holy Scripture that we should hold it impossible that the writers of the various books could have made any mistakes as to scientific or historical fact? Is the authority of the Bible as a guide bound up with the belief that there can be no discrepancies between the parallel narratives of the same event to be found in its pages? Are these questions really foreclosed for a Christian man? Some tell us that they are, and prophets are not wanting who warn us that the authority of Scripture as a practical guide to life and belief in the inspiration of its authors by the Divine Spirit absolutely depend on acceptance of its verbal infallibility. They declare that we cannot preserve the spirit unless we preserve the letter.

Now, whatever be the truth as to the alleged errors as to fact in the Old Testament, it must be observed that predictions of this sort are worth very little as argument. Similar predictions were no doubt made by his friends as to the consequences that would inevitably result from St. Paul's new doctrine that the Mosaic law was not binding on Gentile converts. We can well imagine how plausibly it could have been maintained that St. Paul had renounced his allegiance to the Jewish Scriptures; and how difficult it must have been to appreciate the sincerity of his words when after asking *Do we then make void the law through faith?* he boldly answered *God forbid: yea, we establish the law.* St. Paul was a brave man.

He looked facts in the face. We shall do well to follow his example.

It is alike unprofitable and unwise to dwell upon the trifling discrepancies that have been detected between various statements of the Old Testament. They are (as has been well said) but like the spots on the sun, which do not diminish its glory or its usefulness to any appreciable extent. It would be waste of opportunity to spend time upon them. But it is of the last importance to observe that we have no warrant, either in Scripture or in reason or in the declarations of the Christian Church, for declaring that they cannot exist in an inspired literature. The more completely we grasp that the substantial truth of a record is not affected by passing and petty inaccuracies, that inspiration does not necessarily involve either infallibility or verbal inerrancy, the more shall we enter into the meaning of St. Paul's profound words, *The letter killeth, but the spirit giveth life.* Scripture—we may be sure of it—will thus lose none of its authority. The authority of our human teachers does not lose its force when we learn that they are not possessed of encyclopædic knowledge, and that they may occasionally make mistakes in matters which lie outside their proper province. Once that stage in our education has been reached, we gratefully recognise how valuable their teaching has been. So is it with the Church. So is it with Holy Scripture. The Bible is our teacher still—nay, more than ever our teacher; it has taught us, and yet teaches us, to think.

We have seen that even in the ordinary matters of experience, the transition from the letter to the spirit is a transition that daily comes under our observation, and, further, that it is attended by no ill results either in theory or in practice. This is true even in the commonplace routine of life, in the education of children as in the growth of a nation. And it is not unreasonable to suppose that, as He who is the Light of the world is also the Lord of the Church, a similar progress may be anticipated in the province of religion. But the truth is, that when we come to inspect the problems of revelation we see that there is even a deeper reason why the same law should hold good here. Were the principles involved in the Christian creeds, *e.g.*, like the principles, let us say, of an ordinary political party, such as can be precisely expressed in the form of a speech from the throne, then we might expect (though perhaps not

with entire confidence) that they would be simple to understand and easy to apply in practice to every case that could arise. The meaning of an Act of Parliament is, we are often told, what it says. There is no appeal from the letter to the spirit in the interpretation of it. It has no conscience, it has no soul. But surely we are on different ground when we are dealing with the record of a revelation from God to man. From the nature of the case such a revelation cannot be reduced to precise formulæ, easy to apply and obvious to interpret. It is apparent at the outset that it may be expected to involve more than can ever be expressed in words. The more we reflect on the condescension implied in such a communication of the Infinite Creator with His creation, the more we feel that human language is but an imperfect vehicle for the transmission of the divine voice. And when we say that Christendom in the interpretation of Holy Scripture has learnt in part, and is still learning, how to pass from the straitness of the letter to the freedom of the spirit, what is this but to say that the Church of Christ has been enabled with fuller knowledge and larger experience to read with more clearness between the lines of her charter? We enter daily into a fuller enjoyment of our Catholic inheritance; and we thankfully and humbly acknowledge that there are countless stores of grace in this plenteous revelation upon which we have not yet drawn.

It will be said perhaps that however attractive such a theory of Christian progress may appear, yet it will be found impossible to apply it in practice without disaster. For that, in the first place, it suggests that there is no finality in any results at which we have arrived in the past or may arrive in the future; and that, in the second place, it supplies us with no plain and unmistakable guide to conduct such as men naturally desire.

It would be impossible to enter here upon so large and momentous a question as the permanence of the Christian creeds; but it is not difficult to see that the question does not necessarily arise out of what has been put forward. To hold that in the discipline of a nation, of a Church, of a soul, a larger and more gracious significance is ever being found in the moral and spiritual revelation which God has given us of Himself in no way forces us to the conclusion that our former interpretations of it

were erroneous. Imperfect they may be, but not necessarily erroneous. In morals and in religion, as in science, the increase of knowledge tends rather to supplement than to overthrow the older generalisations. The adoption of wider views as to matters of detail, as to parts, does not by any means show that the general principles upon which our reasoning has been governed in the past were altogether unreliable.

To take an obvious illustration. The science of mathematics has advanced by leaps and bounds of recent years. The conceptions which guided the studies of Newton are found to be insufficient for the requirements of modern analysis. But no one supposes, therefore, that the principles of Newton's *Principia* are not true. They are quite true, as far as they go; but they are replaced by the modern mathematician by wider generalisations which involve them. And such an illustration may of itself assure us that the progress of science does not require that all former conceptions be discarded, though it does require that they become filled with a larger meaning, in correspondence with the larger intellectual needs of mankind.

Or let us take another illustration, which perhaps is more nearly related to the subject in hand. In the development of that moral sense which is one of God's most certain and most precious gifts, we can observe, as it seems, the operation of that law of progress which we have been considering. What does moral progress consist in, either for an individual or a nation? Not surely in the discovery of new moral principles, but in the better appreciation of the meaning of those with which we are already familiar. *Thou shalt not kill*: here is a moral precept of which the moral basis is the recognition of the sacredness of human life, and the dignity of the human person. And yet, not only in its original form as given to the Hebrews, but as expanded by the conscience of modern Christendom under the guidance of the Spirit of Christ, it is believed by all but an insignificant section of *doctrinaires* to be quite consistent with the authorisation of capital punishment by the State, or with the unauthorised measures found needful in barbarous or half-civilised countries for the protection of the individual and the home. *Thou shalt not kill*. Yes, that is the letter of the law. But the more completely a man enters into the spirit of the principle on which it is based, the principle of the sacredness of human life, the

more will he feel the imperative necessity of occasional violations of the letter. And concurrently with this growing feeling that it is a righteous thing in certain obvious cases to disobey the letter, there arises a larger appreciation of the spirit. *Thou shalt not kill* comes to this, *Thou shalt not hate*. He from whom the law proceeds, He of whose moral judgments our best thoughts as to right and wrong are but a feeble reflex, He is a God whose name is Love; His laws are laws of love. When occupied with such a precept as this, it is quite unnecessary to add that in the overwhelming majority of cases the righteous course is to abide by the letter of the law; it furnishes for most of us, in ordinary life, a quite sufficient guide. But the point upon which we may lay emphasis is this: No one will deny that the world has grown more jealous of the prerogatives of the individual man as the centuries have rolled by, that his life is regarded as a more precious thing than it was in the days of the Roman Republic, or, to go farther back, in the days of the Patriarchs. The offer of Reuben to his father of his sons' lives, if he failed to restore to him his Benjamin, is an offer which would be regarded as quite unjustifiable in a modern police court. A father cannot thus with impunity barter away the lives of his innocent children. But while we recognise more fully the depth and the permanence of the moral principle underlying the commandment, *Thou shalt not kill*, we find ourselves forced in the same breath to admit that occasional violations of the literal precept may in conceivable cases be demanded by a sensitive conscience. In the course of our moral education, as we pass from the letter to the spirit, we learn that it is not the old principle which was erroneous, but our imperfect interpretation of it. And the remarkable feature in the moral progress of nations, as far as it can be traced in the pages of history, is this, that no great moral principle once consciously received is ever openly repudiated. There is no retrogression in this development. Justice, truth, charity, these are principles which are never abandoned once they have been received. And thus it becomes apparent that, despite the changed aspect which, it is true, certain moral problems present from age to age, yet there is a

sense in which it may be said that the solution offered at any given epoch is final. It is accurate, as far as it goes; it is imperfect, but it is true.

And in the greatest moral crisis in all history, we find this law of moral development laid down by Him whose moral insight is recognised even by those who are so unhappy as to have persuaded themselves that He is less than the eternal Son of God. The Christ Himself did not come to destroy the law, but to fulfil. He has taught us, as no one else has taught us, that the true disciple of the law is he who strives to enter into and obey its spirit.

When we are told, then, by prophets of evil that the results of applying St. Paul's words to the interpretation of Scripture will be fatal to a true reverence for Scripture itself, we may point with some confidence to the results of the application of the very same principle to the laws of individual morality. Their permanence, their sanctity, is not thus affected; nay, obedience to them rests on a firmer ground than before.

But if not in theory, yet in practice, it is urged that the difficulty of distinguishing between the letter and the spirit, of extracting the kernel from the husk, is so formidable that it may well deter prudent persons from the attempt. And though it be admitted that the task is one, properly speaking, for the Christian society at large, rather than for its individual members, yet even thus we do not save ourselves from perplexity. To steer a safe course over an angry sea needs far more skill in navigation than to ride peacefully at the old moorings; the beacon lights are hard to distinguish; we are liable to be misled by the lights displayed by our comrades in this perilous venture.

And to that we need only say, "It is quite true." There is no safe and easy course over the ocean of life. Neither in matters of speculation nor in matters of practice is the Christian path an easy path; it is full of difficulty, it is full of hazard. But the broad and easy way is not always the way of safety; nay, the Pilot to whom we look for counsel and guidance tells us, even as He guides us, *Narrow is the gate, strait is the way*. The path of most difficulty is sometimes the path of least danger.

Short Expository Papers.

Declared or Constituted Son of God.

ROMANS i. 4.

AT every visit of THE EXPOSITORY TIMES this year I have looked with eagerness to see if any member of the Guild was prepared to offer further light upon τοῦ ὁρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει. Other phrases in the verse have been ably discussed, but not this, though it is not by any means the least deserving. Does the verb mean *declared*, *demonstrated*; or does it mean something objectively accomplished, as expressed in the words *decreed*, *appointed*, or *constituted*? Expositors who maintain the first do not always manage to keep as clear of the second as they would wish, as, for instance, Whitby, Bengel, and Olshausen. Others of this class are exceedingly positive that *decreed* or *constituted* is altogether wrong, as Doddridge (who declares it to be quite unscriptural), Alford, Morison (*Expositor*, 1st series, vol. ix.), the latter well worth consulting on the whole verse. On the other side, giving the sense with more or less decided objectivity, are Stuart, Schaff, Bruce (*Apologetics*, 404), Meyer, strongly but with marked discrimination, Pfeiderer (*Paulinismus*, 129), who gives the meaning as, *einsetzen*, *bestimmen*. Hodge has something to say for both sides, asserting that the words mean "Made the Son of God," but must be read as meaning "declared to be," etc.

In favour of the stronger interpretation is the fact that the word in the New Testament always expresses an objective fixing or appointing; and against giving this meaning to our passage there is but one objection of the slightest force, viz. that as Christ was the Son of God from the beginning, he could not be constituted Son of God by the resurrection. Paul certainly does seem to be balancing the divine and human natures, or setting the heavenly life of Christ in apposition to the human life on earth; and the doctrine of the two contrasted clauses seems to be that as He became human by His birth by Mary, in like manner He became divine by His resurrection from the dead. The query, however, at once arises, Could Paul mean this; is there any substantial sense in which it can be true, although Christ always was the Son of God?

In answer note First, Paul is not writing meanwhile in view of Christ's pre-existence, but of the

strictly historical Person in His twofold manifestation of flesh and resurrection life.

Secondly, Paul almost certainly knew that Christ was Son of God upon His human side (as recorded in the Gospels), but he might very well regard this sonship as not perfected either as to nature or status, so long as the outer form of Christ continued subject to weakness and limitation.

Thirdly, The apostle gives distinct expression to this idea in his speech at Antioch (Acts xiii.). He there quotes the second Psalm: "Thou art my Son, this day have I begotten Thee," as having had its fulfilment in the resurrection of Christ. Certainly such an address is more appropriate to the latter period than at the virgin conception, more suitably addressed to the risen Christ when He consciously awakes in His glorified humanity and is freshly invested with His Messianic dignity, than to the Second Person of the Trinity when put in contact with general humanity.

Fourthly, In harmony with this, the Scriptures plainly indicate that Jesus came into His official Messiahship after His resurrection. See Peter's address at Pentecost: "God hath made both Lord and Christ this Jesus whom ye crucified." Does not Paul express the same truth when he says, "He both died and rose again, that he might be Lord both of the living and the dead." Now, as Jesus was always inherently Messiah and Lord, yet became officially and *de facto* such only after His resurrection, so was he always Son, yet became so in the fullest sense only after He rose. The doctrine meets us everywhere; that *because* Jesus humbled Himself He was exalted, because He learned obedience as a Son in suffering, He was made perfect as a Son in glory. And plainly this is what Paul says in our passage; not that Christ became "Son" at the resurrection, but "Son of God IN POWER." The truth is the same as in the well-known verse: "Because of death, we see Jesus crowned with glory and honour," *i.e.*, in His exalted resurrection life.

Fifthly, This again is in beautiful harmony with Paul's conception of Jesus as the Ideal Man. "First that which is natural, afterward that which is spiritual," is as true of Jesus in His human development as of His people; and in both states He is the Son of God, though only in the latter "with power." And so again, Jesus, though Son

of God, is in the flesh made under the law, and is not yet heir; but is made heir of God by the glorification of His humanity; and this also has its repetition in the Christian. All believers are called sons of God, but while still in flesh, their minority, they are under bondage as servants (as Christ also is sometimes called servant), and are "waiting for the adoption, to wit, the redemption of the body." Here the parallel is complete. Both of Christ and of ourselves it is true that we are "Sons of God in power" only after our resurrection from the dead. John also recognises the same fact, "Now are we the Sons of God, but it doth not yet appear what we shall be." In other words, we are only completed as sons when, thrice born, we "have followed Christ in the regeneration."

The expositors who wish *ἐπισθέντος* to be limited to "declared" or its equivalents have no doubt been strenuously endeavouring to guard Christ's true divinity; but, alas, they have added nothing to the defence of our Redeemer's dignity, while seriously obscuring a very significant and precious truth.

Aberdeen.

ALEXANDER BROWN.

Expository Note on John xiv. 6.

In a small book, entitled *The Figurative Language of the Bible*, the Rev. James Neil, M.A. (formerly Incumbent of Christ Church, Jerusalem), claims for the well-known classical figure of Hendiadys an important but entirely neglected position in biblical language.

"Hendiadys being unknown in English, and in its very nature the most obscure of all figures, is especially liable by an Englishman to be taken literally, and so has been overlooked by our translators in a number of notable instances."

The author's application of this figure to John xiv. 6 is particularly interesting. No careful reader can fail to be surprised that in his reply to the interrogation, "How know we the way?" (R.V.) our Lord adds to His emphatic statement, "I am the Way," the further terms, "Truth and Life," and then proceeds to develop His statement about the way by further affirming—"No one cometh unto the Father but by Me"—as if there were no intervening terms.

Mr. Neil considers we have here a case of hendiadys (pointing out that we have here rather hendiatriys, "a characteristic, intense, Jewish

form"). Thus, "I am the Way, the Truth, and the Life," may be rendered, "I am the True and Living Way"—"and this makes the whole passage perfectly forceful and consistent."

I should be glad to know whether this interpretation can be upheld.

My own search has only met with adverse evidence hitherto. Winer, p. 786: "Commentators have discovered this figure [hendiadys] in the New Testament. . . . But even of the examples which have been more carefully sifted, there is not one which is undoubted." Godet, *in loc.*, quotes with disapproval.

Augustine's rendering, *vera via vite*. Expressly stating that the three terms do not express a single notion.

So Plummer, *Cambridge Greek Testament for Schools*, in loc.: "The three thoughts must not be merged into one." "The three, though interdependent are distinct."

Other works consulted have no direct bearing on the point.

Does the recent volume by Dr. Hort, expounding this verse, give any countenance to Mr. Neil's interpretation?

F. F. BRETHERTON.

Blackheath.

Isaiah lv. 10, 11.

ANOTHER aspect of this verse may be mentioned besides that dwelt on in THE EXPOSITORY TIMES for February. I think, too, that it is the aspect that is prominent in the text. The thoughts of God have been shown to be high above men's thoughts. Now he indicates that His words, whatever may appear to the contrary, are efficacious with a like divine efficacy.

1. It is to be received as an *encouragement*. It is not given as an explanation or justification for the want of results. It is meant to give new heart and new zeal to the messenger who fancies his words are falling fruitless and all his efforts proving vain before the inert, immovable mass of sin and evil in the world. Most who have essayed to be messengers of God have been conscious of the sense of failure at times, and this thought would be fitted to buoy them up.

2. It declares the fact that God's word is never altogether a *failure*. It may seem to our eyes to be producing no result. But it is doing good, and

it is accomplishing that whereto it was sent when we see it not. It works secretly but certainly. The law of its working is the law of working with all seeds, at first slow and secret and unseen. Who does not believe that, although unseen, the seed is still duly germinating? Even the words of Christ did not prove uniformly successful with His hearers, but in the end how, like the seed, has been their great and ever-increasing influence!

3. It gives the correct idea of preaching. Preaching should be the uttering of a word of God. It rebukes the notion that preaching in the sense of speaking *our* words about God is useful or effectual. This is what the scribes and Pharisees did. This is what happens always in the age of cold dogmatism, when men do not *forthtell* what they have felt of God in their own souls, but substitute explanations, traditions, and views about the truth that make it powerless. This verse emphasises the recent teaching of Mr. Horton in his Yale Lectures, that every man who can be successful as a preacher must have his words sent by God, must be a God-made preacher, with a God-given message. Wherever that has been, the result has not tarried.

4. It tells us of the *never-failing benefit* of public worship. Men say that such and such preachers are not worth hearing. But this reminds us that in every service there is the *word of God* declared. Even if prayers be slovenly, praises be harsh, and sermons be dull, and the occupant of pulpit unworthy, yet we have a sure word of prophecy to rest upon, "It shall not return to me void." The word is always of efficacy.

Fetteresso.

J. ROBERTSON.

Romans vi. 1-4.

THE apostle here stops to take breath after the long and arduous reasoning of all the previous chapters. He has three facts mainly in view when he recommences his argument, viz. :—

(1) Though we have concluded all under sin, both Gentiles and even Jews, yet God commendeth His love towards us, in that, while we were yet sinners, *Christ died for us*.

(2) We call this the dispensation of grace, but let us remember that, "as sin hath reigned unto death, even so" shall "grace reign *through righteousness* unto eternal life."

(a) On one hand, sin reigns through sin unto death;

(β) On the other hand, grace reigns through righteousness unto eternal life.

(3) Some persons have been jumping at conclusions, and even affirm, that we say as they would have us say, viz. "Let us do evil that good may come."

Having taken breath he addresses himself to this conclusion, and asks his readers, "Shall we agree with what these say?" He has answered it already, for grace is to abound through righteousness (ver. 21), it cannot abound through sin. He proceeds to adduce other arguments.

I. We are dead to sin. As far as sin is concerned we are dead. We say, "He is dead to all sense of honour," when we mean, "There is no active sense of honour in him." We are dead to sin when there is no active evergreen sin within us, when it is pulled out by the roots and is withering away.

II. We have died with Christ, and therefore we shall live with Him.

(a) We were baptized into Jesus Christ, and what he implies—

Baptism into Moses in the cloud and the sea (1 Cor. x. 2) was an outward sign of a union with him, and acceptance of him as leader; e.g., the Egyptians were not united to him; So *baptism into Christ* is an outward sign of union with Him, "Master, I will follow Thee whithersoever Thou goest."

Baptism into His death. Our union with Him is so firm that we go even unto death with Him.

(β) Being baptized into His death, we are buried with Him, i.e., in the same matter. He died and was buried, because sin was laid upon Him, and that incurred death; wherefore He died in order to have done with sin. We also die and are buried in the same matter, viz. to have done with sin.

(γ) We, with Him, are raised by the glory of the Father, to newness of life. Glory of the Father—Divine Presence, or Divine Spirit (as pointed out by Rev. Geo. Farmer last month). God breathes into us the breath of a new life, and we are raised with, i.e. in, the same matter as Christ, viz. to a life of righteousness. We are thus quite out of sin; how can we live any longer therein?

THOS. HOWAT.

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The Parables of Zechariah.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

III.

THE PARABLE OF THE CARPENTERS (CHAP. i. 18-21).

THE first vision of Zechariah is one of imaginative power and literary grace. This second one does not, in these respects, come up to the first; the execution being too brief and bald. Yet there is in it a grim realism, which, when we have allowed it to make its full impression, conveys a no less powerful lesson.

I. When the curtains of revelation were again drawn back, to disclose the symbols in which the mystery of God was being unfolded to the mind of the youthful prophet, he beheld four horns. This is all he says, being too sparing of description. But, as in the foregoing vision he certainly meant, when he mentioned horses, to imply that there were riders upon them, so here behind the horns our imagination is intended to supply the animals to which they belong. The horns were not detached or quiescent, but the weapons of rude and violent strength, pushing behind them. When the prophet asked "the angel who talked with him" what these horns were, the reply was, "These are the horns which have scattered Judah, Israel, and Jerusalem." They were images of the destructive attacks to which the native land of the prophet was exposed. The number four may perhaps most naturally be understood to refer to the four cardinal directions, and to mean that the country was menaced on every side.

If we inquire more closely what enemies were suggested to the prophet by the four horns, various views may be taken. Some have supposed that here we have, as in the visions of Daniel, a sketch, partly retrospective and partly prospective, of the four great world-powers with which successively the people of God came into collision—the Babylonians, the Persians, the Greeks, and the Romans.¹ Or, if the mind of the prophet may more reasonably be supposed to have been occupied with the heathen powers by which the country was beset in his own day, we may think of such nations as the Egyptians and Edomites

on the south, the Moabites and Ammonites on the east, the Philistines on the west, and on the north the Syrians and the Chaldeans.² If we wish still more to localise the prophet's anxieties, we find in the history of the time that there were numerous enemies in the immediate vicinity, intent on crushing out the life of the little community to which he prophesied.³ But, as he says expressly that the horns denoted the powers that had scattered not only Judah and Jerusalem, but Israel also, we probably do best to think of the four great powers to which in point of fact the overthrow both of the northern and southern kingdoms and their subsequent sufferings were due, namely, the Assyrians, the Egyptians, the Babylonians, and the Medo-Persians.⁴

More important, however, than the exact identification of the several heathen powers is the indication of their character and behaviour in the image under which they are symbolised. The horn is, in Scripture, an image of pride, of strength, and brutal destructiveness; for it is both the ornament of the animal which carries it and its weapon of war. To lift up the horn is, therefore, to bear oneself with arrogance; and to push or charge with the horn is to attack with violence. Horned animals are liable to excesses of blind rage, when they charge with irresistible fury and trample their victims with implacable stubbornness. There is scarcely any situation more dreadful in fact, or more distressing even to imagine, than to be caught in some spot where escape is impossible by such an infuriated beast, and to be gored and stamped in its madness. This was the situation in which, in the imagination of the prophet, the people of God seemed to be; and it was not one enemy they had to face; for they were beset on every side.

His was not the only mind to which this image had suggested itself in the face of violent opposi-

² Thus Hitzig, *in loc.*

³ Ezra iv. 7-10.

⁴ Thus Wright, *in loc.*, Wellhausen deletes the words "Israel and Jerusalem."

¹ Thus Pusey, *Minor Prophets*.

tion. Thus in Psalm xxii. the sufferer says, "Many bulls have compassed me; strong bulls of Bashan have beset me round."¹ But we know from history that in Zechariah's case it had a special justification. He had himself endured the exile in Babylon; and Babylon was, therefore, to him the representative heathen power. Now, all that we know of Babylon, either from Holy Writ or from the monuments of its history brought to light by the spade of the explorer in our own day, confirms the accuracy of this representation. If the horn means pride, this was perhaps the leading characteristic of Babylon. She called herself, says Isaiah, the lady of kingdoms, and as if she were the very Deity, she said, "I am, and none else besides me";² and the tone of her own records, preserved in her libraries of brick, is one of self-worshipping arrogance. If the horn denotes cruelty, this also was characteristic of Babylon. On her own walls are depicted horrors which now make the blood run cold, but to her kings were matters of boasting; and the records of Israel in the Captivity are saturated through and through with the cruelty and scorn with which the souls of the exiles were filled. There was something monstrous about the civilisation of Babylon, as if the spirit in it had been not that of a man but a beast. Yet, whilst its power lasted, it was irresistible, and it swept over the countries as a flock of infuriated buffaloes sweeps across the prairies. Woe to the creature that comes in its way!

Not much, if at all different, from that of Babylon, was the spirit of the other enemies by whom Israel was surrounded; and the soul of the prophet, in fear and trembling, saw them aiming, like four powerful and cruel horns, at the body of the little community in which his heart was bound up.

It was the tenderness of his love for his country that caused the dangers to which it was exposed thus to take shape in his brain and haunt his dreams. There were many of his fellow-countrymen to whom the representation would appear an exaggeration. To them the weal of the community was a vague and distant idea; their own "ceiled houses" were the objects of their care by day and the subjects of their dreams by night. So it is

always. The average man's interests and anxieties are limited to his own person, his family and his business, all beyond being vague to his mind. But, where sympathy has been widened by culture or any other cause, joys and sorrows assume shape and substance which to the undeveloped heart are hardly intelligible; and, when the love of God and the love of man have widened the horizon, and the cause of righteousness has become a passion, the perils which threaten Church and country will haunt the imagination, as these charging horns disturbed the dreams of Zechariah.

It would not be difficult to name a quartette of evils menacing our own country, and the cause of Christ at the present time, which will affect the heart which is at once awake and sympathetic exactly as the young prophet was affected by this vision. There is Unbelief. This danger changes its form every few years; yet it is always with us. At present it comes in the shape of doubt as to whether, when so many of the phenomena of the universe, which science is daily bringing more fully within our ken, can be explained by the action of the mere inherent properties of matter, the universe as a whole cannot be explained in the same way, and God be put aside as an unnecessary assumption; or, arriving from another angle, it assails the mind with the question whether Christianity be not only one of many religions, all of which are mere products of man's own mind, and whether the Bible ought not at last to be relegated to a place among the other sacred books of the world whose authority the growth of knowledge has exploded. There is Indifference, an enemy even more formidable. In certain sections of the population human nature seems to have lost its instinct for God and its native dread of death, judgment, and eternity. With some this is the result of prosperity; in the excess of their temporal occupations and possessions the spirit, with its aspirations, has been extinguished, and life has become a thoughtless round of amusements. With others the same result is due to grinding poverty: their time is so occupied, and their powers are so exhausted with the bare struggle for existence, that they have no strength or leisure left for the cultivation of the better nature. Meantime excessive luxury and excessive poverty confront one another in deadly enmity; and the air is ringing with the war of class with class. There is

¹ Cf. also Ps. lxxviii. 30.

² Especially chap. xlvii., in connexion with which compare Dr. G. A. Smith's excellent chapter on Babylon, *Isaiah*, vol. ii. chap. 12.

Impurity. It poisons life and conversation in the country, and it walks shameless in the city; it is decimating our army worse than a great war; it is coming back into our literature from which the great authors of the Victorian Age expelled it; it is invading the theatre in forms so cynical that even the defenders of that institution are expressing their alarm. To complete the quartette, there is Drunkenness—an evil so vast and so detestable, so ruinous to man and so dishonouring to God, that the happier generations of the future will wonder how the common sense of humanity, not to speak of the heart of the Christian world, could ever have endured it.

There are many in whose hearts the mention of these and similar evils awakens no response; but it is only if such things have reality for us, haunting our imagination, exciting our anxieties and fears, even disturbing us in the watches of the night, that we have any part in the spirit which threw this vision on the screen of Zechariah's dreams.

II. The keen sense of the dangers to which the country was exposed, though not felt by all the prophet's fellow-countrymen, was doubtless shared by a number of them; and the imagery in which he set it forth would appeal to their sympathies. This was not, however, the truly prophetic message. It was not to bring home their misery to his fellow-citizens that Zechariah was sent, but to utter a watchword of hope; and this is why I have called this the parable not of the Horns, but of the Carpenters.

After he had seen the horns, the Lord showed him four carpenters, who were come to fray¹ them and to cast them out. The word rendered "carpenters" would be more exactly rendered "smiths"; and some light is perhaps cast on the origin of the vision by the fact that in Eastern countries, where oxen are employed for draught purposes, animals which happen to be dangerous, on account of the tendency to gore, are taken to the smith to get the points of their horns filed or broken off.² It is no such partial mutilation, however, that is here intended, but a complete deprivation of the power to injure.

It is doubtful what importance we are to attach to the number four in this case. It may mean in

general that God is at no loss for instruments to carry out His purposes: let the enemies of His people multiply, yet He is able in equal proportion to multiply their deliverers. But, if Zechariah had special enemies of God's people in view when he spoke of the four horns, he may also have had special agents of Providence in view when speaking of the carpenters. Thus, if he was confining his attention to the circumstances of his own generation, the four carpenters may be Zerubbabel and Joshua the high priest, Ezra and Nehemiah—the four outstanding figures in that period of the history. Or, if his regards were taking a wider sweep, then the smiths might mean the various conquerors by whom the powers which had oppressed Israel were subdued. Nebuchadnezzar shattered the power of Assyria, Cyrus that of Babylon, Cambyses that of Egypt, and Alexander the Great that of Persia.³ But it will be observed that, if the latter is the interpretation, the carpenters do not come forth out of Israel, but are outsiders employed by Jehovah for a temporary purpose.

It is more important, however, to observe the nature of the force by which the enemies are subdued, as this is set forth in the parable.

It is the force of Man. The carpenters advance to frighten and drive away the horns—man against beast. The pride, cruelty, and animal violence of Babylon and the other heathen powers appeared to be irresistible; but, in spite of their superior bulk and strength, animals are no match for men. "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind."⁴ Body appears to be stronger than spirit, but in reality it is not so. The higher and finer powers of human nature always in the long run win the victory over the lower and coarser. Intellect, conscience, love may be trodden down for a day by the bestial violence of persecution; but they are always on the way to ultimate sovereignty. This was what Daniel saw when in his vision the empires represented by the four beasts yielded at last to the kingdom of the Son of Man. And this is our Christian faith.

Another idea represented by the carpenters is Skill. Indeed, the word means "skilled workmen"; and the reason why they are able to overcome the superior strength of the horns is because they meet blind fury with trained skill. The forms in which evil embodies itself age after age have to be

³ Wright.

⁴ Jas. iii. 7.

¹ This word does not mean, as might be supposed from the connexion, to file or saw away, but to frighten.

² Pressel, quoted by Wright.

circumvented by wise planning and patient working. Mere enthusiasm is not enough; even truth is not enough; though both are invaluable. It is the well-laid plan, combining the strength of all who are willing to help and directing it to the point to be assailed, that carries the day. Our own century has afforded many examples of this. The slave trade appeared to be rooted in human nature and even in the Bible, when a few thinkers in advance of their age began to attack it; the first apostles of emancipation were overwhelmed with ridicule; the movement was entangled for many a day in the mean details of subscriptions, committees, public meetings, and so on; but gradually the public mind was saturated with conviction, the public conscience was conquered; and at last, before the irresistible force of public opinion, wrong had to give way. It was by the facts, the clear arguments, the organisation and the indomitable perseverance of Richard Cobden, that the abolition of the Corn Laws was carried. In the revival of last century Whitefield was the orator of the movement, who drew the crowds, but it was by the wisely-conceived and patiently-developed method of Wesley that the movement was made a permanent power in the world. Christianity itself might have been like water spilt upon the ground, had not its truth been propagated, and its influence guided, and its life fostered in the Christian Church. And, although this organisation has sometimes been a hindrance instead of a help, Christianity will never be able to live or to prevail without it.

One more idea represented by the carpenters is Courage. It is no easy thing to meet the onset of

the wild animal and shiver its weapon of attack. There is risk in it; and there must be swift and sure blows. The gigantic evils of the world are not to be overthrown by pusillanimous hearts. Those who engage in this conflict must be ready both to receive and to give knocks. "For that the leaders took the lead, for that the people offered themselves willingly, bless ye the Lord," is the commencement of Deborah's song.¹ It is the beginning of all good and successful enterprises. Sometimes the leaders hesitate to take the lead against wrongs and abuses: they are afraid of giving offence and of injuring the position which they have already acquired; and, for similar reasons, the rank and file may be afraid to follow, even when the leaders are willing. But, when the leaders lead and the people willingly offer themselves, it is marvellous what can be done. Many an evil that looks formidable only requires to be faced and taken by the beard, and it will turn and flee. A handful of resolute men, who know their own minds and will not flinch, can revolutionise any society. Nothing is so prophetic as honest work. As we go on, new horizons discover themselves. Those who only muse and talk often despair; but those who are up and doing are always hopeful. Our religion is an optimism, grounded not on sentiment or on empirical observation of the tendencies of society, but on the eternal nature of goodness and the will of God. We do not ignore the malignity of evil or minimise the portentous forms in which it is embodied; but we believe in One who can fray it and cast it out.

¹ In the Revised Version.

Requests and Replies.

Salt losing its Savour.

MATTHEW v. 13.

I asked an eminent man of science, "Is it possible for salt to lose its savour?" He replied, "I know of no *natural* process by which it can do so. It can only do so by being *chemically* changed, and when that is the case, of course, it is no longer salt—it has become something else."

We are told that in eastern lands rock-salt has been found that has by exposure to the atmosphere lost its saltiness. Is not this simply because the salt has been *removed*—not *changed*—and only the earthy matter with which the salt was mixed left behind?—W. B.

THE comparison in the above passage seems to refer to the use of natural or rock-salt, which according to Tristram (*Travels*, p. 296) is now obtained by Arabs at Jebel Usdum, or the salt mountain at the south end of the Dead Sea, and used by them, and also sold in Hebron and Jerusalem. Such salt contains a variable percentage of gypsum and earthy matter, sometimes so considerable as to form a large proportion of the mass. When dissolved for use, the "savour" or active property of the salt is in the solution, while the earthy residuum, though more or less resembling the original substance, is insoluble and tasteless.

and destitute of the preservative properties of salt—therefore as salt useless.

The figure is a very suitable one to represent Christians from whom the salt of spiritual life has, so to speak, been leached out, and only the earthly matter of the old Adam remains, so that they are incapable of exercising any beneficial influence on the world, and are inert material in the life and activities of the Christian Church. The text is a good one for lukewarm, selfish, untruthful, and worldly Christians, or those in danger of becoming so; and is a more serious warning than that in the verses immediately following, for the lamp is easily taken from under the bushel and put on the stand, whereas the salt that has wholly lost its savour can never be restored to its pristine usefulness.

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Psalm iv. 4; viii. 2.

Would the Rev. Dr. Taylor explain, for the benefit of a beginner in the study of Hebrew, why חָסִיד לֹי in Ps. iv. 4 should not be translated "one pious towards Him," as suggested in Gesenius' *Lexicon* [Tregelles' edition]? Also, would he kindly give his opinion of the following note by Kay on the word תִּנָּה in Ps. viii. 2?—"Lit. 'who—Oh, set Thou,' or 'whereas—Oh, set Thou.' *Tenah* is clearly an imperative; as if he had said, *On earth* is Thy glorious name manifested; *our unworthy earth*, whereon Thou hast crowned man with glory and majesty (ver. 5). Oh, whence is this to us? Rather pour out Thy grandeur upon the heavens. . . ."—W. F. M.

1. The words חָסִיד לֹי may, of course, mean "one who is pious towards Him," or, as Ewald puts it, "the one who is faithful to Him." But

we are sustained by the parallel passages, Ps. xvii. 7, xxxi. 22, in believing that the form in which this would naturally be put is חָסִידוֹ. Moreover, these two words do not stand alone; the phrase is לֹי הַפֶּלֶה חָ, and it is not without reason that Delitzsch connects the verb with לֹי, rendering "hath marked out a pious one for Himself." It should also be remembered that throughout the psalm the writer uses the first person when himself is in question, and does not speak of himself in the third person as the proposed translation would make him do. The decisive reason in favour of the textual change advocated in THE EXPOSITORY TIMES is furnished by the unmistakable parallels in the seventeenth and thirty-first Psalms.

2. The translation in question implies a text which could hardly have come from the pen of a Hebrew writer. At any rate, it would be a mark of a very bad style to use a relative pronoun or conjunction, pointing back to the subject of the first clause, and, straightway forgetting it, rush into the imperative. Next as to the note. There is nothing in the original corresponding with the strong contrast into which earth and heaven are here brought. The Psalmist is as far from speaking of our *unworthy* earth as St. Paul (Phil. iii. 21) is from speaking of our *vile* body. And the final verse of the psalm implies that the writer is quite willing to have God's glory still manifested on earth, and has no wish that it should be relegated to the heavens.

I take this opportunity of saying that MT. should be substituted for MS. at line 14, page 40, and line 3 (of the notes on Kautzsch), page 130, of the current volume.

JOHN TAYLOR.

Winchcombe.

Creation Waiting for Redemption.

AN EXPOSITORY STUDY OF ROMANS VIII. 19-22.

BY THE REV. GEORGE PHILIP, D.D., EDINBURGH.

I.

THIS has long been regarded as one of the obscure passages of the Bible. In his annotations, Poole, commenting on it, says that some are of opinion that the Apostle Peter may have had it in his eye when in his Second Epistle he speaks

of Paul's Epistles as containing "some things hard to be understood." Ellicott (*Destiny of the Creature*) speaks of it as one of the passages pointing to "the deepest and uttermost secrets of creation," but adds the encouragement, "All the more sober

and thoughtful interpreters of the present day are noticeably converging to a common explanation of this mysterious passage, and are distinctly tending to reaffirm the ancient and traditional interpretation of the early Church." Any difficulty that may attach to it does not less entitle it to the designation some have given it, "The Evangel of Creation."

The interpretation of the passage turns largely on the meaning to be attached to the one word—*κρίσις*. That word, from its form, means "the act of creating," but it frequently means "the thing created," and it does so here. In this passage it occurs four times. In our English Version it is translated three times "creature," and once "creation." In the Revised Version it is each time translated "creation," which not only gives consistency to the passage, but contributes to the understanding of it.

What meaning, then, is to be attached to *κρίσις*, "Creation"?

It is almost amusing to look at the variety of meanings that have been put on it.

For instance, it has been held to mean "The totality of the universe," "All animate and inanimate nature except man," "Creation rational or irrational," "Every human creature," "Mankind in their unconverted state," "Unconverted Jews," "Converted Jews," "All Christians," etc.

It is not difficult to see what has contributed to bring about this babel of interpretations. It has largely sprung from the common error of interpreting literally every expression in a rhetorical passage. For instance, as animals cannot literally have "earnest expectation" and "hope," it has been said that they must be shut out from the creation spoken of. A broader method of dealing with the passage must be followed. Some general term, such as that suggested by Beet, "Nature," in the comprehensive sense of that word, seems to express with sufficient accuracy the apostle's meaning.

Examination of the passage requires a glance at four successive stages of the history of creation.

The first of these is *Pre-Adamite Creation*.

Has pre-Adamite creation a history? Not only has it a history, but, strange to say, that history is self-recorded, written by the world itself on tablets locked up in its own bosom.

From the beginning the world was designed as a residence for man. At what time the foundations of his home were laid science seems baffled in its

attempts to calculate, so remote the period must have been. This, however, is manifest: From the beginning, not by the operation of chance but in obedience to fixed laws of the Creator, nature was slowly evolving out of chaos a constitution of things which would make the world a fitting residence for future man. That constitution embraced vegetable and animal life. And in the great strata, subsequent to the primitive rocks, spread over the earth, innumerable fossil remains of vegetables and animals are to be found.

These fossil remains tell a tale with which it is necessary here to deal. They reveal the existence of suffering and death before the creation of man. The shapes of tooth, claw, and beak of fossil animals show them to have been carnivorous, living on the plunder, suffering, and death of one another. Of this the remains supply ocular demonstration. Besides, unless death in some shape had been understood before man's fall, the term *death* could scarcely have been introduced in the way it was into the great statute proclaimed to man: "In the day thou eatest thereof thou shalt surely *die*."

What is to be made of all this? Does it not seem to point to a state of things anterior to man's creation, in which the lower creation was "subject to vanity"? And if subjection to "vanity" already existed, what room was there for subjection? Ground of this kind has been taken up by different writers.

"Some of the popular thinkers of our own day," says Ellicott, "would fain persuade us" that the vanity referred to is "in consequence of some primal law that reaches backward into the furthest regions of the past, and that was originally designed to include both us and all mankind in the necessities of a common bondage."

In his *Religion of Geology*, Hitchcock, in stating one of the theories regarding death in the pre-Adamite world, says: "In creating this world God did not act without a plan previously determined upon in all its details." As God knew that for man's transgression "death would ultimately exist in this world, all creatures placed in such a world must be made mortal at whatever period created. For mortal and immortal natures could not exist in the same natural constitution, nor could a condition adapted to undying creatures be changed into a state of decay and death without an entirely new creation. Death therefore entered into the

original plan of the world in the divine mind, and was endured by the animals and plants that lived anterior to man. Yet as the constitution of the world is doubtless very different from what it would have been if sin had not existed in it, and as man alone was capable of sin, it is proper to regard man's transgression as the occasion of all the suffering and death that existed on the globe since its creation."

Hitchcock thinks that this theory "satisfactorily harmonises revelation with geology, physiology, and experience on the subject of death."

Is it so? Is there nothing formidable in making man's transgression the occasion of suffering and death existing before his creation? If we have more than enough to perplex us in connexion with man's sin, and consequent suffering and death since his fall, are we adding nothing to our perplexity by making man's sin the occasion of suffering and death before he came into existence? If it could be the occasion of a dark shadow being cast upon untold ages before it was committed, in what danger may we in the present generation be standing from transgressions which shall be committed a thousand or ten thousand years hence?

Not then by any "primal law reaching backward into the furthest regions of the past" can we account for the sufferings and death in the world before man's creation. And surely the idea that they may have been occasioned through the rebellion of the angels cannot for a moment be entertained.

In accounting for them we must indeed suppose that they, as well as all other elements, entered into the divine plan of creation from the beginning. But why not? Quite true we naturally associate suffering and death with sin. But might not God be pleased to constitute a world with these, apart from sin? In the case of fallen man, capable of enduring keenest torments of mind as well as of body, capable of anticipating death and judgment, sufferings and death occupy a position all their own. And so habituated are we to the sight of these in their most dreaded forms, that we find it difficult to conceive of them as otherwise than inconsistent with happy existence. But in a world composed exclusively of lower creations of animals entirely innocent, might not sufferings and death be something totally different?

"In all our reasonings on the question of pain and death," says Page (*The Past and Present Life*

of the Globe), "we should ever remember that 'He who tempers the wind to the shorn lamb' may have so ordained that, to the various grades of organisation, suffering and the terror of death should be merely comparative, and that their intensity should be felt only when pain becomes the penalty of the infringement of the eternal law of right and wrong." "Constructed as nature is, this seems part and parcel of her plan, and the means by which the equipoise and balance of vitality is maintained." "The accident and reminiscence of pain become an institution for the animal's own benefit and protection."

Imagine the vegetable world before man's creation incapable of the process of decay and death, what kind of a world must it ere long have become? Uninhabitable through its own fertility. Or imagine the animal world free from suffering and death—animals constantly multiplying without any check. The earth would soon have ceased to support or even contain them. "The carnivora" (Owen's *History of British Fossil Mammals and Birds*. Introduction) "organised to enjoy a life of rapine at the expense of the vegetable-feeders, to restrain their undue increase and abridge the pangs of the maimed and the sickly, were duly adjusted in numbers, size, and ferocity to the fell task assigned to them in the organic economy of the pre-Adamitic world." And how small a thing the extinction of life may have meant to countless myriads of creatures, we can see at the present day in the midges of a summer evening, or the animalculæ in a cup of water.

It need excite no wonder that many should be startled at the idea of suffering and death in the pre-Adamite world.

In his *Testimony of the Rocks*, Hugh Miller refers to this. He had spoken of Goethe, when a child, stumbling at Providence in connexion with the earthquake at Lisbon. He then adds: "This I know, that it is the God of the Old Testament whom we see exhibited in all nature and in all Providence; and that it is at once wisdom and duty in His rational creatures, however darkly they may perceive or imperfectly they may comprehend, to hold in implicit faith that the adorable Monarch of all the past and of all the future is a King 'who can do no wrong.' This early exhibition of tooth and spine and sting, of weapons constructed alike to cut and to pierce, to unite two of the most indispensable requirements of the modern

armourer,—a keen edge to a strong back,—nay, stranger still, the example furnished in this primeval time of weapons formed not only to kill but also to torture, must be altogether at variance with the preconceived opinions of those who hold that until man appeared in creation, and darkened its sympathetic face with the stain of moral guilt, the reign of violence and outrage did not begin, and that there was no death among the inferior creatures and no suffering.” “It has been weakly and impiously urged—as if it were merely with the geologist that man had to settle the matter—that such an economy of warfare and suffering, of warring and being warred upon, would be, in the words of the infant Goethe, unworthy of an all-powerful and all-benevolent Providence, and, in effect, a libel on His government and character. But that grave charge we leave the objectors to settle with the great Creator Himself. Be it theirs not ours, according to the poet, to

Snatch from His hand the balance and the rod,
Rejudge His justice, be the God of God.”

To some this will sound stern language, not exhibiting the Creator in the most attractive light. And yet it cannot be gainsaid, and it furnishes the only efficient answer to certain objectors.

But may we not venture to throw out a more pleasing suggestion? What if the sufferings and death of innocent animals in the pre-Adamite earth were intended to answer some high purpose, which at present we are incapable of appreciating or even understanding? What if for some great end, bearing on the glory of the Creator and the good of the universe, it was given to them to suffer and die in the way they did? Not subject to “vanity,” answering in their life the design for which they were created, may they not, in their liability to their own kind of suffering and death, have been unconsciously acting as a parable to man, their coming lord, and his posterity, teaching lessons of heavenly wisdom?

Whatever difficulties, therefore, we may encounter, and find it impossible fully to explain, we are shut up to the conclusion stated by Ellicott, that, “prior to the Fall, all nature was lovingly obeying the laws impressed on it by God; the tree was yielding its seed, the animal was bringing forth its kind, each to be succeeded by a more numerous growth of its own species, or to make way for more highly organised types of animal or

vegetable life. Decay meant reproduction; dissolution, development; death a return into the general life of nature, which was to be succeeded by a more prolific emergence. All was obeying the beneficent law of the Creator; everything was tending, in its own measure and degree, to a final perfection.”

A second stage in the history of Creation is—*Creation under Adam.*

It was on a scene of perfect harmony and beauty, the execution of His own plan of man's home, that God looked, and behold it was very good.

The home was in readiness, only the inhabitant was wanting. He must be Creation's Prophet, Priest, and King. His nature must fit him for these high offices. It must be according to the image of his Creator—with body, soul, and spirit. His authority and power must correspond to his wide dominions.

Such was man when God created, enthroned, and blessed him. “Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth” (Gen. i.). “Thou hast made him (R.V.) but little lower than God, and crownest him with glory and honour. Thou madst him to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, whatsoever passeth through the paths of the seas” (Ps. viii.).

We have a glimpse of man, as king of creation, wielding the sceptre of dominion; as priest mediating between God and the lower animals; and as prophet naming them, as at God's command they approach man and pay him fealty.

Each bird and beast behold
Approaching, two and two; these cowering low
With blandishment; each bird stoop'd on his wing.
I named them as they pass'd, and understood
Their nature.

MILTON.

The third stage in the history of creation is—*Creation after the Fall of Adam.*

How long man's sovereignty over Creation remained unbroken we do not know. But a time came when the gold of the crown became dim, and the most pure gold was changed. Through dis-

obedience to his Creator the sceptre fell broken from man's hands. Death was the doom. "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Be it that all organised matter was framed upon a plan which necessitated death, or some equivalent change, and man's body, formed of the dust of the ground, was no exception, there was this all-important difference between death in man and death in the lower animals—that to disobedient man death was "the wages of sin," and involved his spiritual as well as his physical being. "In the state of pristine purity," says Dr. Pye Smith, "the bodily constitution of man was exempted from the law of progress toward dissolution, which belonged to the inferior animals. It must have been maintained in that distinguished peculiarity, by means to us unknown; and it would seem probable that, had not man fallen by transgression, he and each of his posterity would, after

faithfully sustaining an individual probation, have passed through a change without dying, and have been exalted to a more perfect state of existence."

"It appears to me," says Hitchcock, "to be in perfect harmony with the principles of physiology to suppose that there might be a virtue in the Tree of Life—either in its fruit or some other part, to avert that tendency to decay and dissolution which we now find in all animal bodies."

"When man sinned," says Professor Laidlaw, "physical death followed as a natural consequence. The sentence was carried out by no introduction of constitutional change. It was effected simply by denying to man that 'immortalising transition,' which would have occurred in his path of progress had he remained holy. This denial was sealed by his expulsion from Paradise, and consequent exclusion from the Tree of Life."

But it is specially with the change that passed upon inferior creation that we have to do.

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The Paraclete.

BY THE REV. JOHN ROBSON, D.D., ABERDEEN.

I.

"I will pray the Father, and He shall give you another Paraclete, that He may abide with you for ever; even the Spirit of Truth"—JOHN xiv. 16, 17.

"If any man sin, we have a Paraclete with the Father, Jesus Christ the righteous"—I JOHN ii. 1.

O source of uncreated light,
 The Father's promised Paraclete !
 Thrice holy fount, thrice holy fire,
 Our minds with heavenly power inspire.

THUS in the most classic of our translations of the hymn, *Veni Creator Spiritus*, the Holy Spirit is addressed. The word Paraclete is used because there is no real equivalent for it in English, and through use it is coming to be naturalised in English. But though thus naturalised, its meaning is little understood. There has not been—in so far as I am aware—that thorough analytical

examination of the word which will bring out its full power and significance as applied to the Holy Spirit. And this is a great loss; for there is no word which so fully or exactly expresses the office of the Spirit, and its entire response to the needs of man. Such an examination is the best introduction we can have to a study of the work of the Spirit in man.

The word Paraclete (παράκλητος) occurs twice in the New Testament: once in the farewell discourse of our Lord—for though it occurs there four times, these are so closely connected that they

may for our purpose be considered one—and once in the First Epistle of John. In the one case, the word is applied by our Lord Jesus Christ to the Holy Spirit; in the other, it is applied by the Holy Spirit, speaking through the beloved disciple, to Jesus Christ. In the former case, Jesus, on the eve of leaving His disciples, knowing that they needed power for the service they had to do in the world, promised them a Paraclete, the Holy Spirit. In the latter case, the apostle, who has recorded this promise, at the close of a long life of service, conscious of how much sin yet remained even in those to whom the Spirit had been given, feeling how incomplete the work of the Spirit was alone, looked for its completion to the Paraclete there with the Father, Jesus Christ the righteous. It was He who had been the Paraclete of His disciples while on earth; it was He who, when leaving them, had promised another Paraclete to abide with them for ever; it was He who was still their Paraclete in heaven.

Thus we have two eternal Paracletes, Jesus Christ and the Holy Spirit. This name symbolises the perfect union between the two, and teaches the first lesson we have to learn, that the work of the two is one. It is impossible to understand the work of the Spirit apart from the work of Christ. It also shows that no explanation of the word will be satisfactory which does not apply equally to the work of Christ and of the Spirit. We shall therefore look first at the meaning of the word as applied to both, and then glance at why it has come to be more specially applied, in the usage of the Church, to the Holy Spirit alone.

What, then, is the meaning of the word Paraclete? It is translated in the Gospel by Comforter, and in the Epistle by Advocate. Both of these are partially descriptive; neither is adequate. Turning to the best Greek lexicon, we find the first meaning given, "called to one's aid." This is its fundamental meaning, whatever secondary meanings it may have; and by taking it we get more light cast on the offices both of the Holy Spirit and of Jesus Christ than by taking any other.

Paraclete is composed of two words—*clete*, which means "called," and *para*, which means "along with." It thus means exactly "one who is called along with another," or "one who is called to another's aid." More definitely, the *paraclete* is one who is called along with the *clete* to aid him. And to understand the work of the paraclete, we need to understand the position of the *clete*.

A man is called to appear before a court of justice to answer a charge made against him. He is *clete*, or "called." But he is ignorant of the law, and unable to plead well before his judges; therefore another is called to help him. There is no charge against this other; but he knows the law, and he is able to state the case well; therefore he is "called to help" the former: he is his *paraclete*. In this case the word *ad-vocate* corresponds both in etymology and in meaning with the Greek word, and expresses the function which the paraclete is expected to perform.

Or again, a man is called on to do a certain piece of work required of him; he is *clete*. He finds that it is utterly beyond his power to do it alone; so another of greater strength is "called to aid" him in that work; he is his *paraclete*.

The word thus means, not merely a helper, but one who is called or appointed to help another. He may be called to help by comforting as a comforter, by pleading as an advocate, by aiding as a fellow-worker, or in some other way, according to the needs of the person he is called to help. The name does not belong to him till the office or work is assigned to him, and the office or work depends on the requirements of those whom he is called to aid.

This brief study of the meaning of the word paraclete will help us to a clear understanding of the word as applied to Jesus Christ and to the Holy Spirit. They are called to aid others. Who are these others?

Who are the *clete*, or called? That is the first question we have to answer in order to understand why the divine Paracletes are so called. And the answer is—WE are the *clete*, the called. Paul knew that he was such. Addressing the Romans he speaks of himself as "Paul, a servant of Jesus Christ, called (*κλητός*, *clete*) to be an apostle."¹ And he applies the same term to those to whom he was writing, "Among whom are ye also called (*κλητοῖ*, *clete*) to be Jesus Christ's; to all who are in Rome, beloved of God, called to be saints."² Again, in writing to the Corinthians, he begins, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints."³

In all these cases the word used is just this word

¹ Rom. i. 1. ² Rom. i. 6, 7. ³ I Cor. i. 1, 2.

clete. It applies to all those to whom the gospel call has come. As such we are included in it as much as Paul and those to whom he wrote; and as such we stand in need of a chosen Paraclete. That word, then, does not imply anything abstract or independent of ourselves. It implies most essentially a response to human needs; and when we understand what these needs are—to what it is that we are called—we can understand what the work of our Paraclete must be.

To what, then, are we called? That is the next question which we have to answer. In both the passages that I have quoted, Paul sums up our calling in the words, "called to be saints." When that is stated, we feel at once how utterly incapable we are in our own strength to respond to that call.

How can we know what it is to be a saint? What life, what condition, will constitute us such before God? With our corrupt understanding and perverted wills we do not know what is pleasing to God, what will enable us to appear holy before Him. Jesus Christ is called to help our ignorance. He has revealed to us the will of God. As the Word, He has spoken to us in Moses and the prophets, telling us the will of God; as the Incarnate Word, He has fully shown that will by His teaching, and by the example of His whole life. Thus He has come to our help, and succoured us

in our ignorance of what that saintship is to which we are called.

But this revelation of what we are required as saints to be, only makes us feel how far we are from being saints. It convicts us of guilt, and makes us feel that we are utterly unable to appear before God's judgment-seat. We have broken that holy law of God every day of our lives, we are altogether guilty, and must be condemned in the judgment. Perfectly true. And therefore God, who has called us, has called One to give us all the help we need; the same Jesus Christ the righteous. He is our Paraclete with the Father; and having Him for such, there is now no condemnation to us.

We must not think that the help thus rendered is only a future help on a future judgment. God is judging us now—that judgment is going on day by day, and the final judgment is the summation of all. Each day we are called on, not only to do God's will, but to give an account of what we have done; and if at the close of each day we are conscious of sad shortcomings and transgressions, we have the Paraclete with the Father, Jesus Christ the righteous, continually making intercession for us, presenting our imperfect service perfect in His own finished work, presenting our feeble and ignorant prayers perfect in His own knowledge and strength.

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"God is love"—1 John iv. 8.

EXPOSITION.

For the most part St. John, like the other writers of the Bible, leaves the reader to form his conception of God from what is recorded of His action; but in three places he has laid down once for all the great outlines within which our thoughts on the Divine Nature must be confined. The first sentence is in his narrative of the Lord's words, "God is Spirit" (John iv. 24); the two others are in his First Epistle, "God is light" (1 John i. 5), and "God is love" (1 John iv. 8, 16).—WESTCOTT.

The three phrases which have been quoted do not simply specify properties of God (as "God is loving"), but, so far as we can apprehend them, essential aspects of His Nature. The first, if we may venture to distinguish them, is metaphysical, and describes God in Himself, in His Being: He is Spirit. The second is moral, and describes God in His character towards all created things: He is Light. The third is personal, and describes God in His action towards self-conscious creatures: He is Love. In this order they offer a progress of thought; each statement is taken up and developed in that which follows.—WESTCOTT.

Of the three great truths this, God is Love, is the chief. The other two are incomplete without

it. The first, God is Spirit, is almost more negative than positive; God is not material: "He dwelleth not in temples made with hands." The second might seem in making an idea of Him more definite to remove Him farther away from us: God is perfect intelligence, perfect purity, perfect holiness. The third not only makes His nature far more clearly known, but brings Him very close to us. The Spirit is shown to be personal, the light to have warmth and life.—PLUMMER.

God is essentially LOVE, not merely *loving*; for then John's argument would fail. For the conclusion from the premisses then would be, "This man is not loving, God is; therefore, he knoweth not God *in so far as God is loving*." Still he might know Him in His other attributes. But when we take love as God's *essence* the argument holds, "This man doth not love; therefore, knows not love. God is essentially love; therefore, he knows not God.—BROWN.

It is not said "love is God," any more than it was said "light is God."—POPE.

There is no article to *love*, but to *God*; therefore we cannot translate, "Love is God."—BROWN.

Love in God never is, never has been, like a latent germ, needing outward influences to make it spring up; or, like a slumbering power, waiting for occasions to call it forth. If it were so, it could not truly be said that in Himself, in His very manner of being, "God is love." It is, it has ever been, active, forthgoing, self-manifesting, self-communicating. It is, it has ever been, in exercise. Before creation it is so. In the bosom of the everlasting Father is His eternal, only-begotten Son, and with the Father and the Son is the Holy Ghost.—CANDLISH.

When Moses asked God His name, the answer was, "I am that I am." "In your present state of knowledge I cannot reveal Myself further." But when the Eternal Son became Incarnate, there was a further and a far more glorious revelation of God, because of there being a Father and a Son in the Godhead. God could be revealed as Love, for the Father loveth the Son, and the Son says, "That the world may know that I love the Father."—SADLER.

He was not solitary, but had even with Him His only-begotten Word, in whom He delighted, whom He loved ineffably; and the Eternal Spirit, the very bond of peace and love, dwelling in and dwelt in by Father and Son.—NEWMAN.

METHODS OF TREATMENT.

I.

GOD IS LOVE.

By the Rev. Principal H. C. G. Moule, M.A.

I. "GOD IS LOVE." (1) What a simple word—three monosyllables! Often it forms a child's first text, repeated by the little half-articulating lips, printed by the little fingers in their first attempt at writing. (2) What an unfathomable word! Who shall say all that is to be said by HIM of whom it speaks, and of that Love which it not only attaches to Him as one of His attributes, but, as it were, identifies with Him? (3) What a powerful word! It has had a mighty practical influence since the apostle wrote it down twice at the Spirit's bidding in this Epistle. It has opened a door in heaven through which countless souls have looked with joy and peace, knowing and believing the love of God, who is Love. And the conviction of its blessed truth has animated countless lives to labours of love for man.

II "GOD IS LOVE." This is not only a Hospital Sunday text; it is also a Trinity Sunday text. We are led to see not only something of God's working, but also something of His Being. Now the Bible tells me that in Him, in His Being, there is *more than* One-ness. I look on the Eternal, and I behold in Him the Eternal Father; I see Him as the Father of the Eternal Son; I see Him as the giver of the Eternal Spirit. It is a mystery, but it is not a *mere* mystery. To take only one point of view now, there shines out through it what we could not possibly have known without it, that unutterable tenderness of Love within the abyss of glory. Look into the light of the Eternal nature; it is not barren light, it is not lonely glory. We read, "The Father loveth the Son."

III. "GOD IS LOVE." This Love of the Being of God came forth, unasked, unmerited, in the love of His actings. He, this God, loved the world; so loved it, that He gave His only-begotten Son for the sinner's life. Here is the point of contact between the sublime truth of the Holy Trinity and the humblest, smallest, most trying claims which one poor suffering human being may lay upon another, if this other is a Christian. The truth of the Trinity comes down to the bed of pain, and bespeaks for the sufferer the kindness of those who in the glory of the Father and the Son have seen that God is Love.

II.

LOVE AND WRATH.

By the Rev. G. H. Fowler.

"God is love"—1 John iv. 8.

"Our God is a consuming fire"—Heb. xii. 29.

"God is Love," yet "our God is a consuming fire." So they come to us, these two voices, two of the last words of revelation, summing up, as it were, in two words that double aspect of revelation, those two sides of the character of God which meet us through the Bible from beginning to end, and which seem to some so contradictory.

1. In the Old Testament the sterner side is more prominent. There God reveals Himself gradually, as above all things a righteous, just, holy God, and as above all things requiring righteousness, justice, holiness in His servants and worshippers. He must teach men first the difference between right and wrong. He must make them see and feel that wrongdoing, that unrighteousness, is inevitably followed by punishment. "The soul that sinneth, it shall die," is the lesson that the Old Testament sets itself to enforce.

And yet behind all the dark cloud of the divine anger against sinners, again and again, all through the Old Testament we catch glimpses of the sun of divine love shining brightly.

2. But in the New Testament the veil, of which a corner had been raised up here and there, is lifted, and the intense, inexhaustible love of God for man is revealed in the words, in the life, in the death of Jesus Christ. The gospel of Jesus Christ is a manifold thing; it throws a bright light upon many of the problems of life; but it is first of all, and it is above all, a gospel—good news to man; it is the proclamation of the eternal, unchanging love of God to man. It is keyed to this one note, "I am come to seek and to save that which is lost."

And yet alongside this revelation of infinite tenderness we hear another voice; a voice so stern, so severe, so scathing in its denunciation, so unsparing in its judgment; that it startles and alarms us. "Woe unto you, scribes and Pharisees, hypocrites;" "Ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna?" Can these words have come from the same lips as uttered the sublime intercession, "Father, forgive them, for they know not what they do"? Yes. For it needs these two to make the perfect Christ,

the revelation of the Eternal God. And it is the union of these two that makes the Christ of the Gospels so impossible as an invention.

3. These two sides of the character of God are not really two, but one. The sternness is a proof of the tenderness; the severity is a proof of the love. And the reconciliation is not so difficult when we remember that the God of grace is also the God of nature, the God of law. "Whatsoever a man soweth, that shall he also reap." The Old Testament or the New states that in no clearer terms than do the laws of nature. And do not our own hearts tell us how perfect Love can burn and consume like fire? What is the truest, purest human love? It is *not* the love of a fond, indulgent parent who spoils her child. It is the love that will not spare pain and suffering if they are needed for the good of the loved one. It is true that God "will have all men to be saved"; but saved from what? From the penalty due for sin? Not that alone or mainly; but from sin itself. "He shall save His people from their sins" stands written on the forefront of the gospel of Jesus Christ.

ILLUSTRATIONS.

"GOD is love" is not a proposition uttered in a sudden ecstasy; it is the final revelation to which all others have been tending. Without it all others are mere deceptions and contradictions. Without it there is no ground for individual faith or individual conduct to stand upon. Without it there is no human society. Without it there is nothing left for us but devil worship or atheism.—F. D. MAURICE.

HAD those who were charged with drawing up the famous Nicene formula added to the "God from God, Light from Light," the words "Love from Love," from how many evils would the Church of later times, in all probability, have been saved! Our only danger, now that men have come to understand it at last, is that, in their reaction from a creed which had come to include a great deal of fierceness, severity, and hate, they should be tempted to forget that love, in order to be love, must be reconcilable with righteousness, justice, and truth, and at eternal enmity with all evil.—J. J. LIAS.

I THINK we should take this text as it stands—as being literally and completely true. It needs no qualification, admits of no complement. That "God is love" is not one side of the truth, but the whole truth, about God. There is no other side. No addition is possible. The leaf, we are told, is the stem expanded—the stem is the leaf closed. This text is theology closed. All theology is this text expanded. Love is *not one* of the attributes of God, but the sum of them all.—J. M. GIBBON.

AFTER this he seems to have again paid a flying visit to Bathgate, the residence of his brother-in-law; for to this year belongs a beautiful anecdote told of him in that place. A young man belonging to the church there was very ill, "dying of consumption." Mr. Martin had promised to take his distinguished relative to see this youth, and Irving's time was so limited that the visit had to be paid about six in the morning, before he started on his farther journey. When the two clergymen entered the sick chamber, Irving went up to the bedside, and looking in the face of the patient, said softly, but earnestly, "George M——, God loves you; be assured of this—*God loves you.*" When the hurried visit was over, the young man's sister, coming in, found her patient in a tearful ecstasy not to be described. "What do you think? Mr. Irving says God loves me," cried the dying lad, overwhelmed with the confused pathetic joy of that great discovery. The sudden message had brought sunshine and light into the chamber of death.—MRS. OLIPHANT'S *Life of Edward Irving*.

MR. ARNOLD remarks of the language of the Bible, that it is literary, not scientific; words thrown out at an object of consciousness not fully grasped, which inspired emotion. It is a just observation, but not in the sense the author intends. The Bible writers do throw out words at God, very specially when they speak of His love. Paul speaks of heights, depths, lengths, breadths in connexion with divine love, without indicating to what he refers; crowding thought and intense emotion here, as often elsewhere, making shipwreck of grammar. Psalmists speak of multitudes of tender mercies, and represent God's mercy as in the heavens. Prophets declare that God multiplies pardons, and back the daring affirmation by the reflection that in the magnanimity of forgiving love, God rises in His thoughts and ways as far above men as heaven is above the earth. These are samples of phrases thrown out at divine charity, but not in the sense that they are fine words to which no corresponding reality exists in the divine nature, but rather in the sense that the divine reality is great, sublime, beyond conception or expression. A very substantial difference. Mr. Arnold's words thrown out are rapturous phrases flung at a cloud which a man in a heated state of imagination mistakes for a mountain. The phrases quoted from the Bible are uttered by men who find themselves in presence of a veritable mountain range, and who cannot get words that shall adequately express the feelings of admiration awakened by the majestic sight.—A. B. BRUCE.

GOD IS LOVE.

Why comes this fragrance on the summer breeze,
The blended tribute of ten thousand flowers,
To me a frequent wanderer 'mid the trees,
That form those gay though solitary bowers?
One answer is around, beneath, above—
The echo of the voice that "God is Love."

Why bursts such melody from bush and tree,
The overflowing of each songster's heart,
So filling mine that it can scarcely be
Content to listen, but would take its part?
'Tis but one song I hear where'er I rove,
Though countless be the notes, that "God is Love."

In heaven's starred pavement, at the midnight hour,
In roseate hues that come at morning dawn,
In the bright bow athwart the falling shower,
In woods and waters, hills and velvet lawn,
One truth is written, all conspire to prove,
What grace of old revealed, that "God is Love."

DAVIES.

Sermons for Reference.

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Candlish (R. S.), The First Epistle of St. John, 377.
Fowler (G. H.), Things Old and New, 29.
Fraser (J.), University Sermons, 288.
Gibbon (J. M.), Eternal Life, 104.
" Gospel of Fatherhood, i. 33.
Hatch (E.), Memorials, 299.
How (W. Walsham), Plain Words, 1st series, 122.
" " " 2nd " 151.
Hodge (C.), Princeton Sermons, 12.
Illingworth (J. R.), Sermons preached in a College Chapel, 130.
Lias (J. J.), The First Epistle of St. John, 304.
Macleod (D.), Sunday Home Service, 9.
Maurice (F. D.), The Epistles of St. John, 215.
Moore (A.), God is Love, 1.
Moule (H. C. G.), Christ is All, 149.
Pearse (M. G.), Short Talks for the Times, i. 10.
Sellar (J. A.), Church Doctrine and Practice, 169.
Smith (N.), Old Faiths in New Light, 123, 126, 127.
Somerville (A. N.), Precious Seed, 106.
Spurgeon (C.), Evening by Evening, 157.
Stewart (J.), Outlines of Discourses.
Vaux (J. E.), Sermon Notes, iii. 4.
Westcott (B. F.), Historic Faith, 29.
Christian Treasury, xix.
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" " xxii. 72 (Butler).
" " xxiv. 106 (Beecher).
" " xxix. 385 (Farrar).
" " xxxi. 385 (Hatch).
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New York Evangelist, No. 3184.
Clerical Library (Outline Sermons for Children).
Penny Pulpit, new series, ix. 325.
Pulpit Assistant, iii.
Sermons for the Christian Season, 1st series, i. 29.
Sunday Magazine, 1879, 162 (Thorold).
" " 1880, 346, 347 (Farr).
Weekly Pulpit, i. 208.

The Cycle of Christian Enthusiasms.

I.

By C. W. KEYWORTH, B.A., Trowbridge.

It is remarkable that the author of "The Cycle of Christian Enthusiasms" should ignore the great revival of the eighteenth century, and thereby recognise only two periods instead of three. Has he never heard of Whitefield and Wesley, their associates, their opponents, their followers, and their work; a work which "saved England from revolution," and which, though but slightly influencing Europe, mightily quickened the whole of the British Churches, and has since been a great power for good wherever the English-speaking races have established their influence? Not from the Reformation of the sixteenth but from that of the eighteenth century do the modern forms of Christian enthusiasm and missionary zeal take their rise. These are only traceable to the sixteenth century inasmuch as the eighteenth century revival itself was a consequence of the Reformation. But even though it were passed over because of a false impression of the limited nature of its effects, yet from such a view it is invaluable as presenting even more than the Reformation the great characteristics of the primitive Christian Church; and he is a bold man who attempts to deal (as in the latter part of the article) with the aspects of modern religious life in Great Britain without taking into account the eighteenth century revival.

"The fire of primitive Christianity had three main tongues of flame—the love of Christ, the aspiration after holiness, and the passion for saving souls." To these add a belief that souls were to be saved by preaching true doctrine. It is vain to magnify the doctrinal spirit of the Reformation, and ignore that of the primitive Church. Our author would bid us forget the Libertines, the Cyrenians, and the Alexandrians who were not able to withstand the wisdom and the spirit with which Stephen spake. We must, forsooth, esteem as nothing the boldness of Peter and John at which the rulers of the Jews, the elders and scribes marvelled, and took knowledge of them that they had been with Jesus. We must not know of Paul disputing in Damascus, in Jerusalem, on Mars Hill, or in the school of one Tyrannus for the

space of two years. Nor may our thoughts for one moment dwell on the long dispute on circumcision within the primitive Church itself between the Judaising Christians and those who held with Paul. Luther drew his sharpest weapons from the armoury of this apostle, and it was under Paul that he learned so well to fight his Master's battles. When the primitive Church and the Reformations of the sixteenth and eighteenth centuries are compared (and we can draw much safer inferences from three cases than from two), we find that in each instance, in addition to the "three main tongues of flame," there was a revival of pure doctrine, vigorously enforced, and that in each case the main doctrines insisted upon were the same, namely, repentance and justification by faith in Jesus Christ. It was by the preaching of these doctrines that the Reformers endeavoured with so much success to save souls. As in these great revivals, so also in smaller and local outbursts of true Christian enterprise, together with love of Christ and the desire for holiness and the salvation of souls, there has been a holding fast to these great doctrines; and if we are indeed on the eve of a great revival, which God grant, then must they come more than ever to the front.

The primitive Churches showed in apostolic times a sad tendency to fall into indifference. Their often persecutions were a powerful preservative; and in these times there are uncounted quiet Christians in whose hearts burn almost unnoticed flames of love to Christ, which, fanned by the blast of persecution, would again burn as hot and as bright as of yore, Christians who would gladly lay down life for His sake.

II.

By the Rev. W. P. PATERSON, B.D., Crieff.

Regard for space forbids me to do much more than acknowledge several earnest and thoughtful contributions which have been evoked from far and near by my brief paper in the February number on "The Cycle of Christian Enthusiasms." The generalisation thrown out was that the Church is subject to a law of degeneration, and that the three normal stages are what I may concisely define as the evangelic, the scholastic, and the ecclesiastical.

The applicability of this scheme to the pre-Reformation Church must be adhered to in spite of the fact, recalled by a reviewer, that St. Francis and Thomas à Kempis lived in the Middle Ages. That the formula does not so closely fit the history of Protestantism was admitted, while yet it was maintained that ecclesiasticism has been the most conspicuous note in the church-life of the present century—in support of which we may further point to the ascendancy of High Churchism in the great Anglican Communion, the parallel progress of the Confessional party in Germany, and not least the stalwart sectarianism of the English-speaking sects. But suppose that, instead of treating Protestant history as a whole, we divide it into two periods,—the second dating from the evangelical revival of the eighteenth century,—do we not thus discover a yet more striking illustration of the law which was tentatively propounded? There were

churches born in the hour of the Wesleyan revival, and at a later period from its ancestry. Have they not on the whole fulfilled the law: in the beginning, preachings of such as Dinah Morris, then down-grade controversies, then the interests of the denomination? The main question is not as to divisions of Church history, but as to the course which the Church or the sect takes after a new baptism of fire.

As regards Mr. Keyworth's second point, the primitive Christians were not keen theologians, and can hardly have even followed Paul's dialectics. They were satisfied to have a Gospel—to trust Christ in life and in death. It was at a later date that, as Harnack suggests, Christians devoted themselves to the cultivation of systematic theology as a substitute for holy living. It was, on the whole, easier, and, it was thought, might also be as acceptable to God.

The Books of the Month.

PART II.

THE INCARNATION AND COMMON LIFE. BY BROOKE FOSS WESTCOTT, D.D., D.C.L., BISHOP OF DURHAM. (*Macmillan*. Crown 8vo, pp. xii, 428.) Twice within recent memory the Diocese of Durham has made great gain off the world's inestimable loss. And what does this volume of sermons, with all the welcome that we so gladly give it, do, but recall our sense of the loss and quicken it to acutest perception? It is a large volume, and it is welcome beyond all the books of the month to all of us. It even possesses treasures which the Diocese of Durham has made possible. It proves that "the faith which has been pondered in quiet may be brought into the market-place and vindicated as a power of action." And the gain is very great. But nevertheless the feeling that is uppermost in our minds and cannot be unseated is that but for Durham we should have had more than this, more and greater far.

For we did not doubt that the faith which Professor Westcott professed at Cambridge, and taught to all the world, would fail in the market-place. And it had been best—so we think with earnestness—that he had left *us* to test it there.

The victories would have been won on narrower fields, no doubt; but, being very many in number, their united stretch and influence must have still been greater and more enduring.

The volume has a many-sided interest. To Bishop Westcott himself this chiefly, that in it he can see the Professor transformed into the Bishop without losing his identity to himself; the Bishop actually living, in the midst of miners and farmers, the faith that he worked out and professed before cloistered undergraduates. To us the chief interest is in the special form that the faith itself assumes in this its latest expression. And we do not wonder to find that the Incarnation still spreads along the whole breadth of its foundation, and that its corner stones are "A Gospel for the Poor" and "Our Duty to Posterity."

VILLAGE SERMONS. BY THE LATE R. W. CHURCH, M.A., D.C.L. (*Macmillan*. Crown 8vo, pp. xiv, 356.) This is a second series; and if there are sermons enough, there may easily be a third. For these Village Sermons are not "Special Efforts," as the phrase is. One is good, and the next is just as good. They are the

natural unwrung expression of a mind that was singularly gifted, and that rested quietly on Christ.

BISHOP LIGHTFOOT. (*Macmillan*. Crown 8vo, pp. xii, 140.) It is not given to a *Quarterly* to make sensations often now. But the article on Bishop Lightfoot, which appeared in the issue for January 1893, fell very little short of it. Certainly, it made a deep impression on those who knew Lightfoot best. And those, therefore, were the persons who urged the writer to have it reprinted. They have also revised it, and made some artistic touches on it, as the unnamed author tells us. And one of them, the *present* Bishop of Durham, has written a short preface that is very much in harmony with it. No doubt it is the best story of the man and his work that has been given us yet—or may ever be given.

THE CHRISTIAN ETHIC. BY WILLIAM KNIGHT, LL.D. (*Murray*. Crown 8vo, pp. xvi, 178.) This is one of Mr. Murray's University Extension Manuals, a series of which Professor Knight is himself the editor. It is also likely to be one of the most popular. Within the brief space at his disposal, Professor Knight could not do more than touch his great subject, but he has touched it in such a way that those who read his little book are nearly certain to go on to fuller knowledge, and that is its very aim and hope. But Professor Knight does not attempt even to touch the whole subject. He limits himself to the question, What are the distinctive features of the Christian Ethic as distinguished from the other moral systems of the world? His volume may, therefore, be described as an introduction to the Study of Comparative Ethic. It is not a new field, certainly; but it is a field that is far from being exhausted yet.

Some of the "Appendices" are of independent interest. The first strikingly so. It directs attention to a name strangely forgotten or even unknown, except as a name, to the multitude—Dora Greenwell. And it emphasises a truth we must watch greedily that we do not lose to-day—the value of the *Individual* to Christ and the kingdom of God.

LANDMARKS OF OLD TESTAMENT HISTORY. BY CUNNINGHAM GEIKIE, D.D.,

LL.D. (*Nisbet*. Crown 8vo, pp. viii, 525.) This seems to be the first volume of a series different from Dr. Geikie's "Bible by Modern Light." It goes by a different name, and it deals with the Old Testament in a different way. This volume covers the period between Samuel and Malachi, choosing the most fruitful episodes, and dealing with them in a historic-homiletic manner, but not without frequent archæological reference. Its difference from the better-known series is therefore less in its manner of treatment than in its scope. It covers a much larger space within the single volume. It is almost certain that this will be more popular than the other. It lends itself at once and with great happiness to the immediate demands of sermon-making. It also lends itself very successfully to cottage or family reading.

THE GOSPELS. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. viii, 520.) Dr. Geikie's unwearied pen again. This time it is the New Testament, and the first volume of a series that shall do for it what the "Hours with the Bible" have already done for the Old. This volume works over the Gospels. It is intended to serve as a companion to Dr. Geikie's *Life of Christ* (of which, by the way, he here promises us a new edition.) Now what does it do for the Gospels? In Dr. Geikie's favourite phrase, it throws "side-lights" upon them. And these side-lights are historical, geographical, and (including all else) archæological. For if Dr. Geikie has not "dug up the Bible" himself, he is likely to surpass all others in making popular the things that the diggers have discovered.

ST. ATHANASIUS ON THE INCARNATION. BY ARCHIBALD ROBERTSON. (*Nutt*. 8vo, pp. xiii, 89.) Principal Robertson of Durham published the Greek text of the *De Incarnatione* some ten years ago. Now he reissues it in a second edition, but it is not the same text as before. For before it was what Dr. Weymouth would call a "Resultant Text," chosen from previous editions. Now the single Codex Seguerianus is followed unwaveringly. The new step may seem retrograde; it is really progressive. For first you must know what you have and why, before you can add or subtract, and the previous "resultant" text was an unknown and unknowable quantity to every

one. Principal Robertson, or Mr. F. Wallis, or some one else, will give us a better text by and by; this is the best at present.

BUNYAN CHARACTERS. SECOND SERIES. BY ALEXANDER WHYTE, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. vi, 307.) This volume completes the series of Dr. Whyte's Lectures on "Bunyan Characters." The first volume seems to have reached a very large circulation, and still is in demand. This volume is certainly not inferior to the first. For "Christian" himself is here, and "Christiana," and "Great-Heart," and "Mercy" (a most refreshing and frank study), and three unexpected Sketches of notable places, "The Enchanted Ground," "The Land of Beulah," and "The Swelling of the Jordan." No; this volume is not inferior. The momentum, the spiritual and intellectual momentum, is so great at the end of it, so nutritious is this lecture on the Swelling of the Jordan that one sees little reason why the series has come to an end. One does not see why if the "Bunyan Characters" are exhausted, we should not have another volume on the greatest Bunyan Character of all, on John Bunyan himself! We have been waiting for such a book for a very long time. Many have tried to give it us, and have not done it. Dr. Whyte could do it, if it can be done.

BETTER DAYS FOR WORKING PEOPLE. BY W. GARDEN BLAIKIE, D.D., LL.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. vi, 250.) It is a revised and enlarged edition of a book that must be found now in many a working man's bookshelf. It is surely also a cheapened edition, for it is about as cheap as we can ever hope to see a good book offered us. It costs one shilling. This is Professor Garden Blaikie's contribution to the science of Socialism. But you will not find that word in the book. It is Socialism brought down from the place of all isms and set in the place of daily life. It is not theory, but practice. And it is so real and so wise, it knows the working man's difficulties so well and meets them so exactly that one recognises Dr. Blaikie to be a working man himself; he could not otherwise have done it. Assuredly there is no better thing that he has done; and there is no better thing, so far as memory reaches, that any one has done on this subject. The book abounds in

illustrations from actual life, and they are most happily chosen and used.

INDEX TO THE QUARTERLY STATEMENT. (*Palestine Exploration Fund Office*. 8vo, pp. 127.) This Index has been sorely needed. One cannot wonder at the delay in its appearance, for index-making on this scale is laborious and mostly quite thankless work. Now it has come, it is seen to serve the additional purpose of a guide to all that has been done in the way of digging up the Bible since 1869.

THE CLASSIC BIRTHDAY BOOK. BY F. W. AVELING, M.A., B.Sc. (*Kegan Paul*. 4to, pp. 335.) The languages are French, Latin, German, Greek. A "pithy sentiment" is chosen from each, and these four sentiments make up a day's allowance. The sentiments are cleverly chosen, proving the editor's knowledge, and discrimination incontestably. And a translation of every passage is given as a great Appendix at the end. The volume is most sumptuously prepared. Fine paper, red border, thick board, pale green and bevelled, and gilt edge all round. No scholar's and no student's table should be counted complete without a copy of *The Classic Birthday Book*.

THE CHRIST HAS COME. BY E. HAMPDEN-COOK, M.A. (*Simpkin*. 8vo, pp. x, 170.) This book is written to prove that the Second Coming of Christ took place at the destruction of Jerusalem. And it finds its proof in Scripture.

THE CONTEMPORARY PULPIT. SECOND SERIES. Vols. I.-X. and Index. (*Sonnenschein*. Crown 8vo.) Few words are needed to introduce *The Contemporary Pulpit*. Its merits are well recognised now wherever merits of this kind can find recognition. It is certainly unsurpassed in its own department. This is the second series completed and issued in ten attractive volumes, with a most welcome volume of Indexes added.

RELIGION. BY G. DE MOLINARI. (*Sonnenschein*. Crown 8vo, pp. xii, 200.) Mr. Walter K. Firminger, M.A. of Merton College, Oxford, is the translator of M. de Molinari's *Religion*. He has translated it from the second enlarged French edition, omitting some of the enlargements, however, to bring it within the scope of Messrs. Sonnen-

schein's "Philosophy at Home" series. The book is a plea for Disestablishment. But both the author and the translator separate themselves almost feverishly from the Disestablishment demanded either by Secularism or Nonconformity. It is Religion itself that demands to be disestablished that it may have room—not to languish and to die, but to gather strength and endurance. The translator identifies himself and his translation with what he calls "the extreme left of the High Church Party," and then he dedicates the volume (by permission) to Canon Henry Scott Holland. If Canon Scott Holland accepts this volume in the name of "the extreme left of the High Church Party," then it is the most significant manifesto that party has yet issued.

OUR INHERITANCE IN THE OLD TESTAMENT. BY THE REV. WILLIAM BELLARS, M.A. (*Sonnenschein*. Crown 8vo, pp. viii, 190.) Mr. Bellars preached these sermons last summer in the parish church of Margate. His purpose was to show that the Bible was our Bible still after the Higher Criticism had said its last word. For neither the Higher nor the Lower Criticism touches our Bible, and Christian people are needlessly alarmed. The spirit is excellent, and the knowledge is adequate and assuring.

THE GRAND OLD BOOK. BY A. M'CAIG, B.A., LL.B. (*Stock*. Crown 8vo, pp. x, 322.) Under this title Mr. M'Caig publishes a series of lectures on the Inspiration of the Bible which he delivered at the Pastors' College, London. He divides the volume into two parts. In the first part he states his own doctrine of Inspiration; and in the second he defends it. Nothing could be more admirable than the spirit in which Mr. M'Caig conducts his elaborate and, as he feels, somewhat unpopular argument. And the right spirit is fully half the victory. But there is more here than a Christian spirit. There is extensive acquaintance with the whole subject, and a clear sense of the points that are essential.

A SIMPLE HISTORY OF ANCIENT PHILOSOPHY. BY W. R. SCOTT, M.A. (*Stock*. Crown 8vo, pp. x, 91.) To write a history of philosophy from Thales to Boethius within a hundred pages was surely a difficult undertaking. But the marks of toil and the

sweat of the face have been all rubbed off this easy-flowing narrative. Mr. Scott introduced himself recently as a successful student of philosophy by the publication of an Introduction to Cudworth's Treatise. It was hoped that the reception of that Introduction would encourage him to give us a worthy edition of the Treatise itself. Perhaps it has done this instead; and with this excellent and useful Primer of Ancient Philosophy we are at present well content.

THE BOY AND THE ANGEL. BY THE REV. JOHN BYLES. (*Unwin*. Crown 8vo, pp. 214.) It is curious that ordinary sermons to adults run along contentedly in the old grooves and do their duty satisfactorily, but the preachers of sermons to children think they dare not lift up their faces unless they are strikingly original. Perhaps the preacher of children's sermons has not yet appeared. When he comes he will return to the old paths, and his success will be so great that we shall all be glad followers for ever. Mr. Byles is, of course, original. He chooses certain ancient legends and fruitful myths, and winds his sermon off them. The legends are good and the sermons are good, the only question is whether they would not both be better apart.

IS LIFE WORTH LIVING? BY JOHN CLIFFORD, M.A., D.D. (*Veale*. 8vo, pp. 114.) We are not in such feverish anxiety to answer that question now as we were a year or two ago. And Dr. Clifford would not have republished his volume if he had done no more than answer it when the fever was at its height. There are answers, of which our Lord's are the inevitable ideal, that lift us up above our questions. Dr. Clifford's answer has something of that uplifting quality. Having mastered it, we can look back upon this question and see that it is really foolish, even unthankful and evil.

THEISM. BY REV. CHARLES VOYSEY, B.A. (*Williams & Norgate*. 8vo, pp. x, 100.) This is Mr. Voysey's answer of the faith that is in him. It is an excellent answer so far as it extends. It stops short, that is its only iniquity. It is difficult to see how the agnostic or other unbeliever can fail to be convinced by these telling arguments. It is hard to understand why these telling arguments do not carry Mr. Voysey himself beyond them.

Contributions and Comments.

The Great Mosque of Damascus.

SOME few months ago one of the great historical buildings of the East was destroyed by fire—the great mosque of Damascus, which, though for ages the home of Mohammedan worship, was originally, like St. Sophia's in Constantinople, a Christian cathedral, the cathedral of St. John the Baptist. For some time, indeed, half of it was used for Christian and the other half for Mohammedan worship, but for many centuries the crescent has taken the place of the cross, and it has been one of the great seats of Mohammedan worship and influence. The great building, with its many treasures, has been wrecked, though happily the priceless library has been saved. The causes and motives which led to the conflagration are shrouded in mystery—some declaring that a Mohammedan sect of fanatics, others that the Christians, were responsible for the disastrous act. Very curiously, as has been pointed out by Sir William Muir, the famous ancient Greek inscription on one of the walls remains to-day unharmed, having previously escaped all the malignity and outrage of Mohammedan fanaticism, a silent witness to Christ, in whose honour the princely fane was first raised—“Thy kingdom, O Christ, is a kingdom of all ages; and Thy dominion from generation to generation” (Ps. cxlv. 13).

Beautiful for situation, Damascus stands, according to one, “like a diamond surrounded by emeralds”; the Emperor Julian declared it to be surpassing every city for “the beauty of its temples, the timeliness of its seasons, the limpidness of its fountains, the volume of its waters, and the richness of its soil.” Addison speaks of the view of the city as one of the most magnificent prospects in the world. Lord Lindsay compares it, with its beautiful towering minarets, to “a fleet sailing through a sea of verdure.” When Mahomet gazed out on the magnificent verdure which surrounds Abana and Pharpar, the rivers of Damascus, which Naaman praised, he declared that as a man could have but one Paradise, he would not enter that beautiful city lest he should have none above.

If the natural beauty of Damascus is so striking, its historical and religious associations are no less remarkable. Abraham's trusty servant was Eliezer of Damascus; the trade of this city was renowned

in the days of David and Solomon; Ezekiel speaks of its emeralds and purple work; Naaman, the Syrian, praised its waters, which could not cure him though called “The Golden Stream”; Paul, a little way outside its gates, first caught sight of Him who turns life's bitter waters into sweetness; the street called “Straight,” through which the blinded apostle was led, is still the leading feature of the town, and is as straight and narrow as ever. Only recently a project was on foot to run tramway cars along it,—as if in mockery of its antiquity.

Two annual religious festivals, still observed, may be taken as typical and symbolic of the history of the city. Every year a procession of Mohammedans takes place, bearing the green silk standard of the False Prophet, embroidered with gold. The camel which bears it is exempted from toil ever after. The Koran is borne in state, and every conceivable honour is paid to the memory of the man whose preaching for a season subverted the faith of Christ. On the 25th of every January another procession takes place; it is a much humbler spectacle; but all who profess to be followers of the Lord Jesus Christ go out together in a body to the little village of El-Kochaba (the star, or brightness), half a mile out from the city, where the heavenly light first flashed on Saul the persecutor. There they read the story of his conversion, from the Acts of the Apostles, and offer prayers for the coming of Christ's kingdom. What was possible in the first century is possible in the nineteenth, and before the century is out Christendom may see the eastern mosques, which were once Christian churches, restored to the worship of the Nazarene. A great Christian father, greatly revered in all the East, and especially by the Greek Church, who himself lived and died in Damascus, and whose life was bound up with the city for ever associated with the great apostle of the Gentiles,—St. John of Damascus,—in one of his many beautiful hymns sung in the East by the Christians of the Oriental Church, thus in a prophetic spirit speaks of Christ's first coming and of the promise written upon the mosque of Damascus, and still legible after the lapse and the ravages of the ages—

Habakkuk in ancient song
Foretells the new creation:
Fellow of the prophet-throng
And Herald of Salvation:

Unto Him was given to see
Types of wond'rous mystery.

Now the Word to mortal's aid
From Virgin-Mount hath hasted,
To frame anew the worlds He made,
To heal what sin has wasted :
Coming from the sinless gates
Leading all where light awaits.

Highest, Thou our flesh didst take,
Wast born an Infant lowly ;
Did'st Thyself man's equal make—
The Uncreate—the Holy :
Thus to purge the venom dread
Flowing from the serpent's head.

Gentiles, once corrupt, rejoice,
Now saved from condemnation !
Lift your hands with joyful voice
And tuneful exaltation :
Christ adoring, whom alone
Benefactor now ye own.

From the Root of Jesse sprung,
O virgin, born of mortal ;
Christ, ere worlds, with Godhead One,
Hath passed the sealed portal ;
When it pleased Him, coming thus
Meekly to abide with us !

J. C. CARRICK.

Newbattle.

Weizsäcker's "Apostolic Age."¹

It is appropriate that the New Theological Translation Library of Messrs. Williams & Norgate should commence with a work of the importance and ability of Weizsäcker's *Apostolic Age*. The volume before us contains three books:—I. The Earliest Jewish Church; II. The Apostle Paul; III. The Pauline Church, under which heading we have an exhaustive survey of the apostle's missionary activity in Galatia, Macedonia, Achaia, and Asia. In a prefatory note by Professor Bruce, who, along with Professor Cheyne, edits the new series, readers are warned that some of the author's conclusions, as, e.g., those on the resurrection of Jesus and the historical value of the Acts of the Apostles, may provoke their earnest dissent, "*but even there it will be found that the author's treatment is scientific in spirit and reverent in tone.*"

¹ *The Apostolic Age of the Christian Church*. By Carl von Weizsäcker, Professor of Church History in the University of Tübingen. Translated from the Second and Revised Edition by James Millar, B.D. Vol. i. (Williams & Norgate, 1894.)

We cheerfully admit the truth of this last remark in regard to the first of the above subjects, although we feel that in rejecting the testimony that lies before us in our present Gospels, Weizsäcker has failed, as Keim and others of a kindred spirit have failed, to give a credible explanation of the disciples' belief that their Master rose from the dead. As to the Acts of the Apostles, probably few nowadays would deny that there are real differences between the author of that book and Paul, and that in such cases we must let the statement of the apostle decide. The "tendency" of the book may also account for certain features, such as its suppression of all notice of the quarrel between Peter and Paul at Antioch. But with all this it does seem to us that Weizsäcker shows a disposition the reverse of scientific, and betrays a scepticism wholly unwarranted, when he sets aside the authority of the Acts and brands whole narratives as unhistorical, although no practical end could have been served by inventing them, and when admittedly there is little or nothing improbable in their contents. Why are so many details of Paul's missionary travels rejected on such flimsy grounds? Why is our knowledge of the apostle's work at Ephesus reduced almost to a blank? This procedure on the part of our author is all the more to be regretted, that it will strengthen the position of those who allege that a rejection of the supernatural is the necessary basis of modern criticism. Those who know most of criticism know best how unfounded is this charge. It is one thing to reject the supernatural and quite another to reject the improbable or the impossible. But when Weizsäcker rejects what a great many people will find it hard to assign to either of these last two categories, we fear that misunderstanding of his motives will arise when it is observed that elements involving the supernatural are present in the passages whose authority he repudiates. It is only when the author of the Acts manifestly borrows from contemporary written sources (notably in the "we" sections) that Weizsäcker abandons the attitude of undeviating hostility, which is the chief blemish in a work otherwise exceedingly suggestive, and which serves even an apologetic interest. It is only necessary to read, or re-read (as we have just done) Baur's *Paulus der Apostel Jesu Christi* alongside of this book to see how much ground we have gained since the old Tübingen controversy. Besides the four Pauline

Epistles recognised by Baur (Galatians, 1 and 2 Corinthians, Romans), Weizsäcker ascribes to the same authorship Philippians, 1 Thessalonians, and possibly Colossians and Philemon. The Pastoral Epistles are, of course, assigned to a considerably later date; Ephesians cannot be Pauline, while 2 Thessalonians is a pure forgery. The last chapter of Romans, exclusive of the closing doxology, is plausibly regarded by Weizsäcker, as by many others, as really addressed to the Church at Ephesus, and it truly rouses our admiration to see how much information about that Church he can extract from what is little more than a catalogue of names. We are almost consoled for the loss of the sections in Acts.

In the pages of this work there no longer rages from the first between Jewish and Gentile Christians such a bitter controversy as we were accustomed to in Baur; and the relations between Paul and the Twelve are also materially improved. Nothing is more instructive than to compare the treatment by Baur and Weizsäcker respectively of the Jerusalem Council. A measure of justice is extended by the latter even to the writer of the Acts, for Weizsäcker finds room for the *two* meetings, a private conference and a public assembly, of which Baur will not hear. The two critics are at one, however, in rejecting the genuineness of the decree or epistle of this Council.

It may be interesting to note that Weizsäcker reaches, by an independent course of investigation, the same conclusion as Professor Ramsay as to the locality of the Galatian Churches, contending strongly for the so-called "South-Galatian Theory," which interprets Galatia in its official sense, as the name for a Roman province, just like Achaia or Asia. The special points of controversy in the Galatian and Corinthian Churches are handled with consummate skill; and such questions as that of "Christ-party" in the latter Church, and the number of visits paid by the apostle to Corinth, are discussed with elaborate fulness, and in a way that frequently commands assent.

The section on "The Theology of Paul" forms one of the most solid and substantial parts of the work. With profundity of research into the root-ideas of Paul, and an all-embracing view of his system, the author combines a lucidity of exposition and a felicity of expression that show him at his best. Specially noteworthy is his treatment of the twin conceptions "sin" and the "law," as

well as the emphasis with which he insists that "the apostle's doctrine of salvation received its distinctive character from his own personal history." Paul's conversion receives a treatment worthy of the magnitude of the theme, and not a few conclusions of permanent value are established.

That Weizsäcker is an authority of the very first rank, and that the present work marks an epoch in New Testament criticism, may be taken for granted. The English reader is fortunate in having a masterpiece of its kind rendered accessible to him. The publishers are to be congratulated upon the handsome appearance of the book, and the beauty and clearness of the printed page; while the translator, Mr. Millar, has achieved a success as welcome as it is rare, in translating theological German into English.

J. A. SELBIE.

Birsay.

"The Earnest Expectation of the Creature."

MR. SCOTT'S interpretation of *κτίσις*, "the creature" (A.V.), or "the creation" (R.V.), as equivalent to unregenerate man, has much to recommend it, but it creates more difficulties than it solves. If such had been the apostle's meaning, would he not rather have used the definite expression *κόσμος*, as he does elsewhere? I am not aware that anywhere in the New Testament the absolute *κτίσις* denotes non-Christian mankind. Further, as Meyer has pointed out, the hope of attaining to the glory of the children of God was left to the *κόσμος* only in so far as it should be converted to Christ; whereas, in point of fact, St. Paul merely asserts that, on the manifestation of that glory, the *κτίσις* is to be glorified also, without touching on the condition of conversion, which he would hardly have omitted. Deliverance is predicted of the *whole κτίσις*; there is no evidence that this will be true of the whole "mournful multitude" of the unregenerate.

The interpretation that Mr. Scott rejects, with a feeling of something akin to wonder that it should be soberly maintained, is favoured (as he is no doubt aware) by the vast majority of commentators, including Irenæus, Grotius, Calovius, Neander, Meyer, Tholuck, De Wette, Philippi, Hoffman, Hodge, Alford, Beet, and Godet. It regards *κτίσις* as synonymous with the whole realm of nature, animate and inanimate, excepting man. For this view we may safely claim that *with least*

difficulty it satisfies the predicates assigned to it. Moreover, it is in harmony with the teaching of the Old and New Testaments on the subject (*e.g.* Isa. xi. 6–9 [*vide* G. A. Smith's *Isaiah*, vol. i.]; Matt. xix. 28; Acts iii. 21; Rev. xxi. 1), as well as with the beliefs and premonitions of science. The only serious objection to this view is the fact that it leaves the world of unregenerate men out of account altogether. What a strange omission, exclaims Dr. Forbes, is here attributed to St. Paul! But the objection seems to me to be sufficiently met by the plea that all through the chapter the apostle is dealing solely with the regenerate—"them that are in Christ Jesus." In the coming glory and redemption, the ἀποκάλυψις τῶν νῦν τοῦ θεοῦ, the unregenerate, *unlike the inferior creation*, have neither share nor interest. The interpolation of *their* destiny here would have constituted a jarring note, and the only one, in the general harmony.

The whole passage is admittedly figurative and poetic. It may be set alongside the well-known utterance of Goethe: "When I stand all alone at night in open Nature, I feel as though it were a spirit, and begged redemption of me. Often have I had the sensation as if Nature in wailing sadness entreated something of me, so that not to understand what she longed for cut through my very heart." But the apostle sees further into the heart and mystery of things than the poet. He recognises in Nature a deep sympathy with Christ's regenerating work, and an earnest longing for its consummation. And although Nature is indeed impersonal, and does not consciously nourish what Mr. Scott fitly terms "this sublime aspiration and this tremulous hope," yet—as in the kindred passages of the Old Testament, Isa. lv. 12; Ps. xcvi. 7, 8; Job xii. 7–9; Ezek. xxxi. 15—the representation is very real and significant to those who have an earnestly Christian view of the universe and its destiny.

GEORGE MACKENZIE.

Edinburgh.

Jesus and the Priesthood.

Λύσατε τὸν ναὸν τοῦτον, καὶ [ἐν] τρισὶν ἡμέραις ἐγερῶ αὐτόν.

JOHN ii. 19.

applied to the Gospels in connexion with Matthew xii. 39–41; and, curiously enough, a passage is quoted from John's Gospel as confirming the sign of the resurrection, which is itself made doubtful by the application of the same method. But the difficulty here is of another kind. It is not regarding the genuineness of a reported utterance, but regarding the correctness of an evangelist's interpretation of an utterance. If we admit that there may be a quotation from Old Testament introduced by one evangelist in a report of our Lord's utterance without any indication that it is such, may we not entertain a doubt regarding another evangelist's interpretation of an utterance? Are we to regard the evangelists, not only as substantially accurate reporters and trustworthy historians, but must we also concede that they are infallible interpreters? If we acknowledge that, in dealing with Old Testament quotations, the writers of the New Testament employ the doubtful exegetical methods of their own times, are we not warranted in discussing frankly and freely their interpretations of our Lord's words? These are questions that we are being forced to entertain; and although the writer does not feel prepared confidently to give an affirmative answer to the first and last questions, and a negative to the second, yet at least he feels warranted, in dealing with reported utterances, to admit as probable interpretations more directly suggested by the context than those given by the reporting evangelist. The following study of the passage in John's Gospel, referred to already, is submitted on the assumption that we are not compelled to accept the evangelist's interpretation when the context favours another. If this assumption is denied, the exposition necessarily is set aside.

To Jesus' words, "Destroy this temple, and in three days I will raise it up," John adds the explanation, "But He spake of the temple of His body." Had this utterance been made at the close of our Lord's ministry, when He distinctly anticipated death from the enmity of the ecclesiastical authorities, and emphatically declared His assurance that God would raise Him up from the dead, this explanation would not have been improbable. But according to the Synoptists, Jesus did not speak to His followers about His death and His rising again till after the turning-point in the Galilean ministry, when the multitudes that had hitherto followed Him forsook Him, and the disciples made confession of His Messianic claim. So definite an

IN THE EXPOSITORY TIMES for January, a reference is made to the method of the Higher Criticism as

announcement at the very beginning of His ministry contradicts alike what the Gospel narrative suggests to us regarding the course of Jesus' own experience and His method of dealing with others. Further, any such reference could have no significance whatever for those who heard the words, and could have no immediate application to the situation. Jesus spake pregnant, but not puzzling, words. Besides, it is to be noted that our Lord does not anywhere speak of His body as the temple of God, and that He does not claim to raise Himself from the dead by His own power, but is assured that the Father will raise Him. Both phrases suggest later developments of Christian thought. On these grounds it seems to the writer difficult to accept as historically applicable the explanation given by the evangelist, although it must be admitted, from his standpoint, a natural one.

What, then, do the words mean? We must look at the historical setting. They are addressed to the ecclesiastical authorities in Jerusalem, who claimed to be the guardians of the religious life of the people, and who challenged the right of any man who did not belong to their privileged and consecrated caste to interfere in any way with the control of the religious affairs of the nation. Jesus had so interfered, and He was called on to state on what authority He did this. Could He declare His authority more effectively than by condemning their incapacity and asserting His own competence? He could not do this in unequivocal language without prematurely and precipitately bringing to a close His controversy with the rulers. It was needful for Him to exercise some reserve of expression. Hence the enigmatical form of His answer. Do as you are doing now, and you will prove, not the guardians, but the destroyers of the national religion. But even should you succeed in bringing ruin on the Jewish faith, I, whose right to work this reform you challenge, am able to bring about a spiritual restoration. So interpreted, the words express, not an obscure prophecy of an event still distant, but an appropriate condemnation of the Jewish priesthood, and an applicable assertion of capacity and authority.

ALFRED E. GARVIE.

Macduff.

Kautzsch's New Edition of the Psalter.¹

IV.

Ps. xii. 6. *בַּעֲלִיל לְאָרֶץ* is a *hapax legomenon*, and the expression *בַּעֲלִיל לְאָרֶץ* (Ps. xii. 7) is omitted by Kautzsch as being in all probability corrupt, and in any case untranslatable. The LXX. omitted the word: its rendering *δοκίμιον τῆ γῆ* implying the reading *בַּעֲלִיל לְאָרֶץ*, and the clause thus formed furnishing a parallel to the one that follows, *מִזֶּקֶק יִשְׁבַּעְתִּים*. If the Psalmist had been thinking of "the crucible," he would most likely have called it by one of its two usual names, *כִּוּר* or *מִצְרֶה*. And even then there would remain the difficult construction with *לְ*, which each expositor explains in his own way—the A.V., "furnace of earth"; the R.V., "furnace on the earth"; De Witt, "they are silver the earth has assayed as a furnace"; several others, "melted, and so flowing down to the earth." Some exegetes have explained *בַּעֲלִיל* as meaning "a workshop," but there is no sufficient ground for this. Amongst the curiosities of exegesis we may mention the attempt of those Jewish interpreters whom Hengstenberg and Lengerke followed, to make *בַּעֲלִיל* another form of *בַּעַל*, "refined silver of a lord of the earth." Were this sense required, the best course would be to strike out the *לְ* of *בַּעֲלִיל*, and explain the mistake as a reduplication arising from the *לְ* of the next word. The truth is, that in our present state of knowledge the word must be marked untranslatable.

It is well known that *נִי* and *מִ* are frequently confounded in Hebrew MSS. The LXX. is, therefore, rightly followed at xii. 8 in reading *תִּשְׁמְרֵנוּ* (*φυλάξεῖς ἡμᾶς*) instead of *תִּשְׁמְרוּם*. The same judgment is to be passed on *תִּצְרְנוּ* (*διατηρήσεις ἡμᾶς*), for *תִּצְרְנוּ*. If we retained *מִ* in the first clause, we should be compelled to substitute it for *נִי* in the second. But *נִי* is preferable in both: the object of the verb is the same in both cases, notwithstanding the ingenious attempts that have been made to distinguish between them, and thus defend the MT.

Kautzsch abstains from translating xii. 9 on the ground of its extreme obscurity. He mentions, but does not adopt, the endeavour that has been made to turn the edge of the difficulty by transpos-

¹ See THE EXPOSITORY TIMES, October 1893.

ing the eighth and ninth verses. Yet there ought to be very little hesitation in accepting this transposition. Only thus do the words "this generation" (ver. 8) find their proper explanation. And when we have put the verses in their proper order, we shall find it possible to retain the first half of the hitherto intractable passage: "The wicked strut about on every side." Yet further, the meaning which is usually ascribed to the second half, "when vileness is exalted among the sons of men," does not seem out of place. The only real trouble here is the uncertainty as to what the *hapax legomenon* לִלְלָה means. Its connexion with לָל, as a noun derived from the infin. לָל, cannot be questioned. In the Targums the various conjugations of this verb are fairly frequent. And Ewald quotes the noun לִלְלָה from Clem. Rom. *De Virgin.* 2, 3. On the whole, it seems scarcely necessary to take the extreme measure of omitting the entire verse as hopelessly obscure. The second half might be marked doubtful. The LXX., curiously enough, gives to לָל what must, in any case, be the opposite to its true meaning, *κατὰ τὸ ὕψος σου ἐπολυώρησας τοὺς υἱοὺς τῶν ἀνθρώπων*; cf. Jer. xv. 19, where B has *ἀπὸ ἀναξίου* as the representative of מִיָּדָא, but A and A have *ἀπὸ ἀξίου*.

Two alterations are proposed in xiii. 3, עֲצוֹת for עֲצוֹת, and יוֹם יוֹם for יוֹמָם. Both are deserving of acceptance. The changes are slight, and the sense is improved. "Sorrows" are more in accordance with the context than "plans," and Ewald's proposition that עֲצוֹת, anxieties, anxious cares, Ar. غَصَّة, should be read, is put out of court by the fact that this form does not occur in the Old Testament. As to the second correction, Ewald, in opposing it, refers to Ezek xxx. 16, Jer. vii. 25, for proofs that "by day" may mean "continually, day and night." But the first of these passages is corrupt (see Cornill's *Ezechiel*, p. 370), and in the second the text is not יוֹמָם, but יוֹם הַשָּׁמַיִם. Delitzsch retains יוֹמָם, and holds that it is in contrast with a לַיְלָה implied in the preceding clause. If this had been intended, why was it not expressed? Cheyne's "day [and night]," although supported by the *ἡμέρας καὶ νύκτος* of A, and the first corrector of A, is not so probable as De Lagarde's emendation, which Kautzsch has followed.

There is a practically unanimous consensus of opinion to the effect that אֶמְרָתָא, xvi. 2, is the first

pers. sing. The only question that awaits decision is that of the explanation of this defective script. Kautzsch agrees with the great authorities who hold that the *Yadh* first ceased to be pronounced, and then to be written. But without for a moment questioning that the sound, originally faint, may have become eventually inaudible, one may venture to believe that we have here an instance of the general law according to which vowel letters originally were not written, but were left to be supplied by the reader. The proximity of נָפֵשׁ, usually a fem., occasioned the retention of the defectively written form of the verb.

JOHN TAYLOR.

Winchcombe.

Numbers xxi. 14.

A very peculiar rendering of this passage is given by Helen Spurrell in her *Translation of the Old Testament from the Original Hebrew*, which runs thus: "Accordingly, as it is said in the Writings of the Wars, Jehovah rode upon the whirlwind, and poured forth the torrents of Arnon." I should like to know the authorities from whence this curious translation is taken, for surely the original cannot bear such a meaning.

H. COHEN.

20 Holloway Road, London, N.

Professor Marcus Dods on a Point of Greek Grammar.

THE Professor quotes my words correctly. They were: "No Greek *sentence* or *paragraph* can end with a mere particle, *γάρ*." The meaning the Professor apparently puts upon this statement is, that "no Greek locution can end in *γάρ*." It is not mine. Abbreviated and elliptical expressions may, and often do, so end; and so may *sentences*, when they are mutilated or unfinished.

W. C. SHEARER.

Bradford.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

PROFESSOR GARDNER's pamphlet on the "Origin of the Lord's Supper," which was recently noticed in THE EXPOSITORY TIMES, is discussed with some fulness in two Reviews to hand; first in the *Churchman* for March by Mr. Arthur Wright, and next in the *Classical Review* for April by Professor J. B. Mayor. Both writers deal tenderly with their author, but both are compelled to conclude that "he has not succeeded in giving probability to any of the main points in his theory as to the origin of the Lord's Supper."

So, in respect of its main intention, Professor Gardner's pamphlet will have to be forgotten. It has had the incidental effect, however, of compelling the discussion of two important passages of Scripture that lay in its path. And something has been done to remove the uncertainty that surrounded one of them.

One of the passages is St. Luke xxii. 19, 20. There the words "which is given for you: this do in remembrance of Me" in the 19th verse, and the whole of the 20th verse, "Likewise also the cup after supper, saying, This cup is the New Testament in My blood which is shed for you," are omitted by Westcott and Hort as an early interpolation. Mr. Wright agrees with Westcott and Hort. He gives this account of the interpolation: "A copy of St. Luke's Gospel must have reached

Corinth, or some other Pauline Church, at an early date. What wonder if the Church authorities, finding in it so strange an inversion of their own custom of administering the Eucharist [that is, as to the order of the bread and the wine] should have inserted into the margin from their liturgical formula (which was based on 1 Cor. xi. 25) the words which now distort the whole passage?" But Professor Mayor doubts if the words in question are an interpolation. These words were used by St. Paul in the account of the Last Supper which he gave to his converts. St. Luke must, therefore, have been familiar with them. Is it likely that he would pass them over when writing his own account of the Supper in his Gospel? And why should they be interpolated into St. Luke's Gospel and not into St. Mark or St. Matthew? Thus our critics disagree, and that passage has scarcely moved.

The other passage is 1 Cor. xi. 23: "For I received of the Lord that which also I delivered unto you." Then follows an account of the institution of the Supper. When and how did St. Paul receive it? In his pamphlet Professor Gardner argues that it was in some vision. It was in one of his many "ecstasies." The apostle means that he was caught up into heaven and had it direct from the lips of the living Lord. Mr. Wright only touches upon that explanation to reject it, pointing

out that "receive" and "deliver" are the words regularly used of tradition. Professor Mayor also rejects it, and enters fully into the discussion of the passage.

He does not think that the "I," though it comes first in the sentence, is so emphatic as Professor Gardner makes it. Its position is sufficiently explained by its antithesis to "you"; "*I* received from Christ what *I* handed on to *you*." If St. Paul had meant to say "I," by direct personal communication, he would have used the form "*I* myself" (*αὐτὸς ἐγώ*) as he does in Rom. vii. 25, ix. 3, xv. 14. Next, as to the verb "receive," it is the usual word for the receiving of a tradition. But Professor Mayor admits that then it is uniformly followed by *para*, and that this is the only passage in the New Testament where it is followed by *apo*. There must be a reason for the change of preposition. Well, if I am speaking of the person from whom I immediately received the tradition, I use *para*. But if I am speaking of the original source of the tradition I use *apo*. Thus the employment of *apo* here by St. Paul is a proof that St. Paul did *not* receive the account of the institution directly from Christ, but only that Christ was its source and origin.

In *The New World* for the current quarter Professor Cheyne reviews Smend's "Old Testament Theology" (to use the alternative title of his new *Lehrbuch der alttestamentlichen Religionsgeschichte*), and makes some notable statements in the course of the review. "By this time we know pretty well," he says, "how faulty the conception of 'Old Testament Theology' is. The Old Testament may perchance contain theologies, but, having neither literary nor historical unity, it cannot present us with a theology. It is no reply that eminent critics have written books bearing this objectionable title. If they chose to work in fetters, they did wrong; if they were compelled to do so, it was their misfortune."

Again he says: "In one respect I am afraid that even Professor Smend may be wanting in true

courage and insight. In courage, for surely it need not have been admitted that in any exclusive sense the 'religion of the Old Testament' is the 'divinely given' native soil of a higher type of religion' (p. 6); has not each of the great religions grown up in a 'native soil' which was in the fullest and truest sense 'divinely given'? And also in insight, for certainly the earlier Judaism—to substitute this more accurate phrase, used sometimes by the author (Smend) himself, for the longer and vaguer one mentioned above—did not, as a fact, develop into Christianity only. The later Judaism and the earlier Christianity are sister religions. Is it not time that academical scholars should reject explicitly and for good the uncritical dictum of Ewald that 'Christianity is the only consistent issue of the history of Israel, without which it would end in cheerless night?'"

And finally here is a note which, in the memory of Professor Robertson's Baird Lecture, will be read with interest: "Due honour is given to Amos and his like-minded successors, who by the prophecy of the destruction of Israel laid the foundation of an essentially new religion; Elijah and Micah ben Imla were their forerunners. But were they the only forerunners? Surely not. Amos has already a highly-developed style. Who, then, were his literary teachers? To whom, like Dante, could he own himself indebted for 'the fair style which hath won him honour?' Ewald supposed that 'prophetic books of this kind were not infrequently written during the earlier period.' But his reasons are largely derived from the Book of Joel, and from a misunderstood parallelism between Amos i. and Joel iv. 16. Of Micah ben Imla a pithy fragment is preserved (1 Kings xxii. 17). Is it enough to assume that spoken prophecies (as well as poems) existed in oral tradition? or were there in Amos' time written records of such prophecies, which did not admit of being adapted to later wants (as those of Amos have doubtless been adapted), and therefore have not been preserved? Amos, at any rate, has all the appearance of being in the highest sense an original prophet; can there

have been so onesided and yet so vigorous a preacher of the divine righteousness before him?"

Another "Libellus," or certificate of (heathen) orthodoxy, has been found. It was discovered among the papyri belonging to the Archduke Rainer by Professor Wessely. An account of it is given by Professor Harnack in the *Theologische Literaturzeitung*. And the *Guardian* of March 21st gives a translation and comment in English. The form of this "Libellus" is almost identical with that of the one previously discovered, showing that these certificates were of a stereotyped pattern. Here is its translation: "To those appointed over the sacrifices in the village of Philadelphia, from the Aureliuses Lyrus and Pasbeius his brother, and Demetria and Serapias our wives, dwellers outside the gates: We always were constant in sacrificing to the gods, and now, in your presence, according to the terms of the edict, we both poured libation, and [tasted] the sacrificial meats; [and we beg you] to certify to us. Fare ye well. Handed in by Aurelius Lyrus and Pasbes. I, Isidorus, wrote on their behalf, as they are illiterates."

These "Libelli," according to Harnack, both belong to the great onslaught of Decius upon the Church. They bring the days of persecution strangely near, and make some incidents of daily life among the Coptic villages of those times to stand out very vividly before us. It has been, perhaps, too hastily assumed, adds the writer in the *Guardian*, that the persons who procured these certificates were weak Christians, who apostatised. It is quite as possible that they may have been not particularly religious heathens, who were suspected, or maliciously accused, of being Christian, and found it best to provide themselves with proofs of complying with the law.

But the latest discovery in the field of early Christian literature is of much more importance than that. It is the discovery of a Latin version

of the Epistle of Clement of Rome. In the very same and in the next succeeding issues of the *Guardian* it is fully and admirably described by Professor Sanday of Oxford.

The fortunate discoverer is Dom Germanus Morin, O.S.B., monk of the Abbey of Maredsous, in Belgium. And yet, as Dr. Sanday remarks, it was not fortune that gave it to Dom Morin, but patience and enthusiasm. He who found this precious MS. in the diocesan seminary of Namur had spent "many years of literary travel and of study in the principal libraries of Europe." And now he has proved himself worthy of his fortune by the judgment and scholarship which he has spent upon the newly-issued edition of his "find."

Dom Morin's edition contains a facsimile of the MS. with prolegomena and notes. The facsimile shows that the MS. is written in an elegant hand of the eleventh century. It belonged at one time to the little Abbey of Florennes, and was then handed over to the Abbot of Verdun, under whose successors it remained till the end of the last century. But the most important question is not, When was this copy made? but, When was the original translation made of which this is a copy? After a long but perfectly lucid examination of the evidence, Professor Sanday comes to the conclusion that this Latin version of Clement's Epistle to the Corinthians was made somewhere between the years 200-350 A.D.

A volume of sermons by the Rev. T. F. Lockyer, B.A., and entitled *The Inspirations of the Christian Life*, has recently been published by Mr. C. H. Kelly, at the Wesleyan Methodist Book-room. The sermons cannot have taken more than an average of ten minutes in the delivery, and they were possibly reckoned of little account by those who listened to them. But they have an unexpected faculty for provoking one to think, and that is half the purpose of a sermon that is good and great.

The seventeenth, for example. It lays two passages together as its text: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts xxvi. 19); and, "For, See, saith He, that thou make all things according to the pattern that was showed thee in the mount" (Heb. viii. 5). And thus, at the outset, it makes us think of these two men, Moses and Paul, in relation to one another, and also of the work they had to do. Moses had to separate one nation from all the nations of the earth, and He laid down laws for the separation. Paul had to scatter that nation among the nations of the earth again, and he carried away those laws that had formed the middle wall of partition. That was their work in life, and they did it. But how were they trained for it? Moses was learned in all the wisdom of the Egyptians, in order that, as you might say, he should appreciate the worth of the other religions of the earth and *not* become the leader of an exclusive religious society. Paul's training from his youth up was that he might become a Pharisee of the Pharisees—the straitest member of the straitest sect of our religion.

How, then, did these men find their work in life? They found it in a Vision. Moses saw the "pattern in the Mount" of the things he had to make "strait"; Paul had a "heavenly vision" of the deliverance he was sent to preach to the captives. And how shall we find *our* work in life? For just at this point when the application seems farthest off it is closest to our hand. In a Vision also. To use Mr. Lockyer's phrase, "in the inspiration and strength of a great Ideal." Our Visions, our Ideals, may come to us mediately, Mr. Lockyer thinks, "for they shine before us in the lives of noble men, they burn with quenchless fire in the poems of the ages, they lift their fair beauty before our view in the manifold Scriptures of God, and they show themselves as at once ideal and real in the glory of the Only Begotten, full of grace and truth." But surely if it was expedient for us that the Jesus who showed Himself to Paul should go away, our Visions come to us at least as im-

mediately as to Moses or to him. That, however, is a matter of little account. The momentous matter is that we recognise them as already with us, overruling birth and training, sending us to the work of life, which is neither enjoyment nor sorrow but the making of character, the formation of Christ within us, and that from the moment of recognition we also become not disobedient unto our heavenly vision.

To the "hundredfold explanations" which have been given of the Song of Solomon, let us now add the explanation which Professor Budde of Strassburg gives in the *New Review* for April. We may call it the hundred and first. For it deserves an honourable place, from the eminence of its author and its own critical independence.

Professor Budde, it is scarcely necessary to say, rejects the allegorical interpretation of the Song of Solomon. He even rejects it with emphasis. "The age of allegorical explanation of the Song of Solomon has passed. Here and there eccentric minds, indeed, are not lacking who attempt to reanimate it; often enough efforts are made, in an untenable way, to save some fragments; but it cannot appear in earnest again upon the stage, unless the honourable achievements of centuries in Old Testament criticism fall into forgetfulness, and semi-civilisation take possession of this field. Persons are not lacking, indeed, who wish for such a condition of things, and labour toward it according to their power; but Providence is not on their side. No; it is not Yahweh and His people, not Christ and the Church, not Christ and the soul, or any other arbitrary interpretation, but?—Solomon and the Shulamite!"

Professor Budde himself does not believe it is Solomon and the Shulamite, as we shall see. He is only quoting here the judgment of average modern criticism. He does believe, however, heartily enough that allegory has nothing to do with it.

There is no surprise in that. It is more surprising to find that he sees no dramatic action in the book. Professor Budde does not believe that any Hebrew writer ever wrote a drama from the earliest days of Hebrew literature till now. Appeal has been made to the Book of Job. But in the Book of Job the dialogue offers no action, and the action no dialogue. "If we are to call drama everything that goes on in conversation, the dialogues of Plato and the Talmud would fall under this species." But the Book of Job is more like a drama than the Song of Solomon. It has at least the necessary stage directions, "Then answered Eliphaz of Teman, and spake," for instance. If the Song is assumed to be a drama, it is no doubt an advantage that there are no stage directions, for then the interpreter has a perfectly free hand to introduce as many *dramatis personæ* as he wishes, and to divide the speeches among them at his pleasure, so long as he respects the masculine and feminine gender where it is expressed. But the little book itself makes no claim to dramatic arrangement. And its action, Professor Budde believes, entirely denies it.

For, according to the usual explanation, the lovers are married at the close of the fourth chapter, and the beginning of the fifth. And that blissful consummation being attained, the drama ought to have come to an end. The dramatic explanation, however, has to exert itself to carry the actors through the whole second half of the book without an aim or object. But indeed, according to Professor Budde, the happy union of the lovers is not delayed till the fifth chapter. It takes place in the very first chapter, and is repeatedly mentioned further on. "In i. 12-17; ii. 6, 7; iii. 5; iv. 6, and elsewhere, only blindness can mistake the plain sense of the poetical words." But how is this possible? Solomon is a historical person, and consequently the Shulamite must be the same; historical persons demand an action, and the action a development. How, then, can the end of this development be reached in the very beginning? "Certainly," says Professor Budde,

"these are the proper foundations of the dramatic interpretation. We shall be obliged to dig deep and test their solidity. How does it stand with Solomon and the Shulamite? Are they actually *dramatis personæ*? A closer inspection will show that neither Solomon nor the Shulamite plays a part in the Song of Solomon."

This is not to say that Solomon and the Shulamite are not mentioned in the Song. Solomon is named three times, and the Shulamite is mentioned once. It means that they are introduced as types, not as individuals; Solomon as the type of splendour, the Shulamite as the type of beauty. For Professor Budde holds that the Shulamite in the Song of Solomon is none other than Abishag the Shunammite of the First Book of Kings, the fairest maiden in the whole land of Israel, who was brought to King David to cherish him in his old age. It is not Abishag in person, as it is not Solomon in person. These names are simply used to express the highest ideal of magnificence and of beauty. The persons are far other than these.

The persons are any newly-married husband and wife. For we have now reached the kernel of Professor Budde's interpretation. The Song of Solomon is a collection of folk-songs that may have been sung at any Hebrew wedding.

As long ago as 1873 Wetzstein described a marriage custom which he called "The King's Week." It was published by Delitzsch as an appendix to his edition of the *Song of Solomon*. In that marriage custom, as described by Wetzstein, Professor Budde finds the solution of the problem of this book. "The King's Week" is the name given to the first seven days after a marriage. For the young husband and the young wife during this time play king and queen, and are treated and served as such by their village. At the end of this time they go back to their nonentity, the man taking up again his usual business, and the woman

entering upon the hard slavery of the married state. As Wetzstein has described this custom from his own observations among the Syrians of to-day, so it was both in Syria and in Palestine two thousand years ago. Therefore we now know why the hero of the Song of Solomon is called a King. He is a young husband, it is the first week of his wedded life, and this book contains

the songs sung at his marriage festival. And it is in accord with Oriental hyperbole that he should be compared to the most magnificent of all the kings of Israel, and that his young wife should have her beauty praised as though she were herself the very person whose beauty had become a proverb in Israel—Abishag the Shunammite, the wife of David the King.

Hebrew Prophecy and Modern Criticism.

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II.

“God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son.”—HEB. i. 1.

IT is now becoming almost a commonplace among writers upon prophecy that the chief value of the prophets lies in their lofty spiritual and moral character. It is urged that the predictive element bears a smaller proportion in their writings than was once supposed, and from a religious point of view is less important than the spiritual or moral. I suggested in my last paper that both these elements have their bearing, though in different degrees, on the evidential value of the prophetic books. The fulfilment of predictions is what has been naturally most insisted upon by Christian apologists, and of this I propose to speak hereafter. In my present paper I hope to show what argument may be fairly drawn from the general tone and character of the prophetic books.

It requires no very minute study of their writings to see that the prophets participated in, and often directed, the great movements of their times. They were statesmen, social and moral reformers, quite as much as, or even more, than teachers of a recognised code of systematic theology or ethics. For example, we find Isaiah hinting to Ahaz the folly of bribing the Assyrian king, Tiglath-pileser, in order to ward off the temporary evils of the Syro-Ephraimitish war. If we accept the usual interpretation of Isa. vii. 6, he is equally opposed to the unpatriotic treachery of those conspirators who were for setting up a foreign pretender on the throne of David.¹ Later on, in

the reign of Hezekiah, he treats with no less bold derision the alliance which king and princes were already making with Egypt, a power who could do nothing more helpful than “sitting still” (xxx. 7). The prophet Jeremiah is equally urgent in his protests against seeking Egyptian aid. But in another respect his policy is essentially different from that of Isaiah. The power of Assyria had by this time succumbed to its ancient vassal Babylonia, which had taken its place as the rival with Egypt for the empire of the East. We might have expected that Jeremiah, following Isaiah's policy, would have counselled resistance to the heathen Babylonia. But far from it; he insisted perpetually that the only chance of safety for Israel lay in loyal submission to Babylon; and when Jerusalem was actually being besieged by Nebuchadnezzar's army, without hesitation he counsels unconditional surrender (Jer. xxi. 9, etc.). With equal firmness he afterwards opposes all attempts to resist the Philo-Babylonian deputy, Gedaliah, and to go down into Egypt (Jer. xl.—xliv.). It was this political cowardice and want of patriotism, as it seemed, far more than any unpopularity in his religious teaching as such, which so irritated Jeremiah's opponents. (See, *e.g.*, xxxvii. 11—21.)

It is clear from such examples as these that the prophets took a very prominent part in questions of foreign policy. And yet to speak of the prophets as politicians is in a way to mistake their true character. They were not politicians in the sense that Wolsey and Richelieu were politicians. Their

¹ The form of the name Tabeel seems to show that he was of Aramaic origin. See Cheyne, *in loco*.

political attitude was in all cases the result of religious conviction. Isaiah maintained stoutly that to seek any foreign alliance at all was an irreligious act of distrust and disloyalty to God. It was to refuse the peaceful waters of Shiloah, which, by its very name, typified the safety of the people of God. It was to build on another foundation than the precious corner-stone which God laid in Zion. To seek the help of Egypt was, as he puts it, with characteristic irony, to trust in those who, after all, were only men, not God, and horses which were flesh and not spirit, and to refuse to look unto the Holy One of Israel. (See Isa. viii. 6; xxviii. 16; xxxi. 1-3.) It may be questioned to what extent the difference of Jeremiah's policy may be explained by a natural difference of temperament, or how far it was due to the altered circumstances of the time. But in any case it took a religious form, and was directly prompted by religious feeling. Jeremiah believed with unflinching certainty that Babylon was God's instrument designed to punish His people, who were now past reform. To resist Babylon, therefore, was to resist the power of God. To attempt to upset their government in Jerusalem was to rebel against God's punishment.

It is equally obvious, and yet equally important to bear in mind, that in matters of moral and social reform the prophets were none the less acting under religious motives. If we extend the word religion so as to include all social and moral duty, this is, of course, a truism. But the prophets were religious in a higher, if also a narrower, sense of the word. The gross immoralities and cruelties of their time were wrong, because they were violations of God's law. The prophets do not appeal to an abstract principle of right and wrong, nor even to the law of conscience as St. Paul conceived it in the Epistle to the Romans, for example, but to a recognised divine standard of right, that which God teaches, the Instruction or Torah.¹ Now modern criticism tends to show more and more clearly that this Instruction is the religious tradition as taught by the prophets.² By this is meant, not of course, as the Rabbinical schools believed, a great collection of oral precepts supplementary to the Pentateuch, and handed down verbatim from

the time of Moses. It was rather, it would seem, a revelation of religious duty which had begun most probably with Moses, and had been developed by the great religious teachers acting under Divine Providence. That such was the opinion in the later days of the monarchy is clear from the well-known words of Deuteronomy xviii. 15, if we accept the late date now usually assigned to that book, "Jahweh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Whatever view we take of the date of Deuteronomy, these words can hardly be referred solely to Christ; for it would have been little consolation to those who lost their teacher in Moses to know that another equally great would arise many centuries after their time. It is now generally admitted that the words must be so understood as to include the whole prophetic order, which did as a fact prepare the way for a Prophet who was far greater than Moses. The passage shows that at the time when this book was written it was believed that the prophets were designed to continue the revelation of religion which had been begun in Moses.

It has often been insisted upon by theological writers, from Bishop Butler downwards, that the prophets lay greater stress on the moral law than on what are known as positive precepts, that is to say, precepts laid down by external, even though divine, authority, as especially the ceremonial laws of the Jews, and claiming obedience only because of that authority.³ Such a distinction expresses, from our point of view, a very real truth; but it was not felt, as we feel it, by the prophets themselves. The very passage from Hosea which Butler takes as the keynote of this distinction, "I desire mercy, and not sacrifice," shows clearly the prophet's view of the subject. The superiority of mercy (if that and not rather piety is the true meaning of the Hebrew *חסד*) over sacrifice lay in the very fact that it was God's will, not, of course, as by an arbitrary decree, but as flowing out of the whole character and being of God. On the other hand, sacrifices were not in the same sense divine. They were not a distinctive mark of God's people. They were common, at the time when the earlier prophets wrote, to all the nations around them; and, as far as can be gathered, there was no very obvious difference between the worship of Jahweh, at least at the several

¹ The meaning of the word *תורה* is obscured in our English Bibles by the translation "law."

² See Robertson Smith, *Old Testament in Jewish Church*, 2nd ed. p. 299.

³ See, e.g., Butler's *Analogy*, pt. ii. ch. i. (Angus's ed. p. 161).

sanctuaries scattered throughout the northern kingdom, and that of the heathen gods. Indeed it is often very difficult to determine with certainty with which of the two the rites condemned by the prophets were connected. For example, a cursory reading of the prophet Hosea might lead us to suppose that the chief object of his prophecies was to condemn heathen worship. But a closer examination makes it evident that the people addressed were, at least in theory, worshippers of Jahweh. What is condemned is the want of reality in the worship, and its association with all forms of ungodliness in the Jewish sense of the word. "They have not cried unto Me with their heart, but they howl upon their beds; they assemble themselves for corn and wine, they rebel against Me" (vii. 14). Their religious service was at best a mere gathering together to get what they could out of God. And the natural punishment of all this is that God will not accept their sacrifices. "As for the sacrifices of mine offerings, they sacrifice flesh and eat it; but Jahweh accepteth them not: now will He remember their iniquity and visit their sins" (viii. 13). And so Hosea foretells that the sanctuaries, with all their paraphernalia of worship, altars, pillars, and calves, would be swept away (x. 1, 25).

It is sometimes maintained that what Hosea condemns is the worship of the calves, as a distinct cult, and that on the grounds of its being schismatical, or even heathenish. It is quite true that the calf-worship of Bethel, or Beth-Aven as Hosea nicknames it, was his great aversion; but he speaks in very disparaging terms also of other sanctuaries, such as Gilgal (iv. 15) and Shechem (vi. 9), and yet he never objects to them or to Bethel on the ground that they were schismatical.¹ Heathenish, no doubt, he felt them to be, not, however, because false deities were worshipped there, but because Jahweh was worshipped under a degrading symbolism. Even could we suppose that Hosea is attacking the great national schism, there can at least be no doubt about Isaiah. And yet, while speaking unmistakably of the orthodox temple worship of Jerusalem, Isaiah uses language of, if possible, still greater severity. "To what purpose is the multitude of your sacrifices unto ME? saith Jahweh: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I

delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to see My face, who hath required this at your hand, to trample My courts? Bring no more vain oblations; incense is an abomination unto Me; new moon and sabbath, the calling of assemblies,—I cannot away with iniquity and the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble unto Me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (i. 11-15).

It may be said, and quite justly, that the language of the prophets in such passages is rhetorical, and that they would not have seriously advocated the abolition of sacrifices. But at any rate it is hardly conceivable that the prophets would have spoken so had they believed, as the later Jews believed, that all the details of religious worship had been ordained by Moses under the direct sanction of God. Indeed, there are passages which seem expressly to deny this. In v. 25, 26, Amos says: "Did ye bring unto *Me* sacrifices and offerings in the wilderness forty years, O house of Israel? Yea, ye have borne Siccuth your king and Chiun your images, the star of your god, which ye made to yourselves." Whatever be the meaning of the difficult expressions of this last verse, the passage shows clearly enough that Amos knew nothing of an elaborate system of tabernacle worship carried on during the forty years of the wanderings. And, as has been frequently pointed out by Kuenen and others, if such a system existed, Jeremiah must have made a very serious historical blunder when he said: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing I commanded them, saying, Harken unto my voice, and I will be your God, and ye shall be My people: and walk ye in all the way that I command you, that it may be well with you."²

The essential difference between the Jewish and the heathen religions lay not so much in their manner of religious devotion as in their conception of God. The Jewish conception may not perhaps have been perfectly clear, or even always consistent

¹ The allusion in iii. 5 is to the monarchical government of David, not the temple worship of Jerusalem.

² Jêr. vii. 22, 23; See Kuenen, *Hexateuch*, English Translation, p. 175.

as an object of thought, but it was intensely spiritual, inspiring, and real. God is now a righteous King, the source of just government, now a loving Father, the pattern of tenderness and affection. "When Israel was a child, then I loved him, and called My son out of Egypt" (Hosea xi. 1). At other times He is the Director of natural forces, the God of Nature, or again (as in Amos ix. 7), one who orders and disposes of the nations of the world. "Are ye not as the children of the Ethiopians unto Me, O children of Israel, saith Jahweh! Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" Such was the God of the prophets, and for man to be unlike God was an offence against God's holiness. Immorality, therefore, whether it take the form of lust or of an unjust rapacity, or of violence and murder, or any other form, is irreligious, and God cannot endure it. This is not the way in which we should generally argue now. We should probably rather say that morality depends ultimately on the sense of right and wrong, and that one great argument for Christianity is that judged by our moral standard, its conception of God and duty is so high. But the Jew reversed this argument. That these qualities belonged to God needed for him no proof; and they were right and moral in his eyes, just because they belonged to God. Of course we must not suppose that such religious conceptions were universal among the people, or had always been clearly understood. The warnings of the prophets show only too clearly how irreligious, in the prophet's sense of the word, the people often were. But yet the prophets do not come forward as the teachers of a new religion, but to restore or confirm the national religion of the people. They can and do frequently appeal to existing religious ideas and feelings, and in doing so they develop these on their logical lines, and so, step by step, the thought of the one omnipotent and just King of all the peoples of the earth takes the place of the narrower conception of a merely local deity, jealous if his nation had anything to do with foreign gods, or if other nations interfered with his own peculiar property.

In a word, there are two important facts to be observed about the religion of the Israelites: (1) that they had far nobler conceptions of God and moral duty than were generally current among any other ancient people; and (2) that it was

the prophets who expanded these conceptions, and so impressed them that they have become the common heritage of all highly-civilised races. No one of average intelligence and taste can now read the prophets with the help of the best commentaries without feeling that he has in them a perfect mine of spiritual wealth and beauty. And yet it is a strange thing that, with all our talk about the Englishman's love for the Bible, I do not suppose that by intelligent students one-tenth part of the time and attention is devoted to the Jewish prophets that is freely given to Shakespeare or to Browning.

Let us now see how far what has been said bears upon the evidential value of the prophets (remembering that we are not at present taking into account the fulfilment of predictions). An objector might urge that what has been said hitherto only shows the high literary and religious value of the prophets themselves, but this is no proof of the truth of Christianity. To this it might be replied that, taken by itself, it certainly does not constitute a logical proof. If the Christian apologist of to-day is required, like the apologists of the last century, to prove the truth of Christianity by a syllogism, such evidence might very probably be useless. But for all that it may be employed as part of a very practical proof. If a person were to lay claim to certain supernatural powers, or, at any rate, to being a special instrument of Divine Providence, and his life was immoral or his teaching irreligious, we should be certainly justified in regarding him as an impostor. But if, on the other hand, his character and teaching were uniquely pure and spiritual, exercising an exceptionally high and religious influence on others, we should feel it only right to carefully examine his claims. Now it is important to notice that the criterion laid down in Deuteronomy for testing a prophet is not so much his supernatural power of vaticination, as the religious soundness of his teaching (Deut. xiii. 1-3). "If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams." These words become all the more significant if it is true that Deuteronomy was written in what has been called the golden age of Hebrew prophecy.

What, then, the religious character of the prophets does for the proof of Christianity is at least this,—to make us listen with reverence to whatever testimony they have to give us. It prejudices us, and rightly prejudices us, in their favour. One of the greatest hindrances to faith, in the last century, was an irreverent spirit; and, though this is much less prevalent in the present day, it is very far from having died out. We cannot read much of the sceptical and atheistic literature of our own time without feeling that even now unbelief is often due far more fundamentally to a want of religious feeling than to any intellectual doubt. To one religiously, though not intellectually deficient, a serious study of the prophets might prove a new and inspiring power leading him to that higher religion which was fulfilled in Jesus Christ. And here I cannot forbear noticing what a very great service the higher criticism of Old Testament has rendered us. It cannot be doubted that, at any rate until recently, the Old Testament was fast losing its hold on the most thoughtful men of our time. It was horrible to think that the wholesale massacre of the Canaanites could have been a direct command from God; that we should have held up for our admiration the cold-blooded treachery of a Jael; that a man of David's moral character could have been a man after God's own heart; or that God should have concerned Himself in a blood-feud which involved such a tragedy as that of Rizpah, the daughter of Aiah. Such things have repeatedly shocked the moral sense and chilled the most earnest faith, and have too often practically shut up the Old Testament, if not the Bible altogether. But criticism has come in time to save us. It has shown how God step by step led His people out of a crude state of civilisation to a purer religion and a nobler life. This last we find in the prophets. They stand on that higher level of Jewish theology and Jewish religion which was

reached even in the Old Testament. This may be called an exaggeration, and it may be objected that in the case of Hosea we find an immoral action distinctly said to have been commanded by God (Hos. i. 2). But it is almost certain that, rightly understood, Hosea's conduct was no breach of social sanctity, but rather an act of unselfish tenderness, for which he was only too cruelly requited by his unfaithful wife.

But the higher religious tone of the prophets does more than predispose the serious to consider their testimony for Christianity; it is also part of a direct proof which may be summarised thus. The prophets are witnesses to their own generation of a clearer knowledge of God and a nobler standard of religious duty. At the same time, they claim to be the mouthpieces of God, declaring His will. If we believe that there is a Source of all good, guiding man through history to a higher life and a more perfect knowledge of Himself, there are the strongest reasons for thinking that this claim is a just one. If so, the religion which they taught, was a revelation from God, and is at least relatively true,—relatively, that is, to the capacity of their contemporaries to receive it. This is all that as Christians we need desire to prove. For if Christ could say even of the new revelation, "I have yet many things to say unto you, but ye cannot bear them now," we must expect that the earlier revelation would have left something better for men to strive after and learn. The very imperfection, then, of the prophets' teaching, as judged by the more perfect standard of the New Testament, is in reality a strong argument in favour of Christianity. For it shows us that prophecy represents only a stage in the history of a revelation spoken by divers portions and in divers manners, and which only found its completeness in the teaching of the Son of God.

The Books of the Month.

PART I.

THE PERFECTION OF MAN BY CHARITY. BY F. H. REGINALD BUCKLER, O.P. (*Burns & Oates*. Crown 8vo, pp. xiv, 352.) "In other works," says St. Jerome, "a man may bring excuse, but from *love* no one may excuse

himself. One might say, 'I cannot fast'; but who could say 'I cannot love'?" And since the whole work of our perfection is reduced to the development of that one central virtue of Love, "the present Treatise aims at nothing more than a

drawing out of this law of love in its due dimensions and happy results." The book is addressed to those who are "called to the religious state," though it is hoped that ecclesiastics generally, and Pastors of souls more especially, may find its principles acceptable. So that it is an Introduction to the Imitation of Christ—not to the book that is known by that name, but, better far, to the thing.

THE NEW TESTAMENT IN THE ORIGINAL GREEK. BY THE LATE F. H. A. SCRIVENER, M.A., D.C.L., LL.D. (Cambridge: *At the University Press*. Fcap. 8vo, pp. xii, 670.) This is a new (the second) edition of a book well known to students of the New Testament, well-thumbed by those who are students indeed. The text is that of the Authorised Version. The readings of the Revisers are given at the foot of each page. Next to Scrivener's other edition of the Greek New Testament, which gives the readings adopted by the leading editors, this is the most useful we possess; some may prefer it to that other. The new issue marks the variations by spaced in lieu of thick type, and places an asterisk wherever a variation is made from Beza. Otherwise it is as we know the book.

THE LIFE OF CHRIST. BY FREDERIC W. FARRAR, D.D., F.R.S. (*Cassell*. Crown 8vo, pp. xxxii, 712.) "As the plates of the Library Edition had been completely worn out by incessant use during eighteen years, the publisher requested me to revise it." The "it" seems to refer to the Library Edition. But no Library Edition has been issued in a revised form. It has been given over to the second-hand stalls for ever, and they will do something with it yet. This is the far more convenient "popular" edition, as it is called, in one crown octavo volume. Somewhat thicker than before, it betrays an increase of matter as well as an amendment. Yet Dr. Farrar has many things to say about the Life of Christ which he has found it impossible to say here and now. He therefore promises us a volume of "Fresh Studies" as a companion to this *Life of Christ*. Meantime he is able humbly and heartily to thank God for having blessed his labours not only in England, in America, and in Greater Britain, but even in Russia and many other lands. And no one will doubt that this new and distinctly improved edition will carry the blessing further still.

THE AMERICAN CHURCH HISTORY SERIES. VOL. XI. (*The Christian Literature Company*. 8vo, pp. xii, 487.) This is the eleventh volume of the series in the order of intention, but only the third in order of issue. It covers four Churches: (1) The Methodist Church, South; (2) The United Presbyterian Church; (3) The Cumberland Presbyterian Church; and (4) The Presbyterian Church, South. The historians are four also, and in this order: (1) Professor Cross Alexander; (2) James B. Scouller; (3) Professor R. V. Foster; and (4) Professor T. C. Johnson.

Do the editors regret that their choice fell on those four men? There is no evidence that they do. But the men themselves regret it. There is abundant evidence of that. For they have found it quite impossible to tell their story as they knew it within this space. And surely it was a mistake on the part of the editors to suppose that a Church whose members are insignificant must have a short and insignificant history. Greece is a Liliput beside Brobdignagian Russia, yet we are content to know the history of Russia through the dozen pages of a general history of Europe, while we can read twelve massive volumes of the history of Greece, even when written by a Grote. Our four writers jostle one another here. One of them has even insisted on making his discomfort public, and has called his history a "sketch" openly on his title-page. But the volume is valuable withal. A hundred volumes of Acts, Proceedings, and the like, inaccessible and impossible to nearly all of us, are gathered into one. And now for the first time we hear these great Churches—for no one will call them little who reads the story of their work and labour of love—speaking to us across the ocean in our own tongue wherein we were born, and claiming our kinship and sympathy.

BIBLE-CLASS PRIMERS. THE SABBATH. BY S. D. F. SALMOND, D.D. (*T. & T. Clark*. 12mo, pp. 110.) It is many years since Cox published his *Literature of the Sabbath*, and it ran into two thick volumes. Since then we could easily gather materials for another to match them. And yet Professor Salmond has found a place for his Primer and an excellent reason for its existence. For the literature of the Sabbath is almost entirely literature of the Sabbath *Question*. And we did need a well-informed, simply historical statement of the subject in moderate compass—a

statement that would avoid the Sabbath Question and tell us about the Sabbath. It demanded self-restraint, and other somewhat rare qualities which have happily been found by the editor of this series without looking far afield. When we know what history has to tell us about the Sabbath, as we may pleasantly learn from this little work, then it will be open for us to discuss the polemics of the subject and enter the vast territory of the Sabbath Question.

THE SUPERNATURAL IN CHRISTIANITY. BY PRINCIPAL RAINY, ETC. (*T. & T. Clark*. Crown 8vo, pp. x, III.) When Professor Pfeiderer was invited to deliver the Gifford Lectures in Edinburgh this term, it seems to have been by no means expected that he would discuss the question of the supernatural in Christianity. And although no one has asserted that he took an unfair advantage of his position, it was widely felt that some reply ought to be made at once to such of his lectures as touched that subject. The lecturers chosen to reply were Principal Rainy, Professor Orr, and Professor Dods. They delivered one lecture each, and the three lectures are issued, together with a preface by Professor Charteris, in this volume.

The volume is something of a surprise. The literature of controversy is so rarely fruitful that, even taking full account of the acknowledged ability of these lecturers, it was not to be expected that replies made upon the immediate occasion would maintain this moderation of statement, and still less reach this elevation of thought.

To mention but three matters that lift the book out of the atmosphere of mere controversy. Principal Rainy says, "Christ must be allowed to fill the religion which He founded"; and on another page, "There are whole categories of the marvellous, which we every day of our lives dismiss without a thought; we are not going to waste time in examining them, because we perceive at a glance what tribe they are of. They bear on their face the stamp of outlaws of reason." Professor Orr shows quite clearly and conclusively that Professor Pfeiderer's position involves the supernatural, even "an absolutely supernatural miracle." And Professor Dods uses the argument from the personality of Jesus with a quiet cogency that, read even in the cold printed page, is irresistibly convincing.

THE RESURRECTION OF THE DEAD. BY THE LATE WILLIAM MILLIGAN, D.D. (*T. & T. Clark*. Crown 8vo, pp. 246.) We are often in too great haste to estimate the comparative value of a man's literary work, and often we make mistakes. There are even some terrible examples to stay our rashness. Yet it seems scarcely possible that we should make a mistake in saying that the best work which the late Professor Milligan ever did was done on the *Resurrection*. It is the subject on which he first made his mark as an expositor, and he made a deeper impression there than anywhere else. So this, the last volume we shall ever receive, is more welcome than any he could have left behind him. Have we read it mostly already? We can scarcely believe it. For there is the touch of the exact scholar on every page; and it brings out beauty that is truth, and truth that is beauty, to our continual enjoyment.

BIBLE-CLASS PRIMERS: OUR CHRISTIAN PASSOVER. BY THE REV. CHARLES A. SALMOND, M.A. (*T. & T. Clark*. 12mo, pp. 94.) Why does Mr. Salmond call his Primer "A Guide to Young People in the *Serious* Study of the Lord's Supper?" Do young people ever betake themselves to such a study in frivolity? And, apart from its subject, is any study that is not serious a study at all? Are not "frivolity" and "study" two words that annihilate one another, nearly as utterly as frivolity and the Lord's Supper? What, then, is the meaning of "serious"? It cannot mean "dry." For this little book is alive and refreshing from cover to cover. We cannot tell what it means. But we can take to the serious study of the little book. Whereupon we shall find that there are flowers which beset even this trodden path, whose fragrance we had not breathed before. Here, for example, is a chance short paragraph from the last chapter. It loses its fragrance somewhat in being picked, but it has a pleasant aroma still.

"It is said in Ezekiel xxxix. 14, regarding an arduous piece of work that had to be done in order to the cleansing of the land—'And they shall sever out *men of continuance*' (marg.). Here you have a good name for true servants of Jesus Christ—*men of continuance*. He expects His followers to continue in His love (John xv. 9), to continue in His word (John viii. 31), to continue in prayer (Col. iv. 2), to continue in well-doing (Rom. ii. 7).

Those who so continue hardly need to be 'severed out' in the Christian Church. The truth is that in every congregation, and in every Christian community, the men and women, young men and maidens, 'of continuance' sever out themselves."

ORTHODOXY AND HETERODOXY. By W. G. T. SHEDD, D.D. (*Dickinson*. Post 8vo, pp. 297.) The title is unattractive, for in this country we have come to believe in the saying that Orthodoxy is my doxy, and Heterodoxy is yours. We have come to believe in the saying to such an extent that when a man writes on Orthodoxy, we feel certain that it will not be our doxy, and that we shall find no pleasure in it. But the saying, however witty, is not wise. Orthodoxy must be not my doxy only, but the doxy of a sufficient number of persons round me. It is in that feeling that Dr. Shedd says, for example, that "a member of an orthodox church is understood to believe in the endless punishment of the impenitent." And besides, there are persons who know themselves to be heterodox, which would be impossible if the saying were true. So it is more likely than you think that Dr. Shedd's Orthodoxy is also yours, or ought to be, and that you may find more pleasure or, if not, more profit, in the study of these four-and-forty brief essays than you know.

THE BARD OF BETHLEHEM. By THE REV. H. A. PATERSON, M.A. (*Elliot*. Crown 8vo, pp. xx, 399.) We still occasionally see a prosperous journalist make himself merry over "the Psalms of David in metre." And the laughter is wonderfully contagious to be so easy. But it is certain that Mr. Paterson cannot join it now. For he has turned the Psalms of David into metre himself. Here is the result, beautifully printed and bound into this handsome volume, a permanent addition to our bookshelf. If it is also a permanent addition to our literature, who can tell? We cannot even make any estimate of it. For the thing was in a sense impossible, as Mr. Paterson very well knew. It would have been easier for him to add a sixth book to the Psalter and have it included in the Canon. If, however, you first know that the thing was impossible, and then read Mr. Paterson's renderings, you will grant that he has done much. For not only are the Psalms turned into English metre, but the trans-

lation is a felicitous commentary—more accurate than any we have ever had in metre, more accurate than most we have in prose. His Annotations also are a scholar's work. They occupy nearly half the volume, and make it yet more worthy and yet more welcome.

SYMBOLISM. By JOHN ADAM MOEHLER, D.D. (*Gibbings*. Crown 8vo, pp. xxii, 517.) Messrs. Gibbings deserve the thanks of every Church for their recent issues of theological works. This is the second great classic they have given us within a few weeks. And this is as cheap and as worthy as Vaughan's *Mystics*. Not a word has to be said about Moehler. We may differ from his premisses and dissent from his conclusions. But we deal with him as we deal with Gibbon. For he is a classic, and we must read him. We do not need to cite his title in its fulness. Who speaks of "The Decline and Fall of the Roman Empire"? And who speaks of "Symbolism or Exposition of the Doctrinal Differences between Catholics and Protestants as evidenced by their Symbolical Writings"? We simply call him "Gibbon," or we simply speak of "Moehler."

TRACTS FOR THE TIMES. (*Philip Green*. Two vols. Crown 8vo, pp. 206, 164.) The volumes have been issued separately, and go by separate titles, the first *Reasonable Religion*, and the second *Common-Sense Theology*. Each volume contains some twelve essays by leading Unitarian writers, and together these essays form an unsystematic, but all the more effective, Handbook of Unitarian theology. The titles of the volumes are objectionable, not for their possible appearance of arrogance, but for the sake of the books themselves. History tells us that as soon as religion was reduced to the reason of the multitude, and theology became common-sense, both religion and theology ceased to be.

SAYINGS IN SYMBOL. By DAVID BURNS. (*Hodder & Stoughton*. Crown 8vo, pp. 200.) The Bible is full of "Sayings in Symbol." And that which is more natural to the Oriental mind than plainness of speech needs to be carefully expounded to our Western understanding. Mr. Burns expounds fifteen of the biblical "Sayings in Symbol" here. The first is this, "Better is a living dog than a dead lion," and the rest are like

it. Why Mr. Burns has not given us the passages is puzzling, for no doubt he preached these "Sayings in Symbol," and announced his text as other men. But the sermons are worth the trouble of finding their texts, and it may be meant for a useful exercise. Mr. Burns has the expositor's gift, and the command of a picturesque yet perfectly simple English style.

THE THEOLOGICAL EDUCATOR. CHRISTIANITY AND EVOLUTION. By JAMES IVERACH, M.A., D.D. (*Hodder & Stoughton*. Foolsap 8vo, pp. 232.) "Christianity and Evolution" is a subject we had not expected among the "Theological Educators." For it did not seem to be either theology or education. But both these words are moving towards a wider extension. And Professor Iverach's volume will help us to recognise that that is no education that does not educate man in spiritual capacity, and that that is no theology that shuts God off from any portion of His groaning and travailing creation. It is true enough that there are still men who are evolutionists and not Christians. There are also men who are Christians and not evolutionists. Professor Iverach's aim is to show both how much they miss. For a Christianity that does not cover the *facts* of evolution is not the Christianity of Christ; and, on the other hand, an evolution that denies the facts of Christianity is to that extent unscientific and untrue. Therefore true evolution has a place for Jesus Christ, and that involves a place for the Fall of Man. Few men living know the subject in this its most momentous aspect as Dr. Iverach. Few men living can write so trenchantly on any subject.

THE EXPOSITOR'S BIBLE. THE SECOND BOOK OF KINGS. By F. W. FARRAR, D.D., F.R.S. (*Hodder & Stoughton*. Crown 8vo, pp. xvi, 496.) It has been said of a certain *litterateur* of to-day, Andrew Lang by name, that he can write on everything under the sun, and that on everything he writes (except theology)

he writes well. Archdeacon Farrar is the Andrew Lang of theology. Where Andrew Lang leaves off, Frederic Farrar begins, and he covers all the ground omitted. He is equally at home in the Old Testament and in the New; in criticism and in homiletics; in patristics and in Assyriology. He has now done both the Books of Kings for the *Expositor's Bible*. He has done them well. And he has scattered relics of his various and astonishing acquirements freely on every page.

THE STUDENT'S COMMENTARY. ECCLESIASTES. By JAMES STRONG, S.T.D., LL.D. (*Hunt & Eaton*. 8vo, pp. xl, 144.) "Consisting of"—it may be useful to continue the title-page—"a corrected Hebrew text, an ample critical apparatus, a free but terse metrical rendering, a modernised and rhythmically arranged translation, an extended introduction, a detailed tabular analysis, the Authorised Version amended, the American Revised Version, a closely literal metaphor, a copious logical, exegetical, and practical exposition, and full lexical, grammatical, and vindictory notes." For they believe in America that if a thing is worth doing it is worth doing well.

These things are actually all here. There are even things here that the title-page does not mention. There is an astonishing bibliography, for one thing. There is also a Hebrew-English Lexicon and an English-Hebrew. All these things are here, and they are here in utmost perfection. That bibliography, for example, Dr. Strong believes to be the most complete hitherto compiled. And you are in haste to agree with him. For long before you reach the bibliography your incredulous laughter over the title-page is turned into amazement and honest admiration. If the Book of Ecclesiastes were really what Bickell and Dr. Dillon have lately been proclaiming to all the world, it was not worth doing at all. Dr. Strong has done it so well that he has proved beyond all cavil or question how royally it rewards the doer.

The Hebrew Legend of Civilisation in the Light of Recent Discovery.

BY W. ST. CHAD BOSCAWEN, F.R.H.S., LONDON.

ALL nations of antiquity have some legend, however crude, of the beginnings of civilisation—traditions of the gods or heroes who were the inventors of the arts and sciences. The Phœnicians, the Hebrews, and the primitive Chaldeans all alike agree in placing the dawn of civilisation in that semi-mythic age intervening between the creation of the world and the great cataclysm of the Deluge. It was the period of the heroes or mythic semi-divine rulers like the Shesu-Heru, or "followers of Horus," the ten antediluvian kings of Berosos, or the ten patriarchs of the Hebrew records. In this age each caste of the primitive society sought to place its founder. These legends of civilisation are often crude and difficult of analysis, but nevertheless they are of the greatest value in studying the early history of a people, and it is extremely important that the Hebrew legend has been preserved to us in so complete a form as we find it in the fourth chapter of Genesis. This remarkable chapter has been well called the Hebrew Legend of Civilisation, in that here we find recorded the first independent steps of man upon the path of civilisation.

This chapter, it must be noticed at the outset, is a very remarkable one, as it stands to a certain extent by itself, being less connected with the general narrative than others, and it is also, with the exception of the last two verses, entirely the work of the Yahvistic writer. Its contents are quite in harmony with the general scheme of this author's work, which regards any independent action of man on his own part, as a self-exaltation, and a revolt against his Divine Maker. The Yahvist alone records the Fall, the Fratricide, and the primitive attempts of man to improve his condition upon earth after his expulsion from Paradise. Thus we see that here the beginnings of civilisation are assigned to the time of Cain, the murderer—branded and cursed by God, a wanderer and barbarian. It is admitted, as it were, that it is a necessary result of man's nature that he will rise from barbarism to a higher stage, but to his progress he accords no divine sanction. How

curiously this is shown in the narrative of the Fall—the forbidden fruit having been eaten, the eyes of the pair are opened, and they are conscious of their nakedness. To hide the shame, girdles or loin-cloths of the fig are made (Gen. iii. 7), and then after the curse "coats of skins" (Gen. iii. 21), which at once places enmity between man and the brute creation. In the fourth chapter we have a remarkable synopsis of the dawn of civilisation, which seems to me to merit a much more attentive study in the light of monumental evidence than it has hitherto received. I propose, therefore, in this paper to examine its contents in the light of recent discoveries, especially those made during the last few years in Chaldea, which, until other evidence is forthcoming, must be regarded as the cradle of the human race, according to biblical and Chaldean traditions.

There is a method and arrangement in the various incidents in the chapter, which indicates a study and knowledge of the laws of racial and social development not usually found in these primitive traditions. The first pair banished from Paradise have two sons, Cain and Abel. At once we have the heads of the two earliest subdivisions of the human race. Cain "the tiller of the soil," the agriculturalist; and Abel the keeper of sheep, the nomad, "the shepherd." Between these two in all ancient civilisations there has always been an unceasing rivalry. It is this struggle between the nomad and the agriculturalist for the favour of the God of the land which we see here described in the sacrifices of Cain and Abel, and in the death of Abel the final triumph of the agriculturalist over the shepherd. We have a further trace of this same rivalry in the Hebrew twins, Esau and Jacob. Esau the wandering hunter would starve were it not for the mess of lentils grown by Jacob, and for this, his heritage—the birthright of Divine promise—passes to his brother. (Gen. xxv. 29, 34.) In Arab literature, and indeed in Arab life until the present day, this rivalry is frequently met with in the everlasting feud between the Bedaween and the Fellaheen. How emphatically this is the case will

be seen from some of the traditional sayings of the prophet of Islam, who says "the Divine glory (*al-Shakinat*) is with the shepherds, vanity and impudence amongst the agriculturalists." Another traditional saying of the prophet is very bitter. Once on seeing a ploughshare and another agricultural implement in a house, he said: "These implements do not enter into the house of a nation unless impudence enters in there at the same time." So also the Khalif Omar in his testament says: "Protect the Bedawi, for they are the root of the Arabs and the germ of Islam." Indeed this love and preference for the nomad life over settled and city life remained long a powerful factor in Israel. We see it in the rebuke of Nathan to David, who would build the temple: "Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (2 Sam. vii. 6, 7); and even more strongly we see this nomad germ of the religion of Israel clearly indicated in the great "prophet of the desert," Elijah. The whole mission of Elijah is a gigantic protest against civilisation and luxury, as represented by the Hebro-Phœnician court of Ahab and Jezebel. He comes as it were with his camel's-hair robe, with the scent of the desert in his hair and his beard, to protest against the dyed garments, the paints and unguents of this evil house of Ahab. Thus we see how important the nomad element is as a factor in the social as well as the religious development of Israel.

It is plain that under the Hebrew dispensation it was the life of the shepherd which pleased the God of the land. Gardening had been the task of Adam, "to till and dress the garden" (Gen. ii. 8), but even this work is rendered a toil and a burden to man by the curse which is put upon the ground (Gen. iii. 17, 18). Here we have a marked contrast to the teaching of Chaldea. As became a race of agriculturalists, such as the old Akkadian population of Chaldea, the tilling of the soil was a work pleasing to the gods. Sargon I. of Akkad, the hero-king of the Semites, was a gardener, and the "goddess Istar prospered him in his gardening, so that he became ruler over the black-heads (Akkadians)." From his day the name of "gardener" (*ingar*) became an honoured title assumed by the kings of Babylon, and by the

"great Nebuchadnezzar," who calls himself "gardener of Babylon" (*ingar Babilî*).

Cain the tiller of the soil kills his brother; so in the gradual development of a community the nomad and herdsman succumbs to the settler and agriculturalist. By this fratricide he brings upon him the curse of Yahveh.

The incident here is very important, and derives much light, I think, from monumental sources. The question of Yahveh, "Where is Abel thy brother?" and the answer, "I know not; am I my brother's keeper?" seem to form a curious play upon the word *brother*. The Assyrian *akhu*, brother, the Hebrew *akh*, is cognate with *akhu*, "side," the "one who stands be-side another"; it is also equivalent with *natsaru* (נצר), "to protect, to keep," and this is a synonym of *samaru* "to surround, protect," cognate with the word used here, שמר "keeper."

Cain now banished from the face of Yahveh, becomes "a fugitive and a vagabond." And Cain went out from the presence of Yahveh, and dwelt in the land of Nod, on the East of Eden (Gen. iv. 16). This expression נֹד וְנָדָר is remarkable as it contains the same root as נֹד, Nod, the land in which the first murderer took refuge. Hitherto there has been no ground on which to base an explanation of this important name, but one is now afforded us by the inscriptions. The root *nadu*, "to wander," is one of frequent occurrence in the texts. From this root we get the participial noun *manda*, "wanderers," and the ethnic title, *tsab manda*, "host of wanderers," the equivalent of *barbaroi*, and of *Guti*, the Hebrew *goim*. This name is found as early as the eighth century applied to the wild hordes who dwelt in the mountains to the east of the Tigris. By the Elamites, later Persians, Medes, and in one of the inscriptions of Nabonidus it was applied to the Scythians, who had destroyed the temple of the Moon-God in Kharran. It applied generally to the mountain regions to the east and north-east of Chaldea, the ranges of Kurdistan and Luristan, with Mount Rowandiz as a centre. This region from the earliest times had been the home of mixed races, who from time to time had swept down upon the fertile plains of the Tigro-Euphrates valley. Here was situated the Akkadian Olympus, "the Mountain of the East." Kharsag-Kurra, where the gods held court; here also was the holy mountain of Nizir, on which the ark rested. Still more important, here was the

original home of the Akkadai or Mountaineers, the Turanian population of Chaldea, the first city builders, and inventors of the arts and sciences.

The everlasting feud between the inhabitants of Chaldea and Elam, which extended from the days of Sargon I., B.C. 3800, until the fall of the Empire in B.C. 538, at the hands of Cyrus, the Elamo-Persian, might well represent the "blood feud" between Cain and Abel's descendants.

The statements in Gen. iv. 17 would seem to imply that the beginnings of civilisation were in this land of Nod or Elam, a statement amply borne out by the evidence of the monuments. The inscriptions discovered by the American expedition fully bear this out, that the Elamite civilisation was as old, and in all probability older, than that of Chaldea. Sargon I., B.C. 3800, and his son Naram-Sin, both claim the conquest of Elam, and among the inscriptions of this dynasty are those of Urmush, or Alu-usarsid, who dedicates the spoil of Elam to Mulil, the god of Nipur, "To Mulil Urmūsh (Alu-usarsid), king of Kis, when Elam and Barase he had captured, the spoil of Elam he gave." The only war of Gudea, B.C. 2800, is that against Anzan or Southern Elam, and the inscriptions and sculptures of Anubanini, king of the Lububini, and another king whose name is lost, found by M. de Morgan at Sirpul and Zohab, are certainly of great antiquity, if not as old as the time of Sargon I. We see, therefore, that there is ample indication that a considerable degree of civilisation was developed in the mountain region to the north-east of Chaldea, "the land of the wanderers," at a very early period, and which, according to Akkadian traditions, was eventually transplanted to Southern Chaldea. To Cain is assigned the building of the first city: "And he builded a city, and called the name of the city after the name of his son Enoch" (iv. 17). The name Enoch, or rather Khanōch, חֲנוֹךְ, is one which Hebrew etymology does not admit of, and indeed we have in the Hebrew primitive traditions a curious confusion between the Enoch of this chapter and the Enoch of the time of Seth (v. 17); a confusion which appears also in the Arabic legends of Edris, and in the Chaldean legends of Xisuthrus, or Shamas-Napisti, the hero of the Deluge. It is not so much with this confusion, with which I hope to deal at some future time, as with the name of the first city, with which we are concerned in this article.

The name of the ancient capital of Chaldea, which forms the centre of the Epic of the Nation, the "Story of Gilgames," or Gizdhubar, is *Uruki*, the Erech עֲרֹךְ of Gen. x. 10. The word is, however, but a Semiticised form of the older Akkadian name, *Unu-ki*, *Unug*, "the city of the land," i.e. *metropolis*, which, allowing for the guttural pronunciation of the first sign representative of both ע and ה, is an exact equivalent of the Hebrew חֲנוֹךְ. Here, then, the *first* city of Cain is evidently identical with the first capital of Chaldea, Unuk, or Erech.

The next step is the birth of Irad, עִירָד, the son of Enoch, which event is curiously reversed in the Elohist genealogy in chapter v., where Enoch is the son of Jared, יָרֵד. Here we have again, I should suggest, geographical rather than personal names. The name Irad is an exact transcription of the old Semitic Babylonian name, Eridu, the southern sacred city of Chaldea, called by the Akkadians, *Eri-dugga*, "the Holy City." If the two names Irad and Jared are both varied transcriptions of these names, we have a curious fact revealed. In the first case, the civil capital, Unuk, or Erech, is the father of the *religious* capital; in the second the relationship is reversed. This is to be explained by the Elohist following a Semitic rather than an Akkadian order in his genealogy, and the Semitic, especially Arabian, element, was much more strong in Eridu than in Erech, as shown by the pure, almost monotheistic, character of its creed. The next pair of names in both genealogies present some difficulty, indeed the monuments do not seem to me to afford any explanation: Mehujael—Methusael, and Mahalaleel and Methusaelakh. Professor Sayce's suggestion that Methusaelakh is a form of the Babylonian *Mutu-ša-ilali*, "Husband of the Goddess," and therefore a form of Tammuz (*Hibbert Lecture*, p. 185), seems to me too bold.

I now pass to Lamech, לֶמֶךְ, and here we are once more on solid ground of comparison. Lamech is evidently the dialectic Hebrew form of the Akkadian Lamga, a name of the Moon-God (*W.A.I.* ii. 47-66). Now one of the most common titles of the moon in this character was that of *nagar*, the workman or artificer, also the title of *niri nagar*, "chief workman," a very suitable title for the man whose descendants were the founders of trades. The names of the two wives of Lamech are such as we

should expect to be those of a lunar divinity—Adah, the Assyrian *edhute*, “darkness,” and Zillah, the Assyrian *tsillu*, “shade.”

The great and indeed the only centre of moon-worship in Chaldea was the city of Ur, and I think that there is no objection to our connecting Lamech and his posterity with this city. If so, we get a very valuable explanation of the next step in the development of civilisation. According to our Authorised Version, “And Adah bare Jubal, he was the father of all such as dwell in tents, and of such as have cattle” (iv. 20). This reading seems to me to imply a certain retrograde step after the clear development of city building we have seen. The word for tent here is the well-known Hebrew word *אהל*, “*ohel*.” Now *ohel* is cognate with the Assyrian and Babylonian *alu*, “city,” while even in Hebrew it has some variant uses. Compare its manifest use for “house” in Isa. xvi. 5, “the house of David” (A.V. tabernacle) and in Ps. cxxxii. 3, “I will not enter into the dwelling (*בְּאֵהָלָי*) of my house.” I should, therefore, be inclined here to adopt the reading, “All such as dwell in the city and have cattle,” which exactly describes the life of the population of Ur, Erech, Sippara, and other cities—who dwelt in the towns and had large quantities of cattle feeding in the open country. We have there no divergence from the strict order of national development. This is exactly confirmed by the seventh Creation tablet, where we have a clear distinction made between the *bulu tseri*, “cattle of the desert plain,” and the *bulu ali*, or “cattle of the city.”

It is important to notice the words which are now used to represent the various fathers of inventions, Jabal, Jubal, and Tubal, all derivations from the same root, *בָּל*, the Babylonian *abalu*, “to bring, to flow, to produce.” And to these names, at least to the first two, we may assign the rendering of “producer,” “inventor.” With regard to the derivation of Tubal, I shall deal with it shortly.

The next step brings us to the invention of the arts—first, those of pleasure: “And his brother’s name was Jubal: he was the father of all such as handle the harp and pipe” (A.V. organ) (iv. 21).

The position of music here is a very interesting one, as it tends very much to indicate the accurate character of the Hebrew Legend of Civilisation, in its conforming to social development. Here we find the arts of pleasure preceding the arts of utility, an order very general among primitive

people. Many African tribes, as well as Polynesian islanders, who have no knowledge of working the metals, have invented some primitive form of musical instruments. The earliest monuments of the oldest civilisations all reveal a knowledge and invention of musical instruments. In Egypt we have the harp, pipe, and cymbals. In the primitive sculptures of pre-Hellenic Asia Minor, at Eyuk, and in Mexico and Central America, we find the inhabitants had invented musical instruments. In early Chaldea we have monumental evidence of their use at a very early date. The sculpture of which we give a drawing here belongs to the primi-



tive age of Chaldea, certainly prior to B.C. 3000. It is of great value to us in the study of this remarkable chapter, for it shows us representations of exactly the instruments attributed to Jubal; the harp being represented in the lower tier, and the pipe and cymbals in the upper.

In the sculpture, the harp is of very rude make, but must still be beyond dispute, and can be identified with the Hebrew *kinnor*, *כִּנּוֹר*, a word for which no better etymology can be suggested by Gesenius than *כָּנַר* “to vibrate.” The name however seems to me to be rather of foreign origin. In the inscriptions of the age of Gudea, from the ancient city of Tel-Lo or Sipurra, from which this sculpture comes, there is a remarkable inscription, in which many of the gods of the ancient city are

enumerated. Among others we find the god *Duziabsu nin kinunir ki*, "Duzu of the deep, the lord of Kinunir." This is another form of Duzu, or Dumzi, the Akkadian youthful Tammuz Adonis, whose worship was current throughout the East. Now, throughout the East, the worship of Tammuz was especially associated with music, particularly that of the harp or cither (*kinnor*), and the flute (*ugab*), in the myths of Asia Minor and Greece, which are derived from the Syrian, Phœnician, and Babylonian myths of Tammuz. Thus, as Professor Sayce says (*Hibbert Lectures*, pp. 235-55), "Greek mythology knew the name of Tammuz as well as that of Adonis. Theias, or Thoas, was not only the Lemnian husband of Myrina and king of the Tauric Khersonese, who immolated strangers on the altars of Artemis, he was also king of Assyria and father of Adonis and his sister Myrrha or Smyrna. In the Cypriote myth the name of Theias is transformed into Kinyras. In the Cypriote Kinyras, who takes the place of Theias, we have a play upon the Phœnician *kinnor*, or *cither*." Professor Sayce then says: "Its real origin is to be indicated by the name *Gingras*, which Adonis himself bore. Here it is difficult not to recognise the old Akkadian equivalent of Istar, *Gingira*, or *Gingiri*, 'the Creatress.'" With this explanation I cannot agree. I think we should have seen the origin of the name of Kinyras and of the *kinnor* or harp, in the city of *Kinunir*, which was the sacred city of Duzi. This name of *Kinnir* became at a later period one of the names of the city of Borsippa, and from thence may have spread to Cyprus; and there is nothing unusual in the name of a musical instrument being derived from a city.

The second instrument invented by Jubal was the pipe or organ (*ugab*). This word I should also assign to a foreign origin. In Akkadian inscriptions the flute or pipe used by the *galli*, or eunuch priests, in the religious services, was called *gi-bu*, "the long reed," and as an object made from plants would have the determination of that class before it the name would be written *u-gi-bu*, which gives us a very near equivalent to the Hebrew *ugab*. Thus it seems to me that we have not unlikely, in these first musical instruments, records of the dawn of civilisation in Babylonia; at least the names seem to be capable of reasonable explanation by the Babylonian etymologies, which they are not by Hebrew.

The last step in the progress of civilisation here recorded is that of the arts of utility, as represented by the working of the metals of copper and iron: "And Zillah, she bare also Tubal-cain, the forger of every cutting instrument of brass and iron" (Gen. iv. 22, R.V.). Here we have a clear statement as to the first metal worker. The name is a remarkable one, Tubal-cain, and has exercised the minds of many commentators. Tubal, as I have already said, may be classed with Jabal and Jubal, and mean the producer, while the second element affords some difficulty—Cain, or rather Kani, קני, distinct from Cain of the early part of the chapter. It may mean "a smith," from the root קפ, "to beat," whence the name of the Kennites, a tribe of "smiths"; and indeed this seems borne out by the other words, "to hammer," "to sharpen," used in the sentence. Still there are many points of resemblance between the old Akkadian fire-gods, Gibil and Ningirsu, which makes me not disinclined to think that we have here a form of the primitive Hebrew fire-god or fire-hero. The following passage from a hymn to the fire-god may bear this out: "Of copper and tin thou art the mingler, of gold and silver thou art the purifier." The selection of the metals here is very remarkable—"copper" (*nakhas*) and iron (*barzel*), marking as it were the limits of the metallic ages of the human race; there being both in Chaldea and in Egypt a copper age, preceding the making of bronze (Petrie *Kahun*, p. 20). Many suggestions have been made with regard to the Hebrew *nakhas*, "copper," a word not found in the other Semitic languages. I cannot help thinking that the word has some connexion with the name *Nukhasse*, the region of the Orontes valley, which, along with Alasiva, as we know from the Tel-el-Amarnah tablets, was one of the principal sources of copper supply to Egypt. The letter of the king of Alashiza, in the British Museum, evidently indicates that he was in the habit of sending a regular supply of copper each year. Thus he says: "Now to thee 500 measures" of bronze I am sending thee for a peace-offering—my brother, in that the bronze is small quantity, take it not heart for in my land the hand of the pestilence god was abroad, all the men of my land slew, and the making of bronze there was not." The land of Nukhasse was in the immediate neighbourhood of Alasya, although its situation is not exactly known. In the Chaldean inscriptions we get much information regarding the early working

of the metals. In the statues of Gudea, about B.C. 2800, we have a very valuable list of metals known to the Chaldeans at that age. "This statue, not of silver, or of alabaster, or of copper, (*ud-kabar*) or of tin, or of bronze (*urud*), let no one make." Here we see both bronze and copper mentioned as well as tin (*anna*), but no mention of iron. Of the working of copper we know at this period, for among the objects found at Tel-Lo, the ancient Sippura, the capital of Gudea, and dedicated to the fire-god Ningirsa, are some bronze or rather nearly pure copper figures which are cast. The names given and associated with copper are very interesting, as revealing its great utility in those primitive ages. It was used for weapons, plates, and *sabbu*, or "rings," which were probably a species of primitive currency.



Copper occurs in the earliest hymns, so that its working certainly was associated with primitive times. In Chaldea as in Egypt the working of iron is of late discovery. We find no trace of it in the early hymns, and in the inscriptions of the Middle Assyrian Empire, in the ninth century

before our era, we find "bronze axes" especially mentioned as being used to cut paths through the mountains. In Palestine iron was possibly worked before the extensive use of it, except as an imported product, in Chaldea; and that iron-smelting was understood in pre-Israelite times seems to be shown by the discoveries of Mr. Bliss at Tel Hesi or Lachish. The mention here of iron seems to indicate, as Professor Sayce would say, a derivation from Palestinian sources, as the general tenor of the chapter is otherwise Babylonian. We have now reached the conclusion of the examination of this remarkable chapter, and by the aid of the monuments, I hope, have been able to explain and elucidate its rich contents. The general sequence of events seems to me most accurate and regular.

Analysis.

Primitive age, iii.

Nomad pastoral life. Abel, v. 3.

Agriculture begun by Cain, v. 3.

Nomad replaced by agriculturalist, v. 8.

Khanoch or Unuk, Erech. *Civil capital.*

Irak, Eridu.

Religious capital.

Agriculturalist becomes city builder; of the blessing to the Barbarian (*nadu*), v. 17.

Jubal, invention of arts of pleasure, v. 28.

Tubal-cain, inventor of metal working.

(1) Copper age (Chaldea).

(2) Iron age (Palestine), v. 23.

Thus we see how in its main features this Hebrew Legend of Civilisation in its framework affords no contradiction to the progress of social development as illustrated by the Chaldean civilisation, and even in detail does not present any marked divergence—thus indicating a careful study of the subject on the part of the writer.

Professor William Robertson Smith.

By PROFESSOR S. D. F. SALMOND, D.D., ABERDEEN.

THE lamented death of Professor William Robertson Smith in the ripe strength of his remarkable powers, has added another to the many heavy losses which have fallen in rapid succession on the small band of Arabic scholars in England. Students of the Old Testament have at the same time been bereaved of an acknowledged leader, and Scotland of one of her most talented sons.

The event had been painfully anticipated for some time. It was known that the distinguished scholar had been fighting for his life for years. The presence of an insidious disease had been detected in his system. He had taken the discovery with calmness, and gone on the way of toil and study with a brave and trustful heart. The care of his friends and the skill of the surgeon had kept the

trouble at bay for a space, but the last two or three years had been years of weariness and pain. During that period the present writer had repeated opportunities of seeing him in Cambridge, and of marveling at the indomitable spirit with which he held to his cherished work, and continued to teach when prostrate. But the weakened frame wore gradually down. The promise of a rally which seemed to rise a few weeks ago faded away, and on the morning of Saturday the 24th March, tidings came from Cambridge to prepare his relatives in Aberdeen for the worst. He lingered on for some days, for the most part in unconsciousness, but waking up at times into the brief recognition of some friend by his bedside. In the early morning of the 31st of March, as the fresh light of a bright spring day began to flood the courts and gardens of Christ's College which had become so dear to him, he passed gently into the land in which all shall know even as also they are known.

The report of his decease was received not only with the general regret which is naturally felt when a man of gifts is lost to letters and learning, but with the sorrow which is known within a narrower circle when a leal and honoured friend is taken away. For he had the gift of attaching men closely, even fondly, to him, and he was never without associates, some of them younger than himself, not a few of them much older, men of ways of life, too, and professional avocations very different from his own, who clung to him not only because they honoured him for his great and varied abilities or sympathised with him in the causes which he championed, but because they valued him for his personal worth, his kindness, generosity, and loyalty. Formidable as he was in his antagonisms, unsparing in his exposures of the weaknesses of an adversary, and impatient of all unreality and pretentiousness, he was true as steel to his friends, always considerate of them, ever ready to think the best of them, to stand by them, and to place all the resources of his knowledge at their disposal. The qualities that made him the best of sons and brothers made him also the trustiest of friends. So it was that kindly hands of men whom he had drawn to him by his personal attractiveness nursed him with the tenderness and patience of a mother during his weary sickness, and a band of mourners accompanied his remains all the way from Cambridge to Aberdeen, and from Aberdeen to their final resting-place, amid

the scenes of his youth, in the remote valley of the Don.

It is impossible for one who had his friendship from the time when he entered the University of Aberdeen, and who was associated with him as a colleague in the College of the Free Church of Scotland in the white city of the North during years of controversy and trouble, to say at present all that might be said. Neither is this the time to attempt an estimate of his place in the ranks of theologians and scholars. The materials for that have yet in some measure to be gathered. All that is possible for the moment is to give the broad facts of his career, and a general statement of the work which earned him an honourable reputation extending far beyond his own land.

Like many more who have risen to eminence, William Robertson Smith was a son of the manse, and owed much to the wise and careful training of a frugal and pious home. He was born on the 8th November 1846 in the parish of Keig, on Donside, between twenty and thirty miles to the west of Aberdeen. It is a sweet and peaceful district, with a tranquil, sylvan beauty, the silver stream winding through it and the hills bending down upon it. To some it never shone with a more solemn fairness than on the April day when, with life bursting in tree and shrub, and the smiling sun making all things new, reverent hands from the venerable University of the South joined with those of Scottish friends and kindred in committing the body of a scholar and a brother to the grave in the quiet churchyard to which his steps had often taken him in his boyhood. He was the eldest son in a talented family, and received all his early instruction from his father, the Rev. William Pirie Smith, minister of the Free Church of Keig and Tough, a man of exemplary life and marked character, studious, and apt at teaching. From the quiet manse he went straight to the University of Aberdeen in 1861 along with a younger brother, George, who gave equal promise of distinction, but died prematurely. He belonged to a brilliant class, which included men like the late Professor Minto, and in which, consequently, the struggle for the first place was unusually severe. He stood first in the bursary competition, gained most things that were within his reach during his course, and on completing his curriculum in 1865 obtained the Town Council's gold medal awarded to the most distinguished graduate of the year. This was followed up by winning both the Fuller-

ton Scholarship and the Ferguson Scholarship in Mathematics and Natural Philosophy. These successes were gained in spite of somewhat broken health. Thus he laid the foundations of a scholarship so exact, profound, and all-embracing that in after years it could in justice be said of him that he might have made the round of all the Chairs which the University possessed in Arts and Theology, and have occupied each of them in succession with distinction and with ease.

Having decided to devote himself to the Christian ministry in the Free Church of Scotland, he entered the New College, Edinburgh. Here he had the inestimable advantage of finding in Professor A. B. Davidson precisely the teacher whom he needed, under whose guidance his rare linguistic gifts were wisely directed, his love for Hebrew kindled, his mind opened to the meaning of the Old Testament revelation, and to the methods and movements of the new criticism. He carried everything before him there, and astonished his Professors by the range of his powers, his faculty of research, and the originality of his written work. He did this, too, while he acted as assistant to Professor Tait in the Chair of Natural Philosophy in the University of Edinburgh, and was giving much of his attention to mathematical and philosophical questions. He prosecuted his theological studies also in Germany, spending some time at Bonn and Göttingen. He was specially attracted to Ewald and Ritschl, two teachers who influenced him deeply. Ewald gave him much to help him on in that insight into the genius of the Semitic literature and the message of the Old Testament, the beginnings of which were made under the teaching of Professor A. B. Davidson. Ritschl introduced him to a new form of theology and a new theological method, which impressed him greatly. He never indeed professed himself an out and out Ritschlian. There were deeper things in his own theology than Ritschl furnished. But he was in general sympathy with some of Ritschl's characteristic views, and especially with the professed object of his system, to construct an ethical rather than a metaphysical doctrine of God. During these student years, too, he began to use his pen to purpose. He wrote considerably, and on different subjects; papers on physical, philosophical, and theological questions, in the *Transactions of the Royal Society of Edinburgh*, the *British Quarterly Review*, and elsewhere.

Having finished his theological curriculum and taken every honour within his reach in the New College, in due time he received licence as a preacher. But he never held a pastoral charge. The Chair of Hebrew in the Free Church College, Aberdeen, became vacant by the death of Professor Marcus Sachs, a man greatly beloved and of high rank as a scholar, and the General Assembly of 1870 elected the young preacher to the Chair. The extraordinary brilliance of his career as a student had drawn the eyes of discerning men in his Church to him as one pre-eminently fitted for academic work. The feeling that the Church would do wisely if it placed him at the earliest opportunity in a position so congenial to himself, and so calculated to bring out his best gifts, was deepened by the proof which he had already given of his exceptional grasp of Old Testament questions. A paper which he contributed to the *British Quarterly Review* on "Prophecy in the Critical Schools of the Continent" exhibited an acquaintance with the critical method, an appreciation of the questions at issue, and a faculty of exposition which impressed those who read it with the conviction that the man and the Chair were meant for each other. As a Professor he at once made his power felt. He gave himself with the utmost enthusiasm to his work, and took the best of his students captive. He introduced them to new ways of looking at the Old Testament, and opened a new world of inquiry to them in his class lectures on the Prophets, standing all the while on the broad foundations of the evangelical faith. He had chosen for the subject of his Introductory Lecture the question, "What History teaches us to seek in the Bible." He had expressed in that lecture his intense sympathy with the Reformers, especially Luther and Calvin, at once in their doctrinal position and in their attitude to the Word of God; and in the free and reverent spirit of evangelical Protestantism, as he drew it from Scripture and the writings of the great Reformers, he continued to teach from the beginning to the end of his career.

In Aberdeen, meantime, he was busy with his pen as well as with his academic work. He wrote articles in various periodicals, on "Hebrew Poetry," the "Place of Theology in the Work and Growth of the Church," and kindred subjects. On the invitation of the editor he also contributed the articles "Angels" and "Bible," to which others were soon

added on "Canticles" and "Chronicles," to the new edition of the *Encyclopædia Britannica*. For a time these articles attracted no more comment than is usually passed upon the work of a scholar. But suddenly all was changed. Strong words were spoken about the novel and dangerous statements made on the date, authorship, integrity, and character of certain books of Scripture in the article "Bible," and the attention of the College Committee was directed to the matter. To his own intense astonishment he was dragged into public notice, and made the centre of a controversy which painfully agitated the Church for years.

The controversy on which he was thus launched was destined to have an important influence on the religious life and thought of Scotland. The Free Church had to bear the brunt of the struggle between the old and the new ways of thinking, but the other Churches were also strongly affected by it. The history of that controversy deserves to be told at length. Its main points alone can be indicated here.

The statements most keenly resented were those on the Mosaic books, especially those which bore that the developed Levitical institutions belonged to a date long subsequent to the age of Moses, and that the Book of Deuteronomy was the work of some prophetic person who threw into "the form of a declaration and testimony by Moses" a series of oracles, "embracing at once Mosaic revelations, and modifications, or adaptations, which were of later development." The College Committee issued a Special Report, finding by a majority "no sufficient ground to support a process for heresy." This failed, however, to subdue the alarm, and "in view of the perplexity occasioned throughout the bounds of the Church," as the minute expressed it, the Commission of Assembly in March 1877 called the attention of the Presbytery of Aberdeen to the matter. After some preliminary action on the part of the Presbytery in the form of submitting certain queries to the Professor, the General Assembly took the matter in hand, instructed him to cease from discharging his duties as Professor for the time being, and directed the Presbytery of Aberdeen to proceed with the case according to the laws of the Church. Professor Smith in due time demanded to have the charges which were made against him reduced to definite form in a libel. Thereupon the party adverse to him drew up an elaborate instrument of indictment with alternative charges

under no less than eight heads, which occasioned protracted discussion in the Presbytery. In the debates which began at this stage and continued to engage the attention of the Church in Presbytery, Synod, and Assembly for several years, Professor Smith displayed powers of public speech which were a discovery to himself as well as to others. The case went to the Assembly of 1878 with a substantial verdict in his favour on all the gravest counts in the libel, and on that Assembly he made a profound impression by his admirable defence of himself and his manly vindication of liberty within the terms of the creed of his Church. The libel, however, had to go back to the Presbytery, with some changes, and again a majority of his brethren in that court stood by him. In the Assembly of 1879 the indictment against him was reduced to a single charge, that relating to the Book of Deuteronomy, and it was only by a majority of one in a crowded house that a motion was carried in favour of proceeding with this one count. The Assembly of 1880, by a majority of seven, resolved finally to withdraw the libel, declined to decide on the critical views in question by way of discipline, and left "the ultimate decision to future inquiry in the spirit of patience, humility, and brotherly charity." The Professor was restored to his Chair with an admonition to avoid cause of offence, and the protracted case, it was fondly believed, was ended.

The belief was soon rudely shattered. Besides the articles which had formed the subject of ecclesiastical procedure, Professor Smith had others in hand for the *Encyclopædia*. One of these, on "Hebrew Literature," which had been in type for some time, happened to be published after the decision in his favour. Advantage was taken of this to revive the agitation and reopen the case. The Assembly of 1881 was driven to take some action by the numerous and strongly worded representations which were sent up to it. The fear of a prolonged period of fresh trouble induced the middle party in the Church to combine with the extreme conservatives against those who stood for a regulated liberty, and to bring matters to a conclusion a motion was carried which, while avoiding judicial condemnation of the opinions in question, removed Professor Smith from his Chair on grounds of expediency. A motion of this kind could not have been carried but by the unexpected combination referred to, and that

combination could not have been thought of except under the pressure of the gravest concern for the unity and peace of the Church. All was done no doubt with a view to what was judged best for the Church at the time. But it was an extreme stretch of authority which strained the dutifulness of many in the Church then, and is a matter of painful regret still. Had it not been for the magnanimity of the deprived Professor himself, the consequences might have been serious. But he rose superior to all littleness, and exhibited a splendid loyalty to the Church that had misjudged him which infected others with its spirit. He was left in possession of the emoluments of his Chair, but these he refused to accept. His status also as a minister of the Church was not interfered with. He passed thus from the service to which he had been cordially called eleven years before. But he never ceased to retain an interest in it. To the end of his days he was eager to hear of all that concerned the college in which he began his work as a teacher.

His defeat, painful as it was to himself and to his many friends, was a real and permanent gain. The liberty for which he had contended was won. It was not strange that a large section of the Free Church was disturbed and panic-stricken by the views put forth by the young scholar on the books of Scripture. The criticism with which Germany was familiar was almost unknown to any of the Scottish Churches. Scotland was unprepared and taken by surprise. The marvel was that so many were found in the Free Church who could appreciate the new methods, and recognise at once that the incriminated opinions were not inconsistent with the authority of the Word of God or the confessional doctrine of Holy Scripture. The controversy was an education to the religious mind of Scotland, and the result was that it ceased to be possible to put inquiry into the literary history of Scripture in bonds, or to think of judicial processes in connexion with questions of the formation of the Levitical institutions, the structure of the Pentateuch, or the literary form of books like Deuteronomy and Jonah. Professor Smith himself made by far the largest contribution to the attainment of this result by the numerous speeches which he delivered, the masterly answers which he published to the libel, and the two courses of lectures which he gave in Edinburgh and Glasgow on the invitation of a large body of laymen. These lectures were subse-

quently issued as the volumes on *The Old Testament in the Jewish Church* and on *The Prophets of Israel and their Place in History to the Close of the Eighth Century, B.C.* These made a great impression on the public. They are books of great ability, remarkable for the easy grasp of masses of facts and the lucid exposition of difficult questions. The latter remains yet the best and most vivid statement in moderate compass on the subject of the Old Testament prophets.

On the termination of his connexion with the Aberdeen College, other spheres of usefulness were soon put in his way, some of which he was unable to accept. He was conjoined, however, with Professor Spencer Baynes in the editorship of the *Encyclopædia Britannica*. Subsequently he became sole editor, and had the satisfaction of bringing the great undertaking on which he had spent so much labour to a successful close. But Cambridge was destined to be his haven and the centre of his literary work for the rest of his life. By his studies at home and by travel in the East he had been enlarging his knowledge of Oriental languages, and when tidings came of the murder of Mr. E. H. Palmer in the desert, he was appointed to the Lord Almoner's Readership in Arabic—an easy post, which gave him at once ample leisure and rich opportunity. He was made a member of Trinity College, and afterwards a Fellow of Christ's. On the death of Mr. Henry Bradshaw, the eminent librarian to the University of Cambridge, he was elected to the vacant position. This he retained from 1886 to 1889, when, on the lamented decease of Professor Wright, he was appointed to the Professorship of Arabic, the last position which he held in the University of Cambridge. Nor were these the only honours which were bestowed upon him. Among other distinctions he received the honorary doctorate both from his own University and from that of Strassburg. He was also appointed to the important Burnett Lectureship in the University of Aberdeen. In connexion with this he delivered three courses of lectures, of which part are given in his volume on *The Religion of the Semites*, and part remain unpublished.

His literary activity was as intense as the subjects of his interest were various. His articles in the *Encyclopædia Britannica* alone make up a surprising mass of work of great importance and of wide range. He contributed largely also to *The Academy*, *The Journal of Philology*, *The Expositor*,

and other literary organs. He wrote not only on theology, Hebrew, and Oriental subjects, but on numbers, colours, antiquarian topics, and others. He gave much attention to questions of anthropology and primitive religious usage and belief, to totemism, marriage customs, and the like. His interesting volume on *Kinship and Marriage in Early Arabia* is one of the fruits of these studies. His Burnett lectures contain much matter of a similar kind, and are otherwise remarkable for the elaborate exposition of the theory that the original idea of sacrifice was that of a meal partaken of in common by the tribesmen and the tribal deity. He has left behind him a multitude of articles and communications which are of too great value to be allowed to remain scattered among a multitude of journals and reviews. A collection of these will be a welcome addition to many a library.

His own theological position was that of the Reformers. The fault that he found with their successors, divines of the schools of Chemnitz, Turretin, Maestricht, and the followers of these in our own time, was that they had departed in large measure from the theology of the Reformers, and his object was to bring men back to the teaching of Luther and Calvin and Zwingli. He held the Reformation doctrine of justification with a firm conviction. With the Reformers he gave the first place in everything to grace, and took it to be the very essence of the Gospel that in it God first seeks man and makes the offer of His love to him. With the Reformers, too, he taught that faith is not mere assent to truth, but primarily and essentially personal trust, the acceptance of Christ Himself.

His criticism was from first to last a reverent and believing criticism. It was separated in its entire compass by his strong belief in the supernatural, in miracle and in prophecy, from the alien criticism with which it was at first ignorantly confounded. Revelation was to him not the communication of so much truth, but the entrance of God Himself into history and into man's life, the

direct personal message of God's love to man. The Bible he held to be the record of this personal revelation of God. He submitted himself to it as the Word of God in its substance and in all its parts. But he saw in it two things. He found in it a credible account of the historical origins of the Christian religion; and he found in it something more than that—a revelation of God Himself in His redeeming love. To these two things different kinds of evidence were appropriate. The first was established by the evidence which was applicable to all questions of historical veracity, and it formed the proper subject of a believing criticism. But the second had its evidence within. "If I am asked," he says, "why I receive Scripture as the Word of God and as the only perfect rule of faith and life, I answer with all the fathers of the Protestant Church, 'Because the Bible is the only record of the redeeming love of God, because in the Bible alone I find God drawing near to man in Christ Jesus, and declaring to us, in Him, His will for our salvation.' And this record I know to be true by the witness of His Spirit in my heart, whereby I am assured that none other than God Himself is able to speak such words to my soul."

The Word of God therefore stands above the operations of criticism, having its guarantee in its own intrinsic nature, its appeal to the soul, its attestation by the Holy Spirit. But a believing criticism which strives to understand the form in which this Word is conveyed to us should minister to the help and enlargement of faith, and to a better apprehension of the spiritual message of the Bible. And in Professor Robertson Smith's hands a criticism of this kind was used in the interest of faith. One great object of all that he wrote, and conspicuously in the case of his *Religion of the Semites*, was to show that the history of Israel and the genius of the Old Testament are unintelligible except on the supposition of the supernatural, and a special presence and work of God in them.

The Great Text Commentary.

THE GREAT TEXTS OF THE FIRST EPISTLE OF ST. JOHN.

"This is the victory that hath overcome the world, *even* our faith."—1 John v. 4 (R.V.).

EXPOSITION.

The argument is this: The commandments of God are not grievous: for, although in keeping them there is ever a conflict, yet that conflict issues in universal victory; the whole mass of the "born of God" conquer the world: therefore none of us need contemplate failure, or faint under his struggle as a hard one.—ALFORD.

Victory that hath overcome.—In these words two elements of thought are combined,—that is to say, while the aorist "that hath overcome" leads us to think of the armour and stress of the combat that wins the fight, "victory" gives simply the result of the contest. There is no need to explain away one in order to make the other clearer; both should have their full expression. In belief itself, the world is already virtually overcome; and faith has ever vanquished from the beginning, being the armour or the means to which victory is always attached. On the other hand, faith is also the victory itself, for it is the result of the conflict: through believing I vanquish the world, and win for myself as a prize the same faith; so that it can now, as the result, unfold without fatal opposition all its force. But inasmuch as faith involves in itself, germinally, a victory over the world, its development takes place in actual life through a series of crises or stages; it becomes gradually manifest in all its character. Even as Christ Himself *had* already conquered and slain the world and its prince, while yet this victory has to be brought out into external manifestation gradually in the history of the kingdom of God, and through that history, which is no other than the more and more perfect dying out of Satan's power, and the more and more nearly approaching death-struggle of Satan himself; so also is our faith, as reflecting the whole work of its Lord in itself, essentially and in germ the completed victory, while yet this victory must find its external and full expression only through a series of stages and processes.—HAUPT.

Hath overcome.—In the former part of the verse the present tense ("overcometh") is used in order to express a general sentiment. Here it is the aorist, as presenting simply the fact or act of conquering. Then in the next verse we find the present again—"who is he that overcometh?" That is, Who is the conqueror of the world? Who has this character?—WEBSTER AND WILKINSON.

Observe that *the faith* is spoken of, not merely as the *means* of victory, but as a *victory* in itself. There is something very noble in this deep, silent, unexcited triumph—our faith *is* a victory! So Wordsworth addresses Duty—"Thou *who art* victory."—ALEXANDER.

The victory which the Christian is ever winning is the individual appropriation of a victory gained once for all by Christ.—WESTCOTT.

As the conquest that is overcoming the world is wrought by human instruments, its agents may be regarded as our faith, which appropriates Christ's work, and carries it out for Him and through Him.—SINCLAIR.

The world.—The present order of things as opposed to the kingdom of Christ; a transitory state, the abode of moral and physical evil, the seat of cares, temptations, irregular desires.—WEBSTER AND WILKINSON.

METHODS OF TREATMENT.

I.

THE WORLD.

By the late Canon Liddon, D.D., D.C.L.

I. It is obvious that both in the Bible and in our common language the word "world" is used in more senses than one.

1. It is used of the planet in which we live. Thus the Psalmist speaks of God's existing "or ever the earth and the world were made," and of God's having "made the round world so fast that it cannot be moved." St. Paul preaches to the Athenians of God that "made the world and all things therein." And St. John says, in a hyperbolic way, that if all our Lord's acts were to be fully recorded "the world itself would not contain

the books that should be written." This world is not an object of renunciation or of conquest. It has no moral colouring attached to it.

2. The "world" is sometimes used of the aggregate, or at any rate of a large number of human beings, viewed simply as human beings, and without any sort of reflexion on their moral conduct. In this sense "a decree went out from Cæsar that all the world," that is, all the inhabitants of the Roman Empire, "should be taxed." The apostles were described at Thessalonica as men "who have turned the world upside down." And the Pharisees observed of Jesus after He had raised Lazarus, that "the world had gone after Him." That was exaggeration. But there was no exaggeration in the words, "God so loved the world that he gave His only-begotten Son" for it.

3. The "world" is also used in Scripture, and it is the commonest use of all, to mean human life, and the temper, views, conduct which mark it so far as it is estranged from God. Thus our Lord says to His disciples: "If the world hate you, ye know that it hated Me before it hated you." In this sense also He says of the Spirit of truth, "Whom the world cannot receive, because it seeth Him not, neither knoweth Him." And of Himself, "Be of good cheer, I have overcome the world." St. John's first epistle is full of warnings against the "world" in this sense. It is the sense in which the word is used in our text: "This is the victory that overcometh the world, even our faith."

II. Now the "world" in this last sense is marked by two characteristics.

1. It is the temper of mind which exaggerates the claims of the present and of the visible.

2. It provides an immediate object for desire, addressed to ambition, amusement, curiosity, or even the sensual instincts; with the result that in every case it shuts out the true object of desire, God. As St. John says, "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the *Father*, but is of the *world*."

II.

THE VICTORY THAT HATH OVERCOME THE WORLD.

By the Rev. David Davies.

The days of open persecution from the world have passed. But the same spirit still remains.

The quieter the attitude of hostility, so long as the hostility remains, the greater the need of watchfulness. We have still, not to make a truce with the world, but to *overcome* it.

We overcome it, says John, by our faith. What is this "our faith"? Read on: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" It is therefore, first, faith in Christ Jesus. But it is faith in Him as a conqueror. "In the world," He said, "ye shall have tribulation, but be of good cheer, I have overcome the world." Now faith makes us one with Him. His victory becomes ours. We claim His victory as our own. And we also work the victory ever anew, His conquering power being manifested in us.

So the possession of this faith is itself a victory. Faith is itself the trophy of victory, as well as the condition of further triumphs. It is the faith that clings to the Saviour, clings constantly, that overcomes. "Of His fulness have we received, and grace for grace."

And thus it is faith in Jesus as the Son of God. For it is the *obedience* of faith that is the victor, and the victory. Every thought is brought "into captivity to the obedience of Christ," and that is itself the victory over the world.

III.

THE VICTORY OF FAITH.

By the Right Rev. W. Boyd Carpenter, D.D.

It is acknowledged by everybody that the world is a place of conflict. But while some attain victory, many suffer defeat. For

1. They mistake the nature of the conflict. The world is an arena of contest, they say, and there are many foes. And then they proceed to enumerate them—poverty, ignorance, obscurity, weakness. These are the enemies, and of all these they dread poverty most. But what does the apostle say are the enemies that are in the world? Not poverty, but desire; not obscurity, but lust. Here, he says, are the enemies, "the lust of the flesh, the lust of the eye, and the pride of life."

2. Mistaking the nature of the foe, men mistake the weapon also. Industry will overcome poverty, industry and knowledge will vanquish obscurity and bid ignorance depart. But the world that has to be overcome being not the world of external

things, but the world of internal desires, the weapon to try is Faith. Faith in what? Faith in *goodness*. Faith in goodness will overcome the world. But better say, Faith in Whom? For the full answer is not faith in an abstract thing, but faith in a person that is good. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

ILLUSTRATIONS.

ST. JOHN frequently mentions some great subject; at first like a musician who, with perfect command of his instrument, touches what seems to be an almost random key, faintly, as if incidentally and half wandering from his theme. But just as the sound appears to be absorbed by the purpose of the composition, or all but lost in the distance, the same chord is struck again more decidedly; and then, after more or less interval, is brought out with a music so full and sonorous, that we perceive it has been one of the master's leading ideas from the very first. So, when the subject is first spoken of, we hear—"every one that doeth righteousness is born of Him." The subject is suspended for a while; then comes a somewhat more marked reference. "Whosoever is born of God is not a doer of sin; and he cannot continue sinning, because of God he is born." There is yet one more tender recurrence to the favourite theme—"every one that loveth is born of God." Then, finally, here at last the chord, so often struck, grown bolder since the prelude, gathers all the music round it. It interweaves with itself another strain, which has similarly been gaining amplitude of volume in its course, until we have a great *Te Deum*, dominated by two chords of Birth and Victory. "This is the conquest that has *conquered* the world—the Faith which is of us."—W. ALEXANDER.

THERE is no doubt where John learned the phrase. Once he had heard it at a time and in a place which stamped it on his memory for ever. "Be of good cheer, I have overcome the world," said Christ, an hour before Gethsemane. Long years since then had taught John something of its meaning, and had made him to understand how the Master's victory might belong to the servants. Hence in this letter he has much to say about "overcoming the wicked one," and the like: and in the Apocalypse we never get far away from hearing the shout of victory, whether we consider the sevenfold promises of the letters that stand at the beginning of the visions, or whether we listen to such sayings as this: "They overcame by the blood of the Lamb," or the last promise of all: "He that overcometh shall inherit all things."—ALEXANDER MACLAREN.

FAITH is equal to the hardest task of all,—that of expelling the worldly spirit, when, like a London fog, it has penetrated into all the recesses of our spiritual home; for faith takes us by the hand, points us to a height from which, as from the outside gallery of this church above our heads on some winter day, it can look down upon the mists in which life is buried below, and determine that it shall no longer be so. To see our Lord, the Sun of Righteousness, as He is

seen by a Christian's faith, is to have taken the world's measure, is to have parted company with it here and for ever.—H. P. LIDDON.

It is surely true that there is always a kind of guiding spirit which is the spirit of an unconscious forecast of the future—we call it the spirit of faith in the heart of young genius, which makes him rise up and say, "I will be great"—faith in his powers as yet undeveloped gives to genius its victory. So if you will take the wider illustration, the cause that a man has gives him the true secret of victory. It was faith in the far distant continent which gave Columbus the energy to persevere willingly. There ripened upon his vision the distant shores of the long-wished-for continent. It was faith in their cause which nerved the hearts of the Crusaders to go to the deliverance of the sepulchre at Jerusalem, and it is faith in his art and faith in his profession which makes the man of science and the man of art successful to-day.—W. BOYD CARPENTER.

WHEN a traveller was asked whether he did not admire the admirable structure of some stately buildings, "*No*," said he, "*for I have been at Rome, where better are to be seen every day.*" O believer, if the world tempt thee with its rare sights and curious prospects, thou mayst well scorn them, having been, by contemplation, in heaven, and being able, by faith, to see infinitely better delights every hour of the day! "This is the victory that overcometh the world, even our faith."—C. H. SPURGEON.

Do you remember the old story—I make no apology for the plainness of it—of the man that said to his commanding officer, "I have taken a prisoner." "Bring him along with you." "He won't let me." "Come yourself then." "I can't." So you think you have conquered the world when it yields you the things you want, and all the while it has conquered and captivated *you*.—ALEXANDER MACLAREN.

IN such an age as this, possibly in all ages of the world, knowledge without love and hope, and spiritual strength—nay, even Christianity itself, robbed of its heart—is like what you see sometimes on winter nights, in these northern lands, when on a sudden the dark firmament is aglow with flame, and the lances, as it were, of myriads of angels flash and dart across the sky, and not heaven only, but the very heaven of heavens itself seems to open before your eyes, and to draw you upwards into the infinite depths of splendour which it reveals: and all the while, on the lone moorland where you stand, the poor body, whose eyes are dazed with the glory of it, shivers and dies with cold.—EDWIN HATCH.

As for the pleasures, I remember reading lately of some thinker of our own land who was gazing through a telescope at the stars, and turned away from the solemn vision with one remark,—"*I don't think much of our county families!*" And if you will look up at Christ through the telescope of your faith, it is wonderful what Lilliputians the Brobdingnagians round about you will dwindle into, and how small the world will look, and how coarse the pleasures.—ALEXANDER MACLAREN.

THERE are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime ;
Who carry music in their heart
Through dusty lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls the holy strain repeat.

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The Paraclete.

BY THE REV. JOHN ROBSON, D.D., ABERDEEN.

II.

THUS far the requirements of saintship to which we are called are external to ourselves — an external law which we need to have revealed, an external judgment in which we must stand. And for that work Jesus Christ is our Paraclete. But there is another, an internal work, which is needed to apply that work to us, and to enable us to carry it out in our own persons. Jesus Christ will not be the Paraclete of a man who does not accept Him as such, who does not trust His mediation, who does not seek to obey the law which He has revealed. Here, then, we seem to be as far off

from the saintship to which we are called as ever. How can we believe in and trust one whom we have never seen? How can we accept the law of His word and life as our law, so contrary as it is to our natural desires? How can we ever obey a law so perfect? With hearts so prone to evil, with wills so perverted, it seems utterly impossible for us to respond to the call addressed to us to believe and obey. Perfectly true. And God, who has called us, and who knows our weakness, has called One to help us whom He knows to be strong. He has sent the Holy Spirit to be our

Paraclete, to enable us to believe, to enable us to obey, to enable us to be all that saints are called to be.

When there is any special service to which we are called, the same Spirit is our helper in it too. Paul was called to be an apostle; and he was able to be an apostle, and to do the work of an apostle only because the Holy Spirit was called to help him, and was given him to enable him to do his work. It may be a more humble service to which any of us is called—to the ministry of the word in a small sphere, to conduct an evangelistic meeting, to teach a Sabbath-school class, to train one's own children. But humble though the work may be, we are as little able to do it effectually in our own strength as was Paul to do the work of his apostleship. And so surely as we are called by God to do that service, is the Paraclete, the Holy Spirit, called to help us in it; and if we ask Him from God, He will be given to us for it.

Thus, as we examine the call addressed to us by God, a double need becomes apparent—the need of a revelation of God's purpose and will, the need of power to trust that purpose and to do that will. This double need in our humanity is met by the two Paracletes whom God has in His mercy called for our salvation, Jesus Christ and the Holy Spirit.

That for our salvation there should be this twofold power provided is quite in keeping with all God's work in man, in things material as well as spiritual. In bestowing sight on man, for instance, two things are necessary: light without, and the power of vision within. Go into a hall filled with the finest works of art, but from which every ray of light is excluded, it will be to you as though it were empty, nought will be visible but surrounding darkness. Why? Because though you have the power of vision, the external light is wanting. Open the windows, let in the sunlight, and bring a blind man into the room; all the works of art in the room are for him as though they were not. Because though the external light is there, the inner power of vision is wanting.

This will help us to understand the relations of Jesus Christ and the Holy Spirit, and how they both combine for our salvation. Jesus Christ is the light of the world. It was lying in darkness, ignorant of God and of His grace, till Jesus Christ came and revealed the Father and all that He had done for man's salvation. For eighteen hundred

years that revelation has been before the world—that light has been shining, but how few have been able to see it! Why? Because the power of vision has been wanting to men. The work of the Holy Spirit is to open their eyes: this is a work that must be accomplished in each individual soul born into the world before the work of Christ can be accomplished in it, and this is a work that each one has power to resist, and that as a matter of fact has not been accomplished in the great majority of our race.

This close relationship between the two Paracletes helps us to understand two passages regarding which some difficulty has been felt. The first is in John vii. 39, "The Spirit was not yet *given*,¹ because Jesus was not yet glorified." Two truths are here implied—that the Spirit had not yet been given, and that He could not be given till Jesus Christ had been glorified. What, then, are we to think of God's people before the coming of Christ? Had the Holy Spirit not been among them? Had there been no divine guidance, no spiritual life? Yes there had: the Holy Spirit had worked in the world, but He had not been given to the world. He had inspired prophets. He had helped those who believed and obeyed, but He had not been given as a "gift not to be withdrawn."

We can understand this by comparing it with the gift of Jesus Christ. Had the Eternal Word done nothing in the world before His incarnation? Certainly He had; not only had He spoken in creation and in conscience, He had guided His people as the angel of the covenant, He had given the message to the prophets which the Spirit had inspired them to apprehend. He had worked; but He had not been given. He had come as a presence that might come or go at pleasure. But when He came in the flesh, He was given not to be withdrawn. Nothing can now cancel or reverse the fact that the Eternal Word has become a partaker of human nature, has passed through the course of human existence from birth to death, has done the work necessary to redeem mankind, and in glorified humanity is a partaker of our nature to all eternity.

So, too, the Holy Spirit had worked before the coming of Jesus Christ, but it was not till Jesus Christ had been given and finished His work, that the Holy Spirit was given, an abiding presence with

¹ *Given* is not in the Greek, but it expresses the sense better than any other translation.

man, to carry out Christ's work in all generations. Had He been given previously there would not have been the same full revelation of God and His purpose to apply to man, there would have been a waste of divine energy for want of a purpose on which to work. Not till the one Paraclete was given in His fulness could the other Paraclete be given in His full power to apply the work.

The second passage to which I refer is John xx. 22, "And when Jesus had said this, He breathed on *His disciples*, and saith unto them, Receive ye the Holy Ghost." Had they not had any of the power of the Holy Spirit before? Or was this word fulfilled on Pentecost? We may believe that the disciples had had enough of the grace of the Spirit before to believe, and that this word was fully fulfilled only at Pentecost. But there was a partial fulfilment now, and that to meet a partial revelation. Jesus had entered on His resurrection life, but He had not yet ascended to His Father. And to mark and apprehend what was taking place between the resurrection and the ascension, a special power was needed by the disciples greater than that which they had to behold Christ's earthly ministry, not so great as that which they needed to do the work of being witnesses to Him and evangelising the world; a power to enable them to know their risen Lord, to continue instant in prayer and in watchfulness for the fulness of power that was to come on them. The work of the one Paraclete was needed to meet the work of the other in its process as well as in its completion.

Up to this point we have considered mainly the call addressed to us as the *clete*, "called" by God to be saints; and we have seen the help which Christ and the Spirit give us in responding to this call. But in the idea of a paraclete there is not only the help that he gives, but the fact that he, too, is *called* to give that help. His help is not merely a chance aid given at his own impulse and by his own will, but he is appointed to give that help to those who are called—appointed by him who has called them. And this condition is satisfied in the case both of Jesus Christ and the Holy Spirit. They are both called to our help by Him who has called us, and therefore are in the full sense Paracletes. On this we do not need to dwell at much length.

We have the call to Jesus Christ stated very definitely in prophecy, "I the Lord have called thee in righteousness, and will hold thine hand,

and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house" (Isa. xlii. 6, 7). The very name Messiah or Christ implies anointing and appointing to the great work He has to do. Throughout the whole of Christ's ministry we see the consciousness of Jesus Christ that He was called to open the eyes of the blind, and give deliverance to the captives of sin. The word which He more generally uses with regard to Himself is "sent"—"sent of the Father." Instances of this will occur to all who are acquainted with the gospel narrative, and we need not dwell on them. And it is this word "sent" that is applied also to the Holy Spirit. Jesus Christ speaks both of the Holy Spirit being sent by the Father in His name, and of His being sent by Himself from the Father. Jesus Christ did the work appointed Him to do, and having made proof of our nature and of what we in our weakness needed, He prayed the Father and received for us the Holy Spirit; and thus sent or called by the Father and the Son, the Holy Spirit came to be our Paraclete.

These, then, are our two Paracletes. Our Paraclete with the Father—Jesus Christ the righteous; our Paraclete who abides with us—the Holy Spirit. In their nature, their calling, their work, we see how completely fitted they are to help our fallen nature in our calling and in our work.

At the same time, we see how the term Paraclete should have come to be habitually applied to the Spirit alone. It is just because He abides with us, and His help is a matter of experience for us. Jesus Christ is in heaven; His work is accomplished independently of us, whether we know it or not, and, till the power of the Spirit is felt, remains outside of us. The work which we have to do is on earth; it is here that we must be brought into union with Christ, must live the life He has called us to live, and do the service He has called us to do. It is in entering on and maintaining that union, in living that life, and doing that service, that we feel the task too hard for us—one which, without divine aid, we could never accomplish. It is here that the Spirit comes to our aid, and enables us to do all that we are called on to do. Just because it is He who makes Christ's atonement a living practical fact for each one; just because it is by His help alone that

we can follow the example which Jesus Christ has set us; He is for us the helper whom we need in doing the work we have to do, and therefore we think of Him as the Paraclete, the divine helper.

And do we not find in this very name a lesson of humility, obedience, and watchfulness, as well as of encouragement? He is the Paraclete, called along with us. In all to which we are called by God, He is called along with us, and in it He will be our helper; only in that is He called and only in that will He be our helper. Does not this give us a sense of the responsibility of our high voca-

tion such as we have never had before? In anything outside of that vocation we are alone, and must do it in our own strength; in all within it we have the Holy Spirit, our helper, to give us His strength. Called as we are to live the Christian life, He is with us to give us the needed grace; called to service, He is with us to give us the needed guidance and strength; called to pray, He is with us to make intercession with groanings that cannot be uttered; called to bear affliction, He is with us to comfort us; called to die, He is with us to quicken our mortal body into the spiritual life of the resurrection.

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The Theology of Isaiah.

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II.

A SATISFACTORY or any final judgment regarding either the unity of Isa. i. or the historical period to which it belongs is difficult to form. The passage consists of two parts, vers. 1-20 and vers. 21-31. Both passages, particularly the latter, have the appearance of belonging to the very earliest period of the prophet's public life. The

appeal to heaven and earth (ver. 2), and the elegiac lament over the degeneracy of Jerusalem (ver. 21) seem to express the first vivid impression made upon the prophet by the city's debasement. Neither such an appeal, nor the comparison of Jerusalem to a harlot, occurs again in the genuine writings of Isaiah, though both find frequent

parallels in the earliest prophecies of Jeremiah. It is not easy, however, to find a suitable historical situation for the prophecy as a whole. Vers. 7-9 must be read literally as giving a picture of the state of the country at the time. The precise situation is not altogether clear. The country had been overrun with foreign soldiery, and the whole, except the capital, appears to have fallen into their hands: "The daughter of Zion is left as a booth in a vineyard, as a lodge in a garden of cucumbers" (vers. 1-8). On the other hand, the danger to the capital appears to be over: "Except the Lord of hosts had left us a remnant, we should have been as Sodom" (ver. 9). The people had begun to breathe again. The foe, whatever he was, though his track was marked by fire and desolation (ver. 7), appears to be in retreat, his enterprise against the city abandoned. Two situations have been suggested, that created by the Syro-Ephraimitic invasion under Rezin and Pekah (734), and that produced by the campaign of Sennacherib (701). The grave and exaggerated terms used by the prophet (vers. 7-9) have no resemblance to the contemptuous manner in which he speaks of the Northern coalition, the two heads of which are mere "smoking tails of firebrands" (vii. 4). And if we should suppose that ch. i. was spoken when the allies were in retreat, having failed in their attempt to dethrone the house of David (vii. 1), the supposition can hardly be reconciled with chs. vii.-ix., which give a connected account of the prophet's operations during this period, and into which it is impossible to intercalate ch. i. Besides, the outlook of the prophet during the Syro-Ephraimite period is a much wider one than it appears in this first chapter. On the other hand, the picture of the desolate state of the country, the preservation of the capital and of a remnant would correspond very well to the last stage of Sennacherib's invasion, when the Assyrians had withdrawn from before Jerusalem and were in retreat. But the extreme severity of the prophet's denunciations accords very ill with the tone which he adopts in the Sennacherib period. There is indeed a terrible threat in ch. xxii. 14: "Surely this iniquity shall not be purged from you till ye die, saith the Lord, the God of Hosts." But if this passage belongs to the period of Sennacherib, it must be to the earlier stages of his invasion, and has reference to the conduct of the people on a particular occasion. The characteristic charges

against the people in ch. i. are those of the prophet's earliest period (ch. ii.-v.), *e.g.* judicial venality and corruption (vers. 21, 23, 26), oppression of the poor and defenceless (ver. 17), formalism in religion (ver. 10 *seq.*), private idolatry (ver. 28 *seq.*). The prophet despairs of the nation. It is a people laden with iniquity, and he is filled with a presentiment of doom, a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries: "Thus saith the Mighty One of Israel, Ha! I will ease me of mine adversaries and avenge me of Mine enemies. . . . The strong one shall be as tow, and his work as a spark, and they shall both burn together, and none shall quench them." Whether, therefore, ch. i. be a historical or only a literary unity, its thoughts belong to the earliest period of the prophet's ministry.

First, Jehovah's complaint over the rebellion of His children and their insensibility, which is greater than that of the beasts: "Hear, O heavens, for Jehovah speaks; I have nourished and brought up children, and they have rebelled against Me. The ox knoweth his owner, Israel doth not know." Heaven and earth may well listen when Jehovah speaks, much more when He speaks such things as He is about to say. Before whom could this Father complain, but before the universe? And in truth His relation to Israel, and His operations within it, have a moral significance as wide as the world and its history, just as Christ suggested the same idea of universality when He said, "I am the vine, and My Father is the husbandman." Isaiah is a poet, and endows the heavens and the earth with life and intelligence. But there is more than poetry here; to him and all the prophets the universe is moral; the heavens look down with never-closing eyes on the ingratitude and perversities of men, and pass judgment on them: "Be astonished, O ye heavens at this, and be desolate, be ye utterly appalled" (Jer. ii. 12; vi. 9; xxii. 29). It would be to deviate from the simplicity of the prophet's idea to raise questions, in the manner of a later theology, over the nature of the sonship of God's "children." The prophet's object is to humanise the relation of Jehovah to His people, and give them the true idea of it, that they may think how He has borne Himself to them, and how they have requited Him. Neither would it be wise to distinguish between "nourished" and "brought up." There may be a general reference to the long,

gracious history of the people, but the pathos of the figure would be lost by running into details. Another prophet teaches us how to read this one: "When Israel was a child, I loved him. I taught Ephraim to walk, taking him on My arms. I drew them with bands of love; but they knew not that I healed them" (Hos. xi. 1-4). And yet another suggests to us the two great lines on which the Lord's nurture of His children proceeded: "I brought you up from the land of Egypt, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, O ye children of Israel? saith the Lord" (Amos ii. 10). The solicitude and tenderness, the prodigal goodness and affection of this Father, is not limited to temporal things, nor yet to spiritual things. But His children are more insensate than the beasts: "The stork in the heaven knoweth her appointed time, but My people know not the ordinance of the Lord" (Jer. viii. 7). There is pathos, even wonder, in the words "Israel," "my people," doth not know. A history like theirs, and not understood! The same complaint is heard throughout the prophets: "Who is blind but My servant, or deaf as My messenger, whom I send?" (Isa. xlii. 19). God is so conscious of His own love and beneficence towards men that men's insensibility to it appears to Him wonderful. And in the same way Christ was so conscious of His own greatness, and the greatness of His works, that the dulness of His disciples perplexed Him: "How is it that having eyes ye see not?"¹

There are no definitions in the Old Testament, whether of sin or of righteousness. Its starting-point is always Jehovah, what He is and does to men. Men do not seek Him and find Him; He bows the heavens, and comes down among them. They do not rise by thought or contemplation, either on themselves or upon nature, up to Him; He unveils Himself to them, and they know Him. He appears, and they see Him; He speaks, and they hear His voice. Sometimes He gives declarations regarding Himself, proclaiming His Name as the Lord God, merciful and gracious, forgiving iniquity; but He manifests himself most in deeds of redemption and beneficence. He is present in the history of men, and there they learn to know

Him. "He made known His ways unto Moses; His acts unto the children of Israel." Such a revelation was not to the effect that He was, nor what He was and required; it was the manifestation in the life of the people, and in all their history of a living moral Being, with all that belongs to such a Being, of mind and emotion and activity. And what was required of men was something of corresponding breadth—a response to all that Jehovah was and did. And such a response could not be given except through mind and emotion and activity. Such a response was righteousness; the want of it was sin. The relation of men and God was immediate; it was always that of two persons. Sin was not transgression of the Law; it was something done against God—"they have rebelled against Me." The word "rebel," or "transgress," as it is often rendered, means rather to revolt, *deficere*, and expresses better than any other word the Old Testament conception of sin. It is an act of a person done against a person. It is primarily the failure to realise and respond to that which Jehovah is among men; and then, of course, it descends to active defection. It is, first, a thing of the mind, and then conduct: "They have forsaken the Lord; they have rejected the Holy One of Israel; they are gone away backward" (ver. 4). In Isaiah and all the earlier prophets this defection is in morals, or social and civil duties; in the later prophets, it is in ritual, though the reason of this is plain enough: the ritual, particularly at the rural sanctuaries, had drawn into itself so much of the Canaanite orgies, that it elevated immorality into an act of worship, or if in other places it had not gone so far, it had become so debased that, though nominally rendered to Jehovah, it was in truth the service of a being altogether different from Him. Hence Amos says, "Seek *Me*, and seek not unto Bethel."

The complaint of Jehovah, in which pathos and sorrowful wonder predominated, is taken up by the prophet in bitter reproaches. "Ah, sinful nation! a people laden with iniquity." It is not the present generation only but the nation, which has a moral identity throughout history, on which there lies a load of iniquity. It has been accumulating from age to age. Nations have a life like individuals, and at the end the penalty of all the past is exacted of them—"that the blood of all the prophets shed from the foundation of the world may be required of this generation" (Luke xi. 50). The verses which

¹ The words, "My people *doth not consider*," do not mean, doth not *think* or *reflect*, in general, but doth not *perceive* or understand particular things, in this case God's whole fatherly upbringing of them.

follow form the crux of the chapter. They have great resemblance to Amos iv. 6 *seq.*, which is a review of Israel's past history, and all the judgments with which it has been filled because of their sins. Even the comparison to Sodom is not wanting: "I have overthrown you as God overthrew Sodom, and ye have been as a brand plucked out of the burning." If Isa. i. 5-9 could be read as a similar review the interpretation of the chapter would be greatly simplified. But vers. 7, 8 seem to resist such an exposition, though the wounds and bruises (long seams of former strokes), and fresh (not putrefying) sores, very well consort with it.¹ Passing from his figure of the State as a body gashed and bleeding from a hundred wounds, which no ministering hand has bound up or mollified with oil, but which remain exposed in all their cruel rawness, the prophet thunders out the literal truth in the people's ears: "Your country is desolated, your cities burned with fire, a foreign soldiery swarms in the land; only the capital is left, like the lonely booth of the watchman who guards the wide expanse of vineyards; but for the mercy of the Lord who has left us a remnant the overthrow would have been as complete as that of Sodom."

Secondly, ver. 10 *seq.*, the mention of Sodom gives the prophet's mind new impulse, and with no pause, but with greater fire he goes on. Did I say, we should have been like Sodom! Ye are like Sodom. "Hear the word of the Lord, ye rulers of Sodom, hearken unto the *torah* of our God, ye people of Gomorrah!" By a sudden transition, suggested by the thought of Sodom, he passes from the fate of Sodom which had been nearly theirs to the character of Sodom which is theirs altogether, rulers and people alike. The *torah*, unhappily rendered *law* in our versions, belonged to the priest; it was the decision or judgment, as time went on more and more on ritual, given him immediately by the oracle of God—"torah shall not perish from the priest, nor counsel from the wise, nor the word from the prophet" (Jer. xviii. 18). Did Isaiah here invade the province of the priest, stepping in between him and the people with a

torah? With the books of Amos and Hosea, and even of Jeremiah before us, it would not be necessary to suppose any particular occasion for the prophet's assault upon ritual or any particular scene suggesting it. And it is not probable that his denunciation was uttered just at the moment of some great sacrifice. While this is true, vers. 5-9 suggest that the time in Jerusalem was one of extreme anxiety, and this was always a time of great ritual extravagance. The three things named by the prophet, sacrifice, personal appearance in the temple, and much prayer (vers. 11-15), indicate alarm and great religious fervour. The courts were thronged by worshippers from without, and priests were everywhere present superintending the offerings. The city probably was crowded with fugitives, the nation was before the prophet, intent as one man on what it deemed the service most grateful to its God, and he cries in their ears: Listen to the *torah* of our God, ye people of Gomorrah! On another occasion, roused to passion by the cold incredulity and want of enthusiasm of Ahaz, he exclaims, Will ye weary "my God" also? But here, with the nation before him, it is the *torah* of "our God," his and theirs, the historical God of Israel. Then follows the *torah* of "our" God, the God of Israel's history. What makes the rulers "judges of Sodom," and the populace "people of Gomorrah" to the God of Israel is the bloodshed, the partiality in justice, and the inhumanity to the helpless (vers. 15-17), and what relevancy have other things to Him, the God of Israel. "To what purpose to Me is the multitude of your sacrifices?" Such things are irrelevancies to Him, and not merely irrelevancies but a satiety (ver. 11), an abomination (ver. 13), and an unbearable burden (ver. 14). He repudiates their whole service and worship in all its forms, their material offerings to Him (ver. 11), their personal presence in His courts (vers. 12-14), and their service of prayer (ver. 15). Then follow the things in which the God of Israel has interest: well-doing, seeking justice, righting the oppressed, doing judgment for the orphan, pleading the cause of the widow.

Isaiah says nothing here but what his predecessors had said before him, and what is said by his successors after him. "I hate, I despise your feast days . . . but let justice run down as waters, and righteousness as a perennial stream" (Amos v. 12). "I desire goodness and not sacrifices, and

¹ The text is no doubt in disorder. The phrase "overthrow of *strangers*" (ver. 7), has no meaning; and if *Sodom* be read with Ew., ver. 9 stands in the way, for no writer would say, "Your country is desolate like the overthrow of Sodom," and then add, "But for God's mercy we should have been like Sodom."

the knowledge of God more than burnt-offerings" (Hosea vi. 6). "He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" (Micah vi. 8 *seq.*) And even more strongly, Jer. vii. 21-23, Ps. 1., and other passages.

But the question is, What does Isaiah and what do all the prophets mean when they speak in this way of sacrifice? If we take vers. 11-16 as a unity, and assume that the sacrifices are rejected for the same reason that the prayers are unheard, there would be no great difficulty. "When ye stretch forth your hands, I will hide My face from you: your hands are full of blood." It is not prayers that God hears, it is those who pray. The hands spread out in supplication had innocent blood upon them, and Jehovah turned away His eyes from them. Again the prophet's principle comes out: religion is a thing between persons. Neither law from God on one side, nor service and worship of men on the other side, can intervene between them.

But the strength of the prophet's denunciation of the ritual is hardly explained by such a view. He contrasts it with justice and mercy, and says that God desires the last and not the first. Is this a positive rejection of ritual, or only a negative and comparative one? Does it mean that God desires justice and mercy so greatly that in comparison He desires no other things? Or is it an absolute statement that He desires this alone? We must not forget that the prophets are rhetoricians. When Joel says, "Rend your hearts, and not your garments," he does not forbid rending their garments, he only exhorts to rending their hearts. There must, however, have been some reason why the prophets so strongly depreciate the ritual, which was no new thing in the service of God, but was certainly as old as Moses, and even older, for the people in Egypt desired leave to go into the wilderness to sacrifice to their God. A student of the Old Testament has great difficulty in following the Apostle Paul's reasoning regarding the place of *law* in the Old Dispensation, the legalism of the Hebrew religion. Left to himself he certainly would never have put the construction on the Old Testament which the apostle does. But he can very well see how the apostle's view corresponded to the thought and practice of men regarding the Law current in his day, and some-

time before it. The progress of history, and perhaps, one may say, the inevitable tendencies of the human mind, had given the Law a place which the apostle elevates into a theory of its purpose, and no doubt justly, unless we withdraw the reciprocal influences of revelation and human thought from the scope of Providence. And the case is something similar with the ritual. It is the popular conception of its worth which the prophets attack, for this conception was but the other side of the popular conception of God. And, on the side of the prophets, their attack on the ritual is also but the negative side of their doctrine of Jehovah. The popular view is represented, no doubt somewhat coarsely, in Psalm 1: "Will I eat the flesh of bulls, or drink the blood of goats?" They thought Jehovah a nature God, to whom such things were pleasing in themselves, who was the giver of the products of the earth, and who was to be served just with the things which He gave. In the view of the prophets such material offerings in themselves are inappreciable to Jehovah.

There can be no doubt that the prophets do go the length of saying that true service of God could dispense with all such offerings—"Offer unto God thanksgiving." The same judgment might be passed now on the practice of all positive ordinances. They are not essential. Or if, from men's weakness, essential to true service of God they are not essential *in* it. Some scholars, however, have gone the length of affirming that in the view of the prophets the covenant of Jehovah with Israel was not based upon or did not include within it any ritual of worship, only the moral law. This is certainly the position which all the earlier prophets take, but whether the position be merely practical and comparative, or absolute and theoretical, is not easy to say. Such theoretical views of the covenant as this modern view would imply were scarcely in the manner of practical teachers like the prophets. The strongest passage is Jer. vii. 22: "For I spake not to your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices: but this thing commanded I them, saying, Obey My voice, and I will be your God, and ye shall be My people." It is probable that there is nothing here but the familiar disparaging of the ritual in comparison of the moral. The previous verse speaks contemptuously of

sacrifices, bidding the people secularise even the burnt-offering, and eat flesh to their heart's content: "Add your burnt-offerings unto your sacrifices and eat flesh!" God is so indifferent in regard to the flesh they give to Him that they may have it to themselves. It is scarcely conceivable that the prophet, with Deuteronomy before him, could mean to say that God gave no commands at the Exodus regarding sacrifice. In such

a case he must not only have dissented from the contents of Deuteronomy itself, but also from its view that the Book of the Covenant was Mosaic law. Such a historical judgment as this can hardly be attributed to him, though in his own teaching he goes his own way in regard to Deuteronomy, and emphasises the weightier matters of the Law, like all his predecessors.

The Books of the Month.

PART II.

AN INTRODUCTION TO THE STUDY OF HEBREW. BY J. T. L. MAGGS, B.A. (*Kelly*. Foolscape 8vo, pp. viii, 190.) Inasmuch as many have taken in hand to write Introductions to the Study of Hebrew, and nearly all have failed, it is with moderate expectation that one examines a new attempt, which perhaps is an advantage to Mr. Maggs. It is certainly an advantage to us. For the pleasure of genuine surprise is ever the keenest pleasure. This is by far the most likely book for the mere beginner in Hebrew. It is here, and all the rest are nowhere. Perhaps Mr. Maggs never could have written a Larger Grammar or a Higher Hebrew Syntax; but he has written this. He has written it with so manifest a nearness to the beginner, that one hesitates to criticise it even in trifles. It seems that space is lost and little else gained by the frequent transliteration of Hebrew words. It seems that the beginner who cannot pronounce "עֵבֶר" for example, will not do much with "vā-'abhā-dhāyv." But the beginner and Mr. Maggs know best.

THE HOLY SPIRIT AND CHRISTIAN PRIVILEGE. BY THOMAS G. SELBY. (*Kelly*. Crown 8vo, pp. 272.) Mr. Selby is an able preacher, and mostly effective, though sometimes he o'erleaps himself. This seems to be his best book. It is also most hopeful of profit to us. For it carries us through one great subject—the doctrine of the Holy Spirit—not with precision of method, but all the more profitably by touching important Waymarks, and touching them with firmness and ease. It is the first of a new series, the "Life Indeed" series of books, and it opens the series hopefully.

THE LAY PREACHER'S HANDBOOK. BY THE REV. CHARLES O. ELDRIDGE, B.A. (*Kelly*. Foolscape 8vo, pp. xii, 180.) Why the Lay Preacher's Handbook it is hard to see. No word it contains is inapplicable to the preacher that is clerical. It is simply a book on the art and practice of preaching. Perhaps Mr. Eldridge offers it specially to the Lay Preacher because it is plain and plain spoken. But we are all so conscious of our need of improvement as preachers that we resent nothing that is plain, if only it is profitable to boot.

THE THEOLOGICAL STUDENT. BY J. ROBINSON GREGORY. (*Kelly*. Foolscape 8vo, pp. xii, 308.) To this new edition of a handbook which was heartily commended here and without repentance, Mr. Gregory has added a very useful Glossary of theological and kindred words.

WAYMARKS IN CHURCH HISTORY. BY WILLIAM BRIGHT, D.D. (*Longmans*. Crown 8vo, pp. 436.) There seems to be three possible ways of studying Church History. The first is to live laborious days on Neander or Robertson, plodding on through volume after volume, and gathering the whole story as you go. The second is to skim the surface in some of the innumerable short-cuts. You may buy the whole History of the Church for half a crown, and read it in an afternoon. The third way is to select "Waymarks" and master them.

The third is the way Canon Bright commends in this volume, as he has commended it before. On a long road, for it runs from the Gnostics to Archbishop Laud; he chooses twelve Waymarks. And

to each of the twelve he gives fair scope and further suggestion, yet he does not rend it from its environment. He does not forget that every effect has a cause, and is a cause. Once at least—it is the Arian Controversy—he makes the study a study of cause and effect. Nevertheless, the book is a book of Waymarks. That is its open endeavour, and that is its worth of accomplishment.

SACERDOTALISM. BY W. J. KNOX LITTLE, M.A. (*Longmans*. Crown 8vo, pp. xxiv, 318.) The four parts of which this volume is composed were touched upon as they came out. But the volume is greater than its parts. For the argument is meant to gather momentum as it goes. And besides that, each part has been revised ere it was fitted into the volume, and its temporary and perishable matter so far as possible suppressed. Now it is the *Apologia pro Vita Sua* of modern Sacerdotalism.

COLLEGE AND UNIVERSITY SERMONS. BY THE HON. AND REV. A. T. LYTTELTON, M.A. (*Macmillan*. Crown 8vo, pp. 327.) College and University Sermons demand close mental attention. It would be a breach of etiquette if they did not. They are, therefore, seen to best advantage and profit in the printed page. There are twenty such sermons in this new volume. Each sermon handles some formidable subject—the Person of Christ; the Meaning of Sacrifice; Original Sin; Eternal Punishment; the Power of the Will,—and in nearly every sermon this instructed scribe brings forth out of his treasury things that are new rather than old. So they demand hard thinking; they compel slow and repeated reading. And then they repay it all.

THE ACTS OF THE APOSTLES. BY THE LATE FREDERICK DENISON MAURICE. (*Macmillan*. Crown 8vo, pp. ix, 348.) A new book by Maurice is a surprise. We are not told why these sermons have not been published till now. The sixth is lost. Perhaps it is a mistake to suppose that the editors have been looking for it all this time, and have only now found courage to issue the book without it. In any case the book is welcome. We were as anxious to hear Maurice on the Acts of the Apostles as on anything. How will his doctrine stand the test? How will the book of the Acts endure when his doctrine is made to play upon

it? These are our wonderings. So the book is thoroughly welcome; and we shall not grumble if there are others yet to come.

THE ANOINTING. BY THE REV. J. B. FIGGIS, M.A. (*Marshall*. Foolscep 8vo, pp. 88.) Some "great texts" in the First Epistle of St. John are considered, mainly to discover and commend the "higher life" of which they speak. The little book gains its title from the third. And the title is well chosen. For the Anointing is the whole secret and security.

ENGLISH LEADERS OF RELIGION : CARDINAL MANNING. BY ARTHUR WOLASTON HUTTON, M.A. (*Methuen*. Crown 8vo, pp. xii, 260.) "English Leaders of Religion" was a happy idea for a series of handy volumes. The only objection is the limitation to English. Perhaps Messrs. Methuen may see their way to drop the adjective, and give us Savonarola and all the rest in this attractive shape.

Mr. Hutton's *Cardinal Manning* is not a new book, it is only new to this series. And it fits in admirably. For it is an excellent piece of literary workmanship, which has had as wide and hearty a welcome as any recent volume of biography.

THE BIBLE BY MODERN LIGHT. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. 550.) This is already the third volume of Dr. Geikie's new series on the Old Testament. It carries us from Samson to Solomon. And all the way it gleans industriously. It is not a commentary, not an accredited reaper, but only a gleaner in the great harvest-field of biblical exposition. Yet the handfuls are many and rich that archæology now lets fall. And had Dr. Geikie been content with them, and spared us some of the Bible narrative, for which we can so easily go to the Bible itself, our gratitude and our praise had been ungrudging and complete.

THE JESUS OF THE EVANGELISTS. BY THE REV. C. A. ROW, M.A. (*Norgate*. Crown 8vo, pp. xxiii, 324.) This is not a book of the month, nor even a new edition, but it is here, and it deserves all the space it will occupy. Prebendary Row has written many books since he wrote *The Jesus of the Evangelists*. He has made

a great name for himself as a writer on Apologetic. But he has never passed beyond his accomplishment here. The subject is itself unsurpassable. It is the one unassailable argument for Christianity. Untouched by higher criticism or by lower, by lapse of time or change of tone, the argument from the uniqueness, the *supernatural* uniqueness of Jesus remains. And it was never presented more ably than in this inestimably precious volume.

THE PILGRIM'S PROGRESS. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 341.) Publishers know that they must have a reason for the issue of a new edition of the *Pilgrim*, and they know that the reason must be in the book itself. So Messrs. Oliphant, Anderson, & Ferrier produce an edition beautifully printed on antique laid paper and handsomely bound, and publish it at the price of two shillings. So the reason that the book itself gives for its existence is that there is no other edition of the *Pilgrim's Progress* that can approach it at the money.

HER DAY OF SERVICE. BY EDWARD GARRETT. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 256.) Edward Garrett is one of the healthiest writers of to-day. And in her case moral health has not gone unrewarded. She is one of our most popular writers. This is her latest book. Its special theme is the life and work of our domestic servants. How often have mistresses wished to find a book which would be gladly read by the maid, and would certainly do her good, and wished in vain? This is the book now.

THE TEN COMMANDMENTS. BY ROBERT EYTON. (*Kegan Paul*. Crown 8vo, pp. xii, 159.) Prebendary Eyton is welcome for his own sake; he is doubly welcome for the sake of his subject. The literature of the Decalogue—the *expository* literature—is surprisingly meagre. Archdeacon Farrar lately gave a list, and his unrivalled knowledge only proved how meagre it is. Yet there are surely few things of more importance to the believer in salvation by the grace of God than a knowledge of the Commandments—only one theme indeed, the ability to keep them. Prebendary Eyton is always interesting, though the sources of his interest are too complex to be at once set down; and these twelve sermons will add to the worth as well as the bulk of the literature on the Decalogue.

THE ANNOTATED PARAGRAPH BIBLE. (*Religious Tract Society*. 4to, pp. 1060 and 430.) It is a revised and enlarged edition of a well-known book. Its features, as the title tells us, are the paragraph arrangement and the notes. The paragraph arrangement will not be recognised as so special a blessing now as it was in the first edition, for we are familiar with it since the Revised Version came. So the work really rests upon its notes. And they are sufficient. Marvellously free both from wordiness and from gush, they explain the things that need explanation and leave the rest alone. Here and there a statement may be called in question, mostly in matters etymological. But where is the book that does not go astray in these matters? On the whole, this volume, though a trifle timid, is well in touch with the most recent and the most accurate scholarship, and marks a distinct and welcome advance in popular work on the Bible.

PRESENT - DAY PRIMERS. EARLY CHURCH HISTORY. BY J. VERNON BARTLET, M.A. (*Religious Tract Society*. Foolscape 8vo, pp. 160.) This book is published at one shilling, and we shall not have an opportunity for a long time of spending a shilling so well. The Religious Tract Society has resolved not to lose *its* opportunity; so it has started a new series with this book. There is no subject so difficult to write briefly upon and be readable as Church History. There is no subject of human study so difficult to write upon at all as early Church History. Yet Mr. Bartlet has succeeded in both. He evidently knows his subject most intimately; nevertheless, he writes as though he were working out its problems as he goes, and calling us in to help him—only he leads aright, and arrives at the goal. It is hard to refrain where one has found so much true pleasure and helpfulness, but enough has been said to make us run the risk of the shilling.

THE PRINTED ENGLISH BIBLE. BY RICHARD LOVETT, M.A. (*Religious Tract Society*. Foolscape 8vo, pp. 160.) A short history of our English Bible might easily have been included in the "By-Paths of Bible Knowledge" series. But the editor has preferred to give it a place in the new series of "Present-Day Primers." And it will do something to make that series known. For it is a popular subject, and the book is well done. It is

a popular subject, and yet not so popular as it should be. There is more value for the study of the Bible in a knowledge of its English editions than we have yet recognised.

A YEAR WITH CHRIST. BY F. HARPER, M.A. (*Shaw*. Crown 8vo, pp. 200.) It is the Church's Year, and each Sunday has its appropriate text, and a correspondingly appropriate sermon. But what Mr. Harper means by "A Year with Christ" is that, all matters of doubtful disputation being banished, each sermon has Christ for its visible centre. It is not an ambitious book, for since the disciples made themselves small by striving who would be greatest, we have had no stomach for vulgar ambition in the Master's presence.

THE NICENE CREED CATECHETICALLY EXPLAINED. BY HENRY MORTON THOMSON, M.A. (*Sonnenschein*. Crown 8vo, pp. viii, 368.) "The system of question and answer," says Mr. Thomson, "keeps alive the interest both of the teacher and the taught." And it is true. But there is no system that so speedily loses the interest of a reader. It therefore says not a little for Mr. Thomson that you can read considerable portions of his book with unflagging interest. The explanation is that he has gathered illustrations, literary and theological, from many sources, and deftly woven them into his web of question and answer. Thereby he teaches the Nicene Creed, and doing so teaches many useful things besides. Canon Carter gives the book a friendly introduction.

THE RAIDERS. BY S. R. CROCKETT. (*Fisher Unwin*. Crown 8vo, pp. 409.) The less often that works of fiction are noticed here, and it is not often, the more attention they are likely to receive. It is therefore something to mention Mr. Crockett's *Raiders* at all. Nay, it is doubtful if words that more than mention it do more for it. The book is not to be passed through a short notice. It is to be read, and not even the longest notices and the ablest reviews have avoided that agreeable necessity. Only let this be said then: That Mr. Crockett's *Raiders* differs from all the rest with which comparison has been made, in this circumstance, that it is the work of a religious man. What does that mean? To one who considers and to one who in his thought places it beside others, nameable but unnamed here, it means that it is

higher even as the heaven is higher than the earth. There is much in the book that is *not* suggestive of heaven, not even of the earth, but rather of the things under the earth. And yet it is the work of a religious man—

And oh, the difference to me!

Then also it is strange, passing strange to one who knows Mr. Crockett, that there are no little children in this book. Finally, it is welcome that the one woman is pure and womanly. That alone makes the book nearly priceless in these days.

THE EPISTLE TO THE HEBREWS AS A BUILDING. BY REV. DONALD M. HENRY, M.A. (*Whithorn: Ballantyne*.) This is a Card on which is printed a building made of great stones and pillars. Each stone and each pillar contains a leading quotation or reference from the Epistle to the Hebrews. And thus the whole argument of the Epistle is made to appear before our eyes, in all its parts and all its relationships. The Building is well worth buying.

PAMPHLETS.—Some of the unbound books this month deserve more than the transcription of their titles, yet that must satisfy.

1. *A Short Commentary on the Book of Lamentations.* By the Rev. A. W. Greenup, M.A. (Hereford: Stephen Austin & Sons.)

2. *A Catechism of the Sacraments.* By the Rev. Alexander Miller, B.D. (Oliphant, Anderson, & Ferrier.)

3. *A Keswick Experience; The Secret of Christ's Indwelling; How to Bear Sorrow; and The Trivial Round, the Common Task.* By the Rev. F. B. Meyer, B.A. (Partridge.)

4. *Jesus the Messianic King.* By Silas Henn. (Dudley: The Author.)

5. *The Authority of Christ over the Individual, the Church, and the Nation.* (Belfast: Strain & Sons.)

LITERARY NOTES.

Professor A. S. Peake has written two remarkably just and fearless papers to *The Primitive Methodist Quarterly Review* on "Biblical Study." The second paper appears in the issue for April, and deals with Commentaries and Introductions. "The Old Testament portion of the Speaker's Commentary should be avoided. Some of the

writers display a remarkable ignorance of some of the elementary facts and rules of the Hebrew language, which casts a curious light on the claim put forward that they are competent to deal with subjects requiring deep knowledge. In the New Testament portion the case is different, and some of the very best English Commentaries on New Testament books are contained in it, especially Westcott on the Gospel of John and Evans on 1st Corinthians." "The smaller *Cambridge Bible for Schools* is in two instances to be preferred to the larger, since the work has been entrusted to better hands. I refer to 'Joshua' and 'Judges' by Sutherland Black." "There are many books of the Old Testament on which it would be hard to name a decent commentary. Fortunately this state of things is likely to be largely mended before long. Messrs. T. & T. Clark are engaged in bringing out a series of high-class commentaries, of which the first instalments are to be 'Deuteronomy' by Driver, and 'Romans' by Sanday. That this will altogether escape the inequality of treatment that dogs a series is not to be expected, but we may reasonably expect some valuable additions to our

exegetical masterpieces, and several that will take the first place on the works with which they deal." "One of the most valuable of all British Old Testament works is Robertson Smith's *The Prophets of Israel*. It is a book that no one should neglect. It is unfortunately out of print, and selling at about a guinea. But it is often in libraries, or may be borrowed. Unfortunately it stops with Micah. There could be few greater boons to Old Testament students than the publication of an enlarged edition of the present volume, and of a companion volume on the other prophets."

Dean Stanley's *Life and Correspondence* has received abundance of notices and reviews these recent weeks. But those who have read them all will still read one in *The New World* for April, if they fall in with it. This review is written by Professor A. V. G. Allen of Cambridge, Mass. Professor Allen is announced as the next author in the *International Theological Library*. His work has been long in coming, but if it has the insight and transparency of this article we shall count it worth waiting for.

Keswick at Home.

THE DENIAL AND CRUCIFIXION OF SELF.

BY THE REV. CHARLES G. MOORE, EDITOR OF "DIVINE LIFE," ETC.

At the present time no addresses awaken more interest in our conventions than those which deal with the topic of this paper—the crucifixion of self. There can be no doubt that the Holy Spirit is deeply engaging many hearts with the subject, and multitudes are coming to discern the contrast between the "good self" life and the true Christ life.

One illustration will indicate how momentous are the results to be looked for from this enlightenment. "Whosoever will come after Me," said Christ, "let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it." We need to note the exact words, "deny himself"; not his lower, baser, evil self, but *himself*. The self that Paul crucified when he received Christ as the Lord of his life was particularly high-

minded and religious. A man who surrenders himself to the domination of the most refined literary or artistic tastes as really fails to comply with the Lord's requirement as the most degraded glutton or drunkard. Self has cursed us by usurping an authority and a function which belong of right to our God and Creator, and Christ invites us to return to all blessedness by denying self in its evil claim, and putting it in the place of death and rejection. He has no programme for the uncrucified self—simply a cross. And yet has not much of our religious activity and thought been the work of that very self which we are called to bring to nought by crucifixion? May we not hope, therefore, that as the divine method comes to be more clearly understood and more largely accepted, many evils and deformities will disappear, and a purer manifestation of Christ's life be visible amongst us?

Let us consider, briefly, Christ's statements in John xv. 4, 5: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." These words were not addressed to unregenerate men. It was those who truly loved Him, and who had been made clean through the word which he had spoken to them, that Christ so carefully guarded from the thought that they would ever find in and from themselves the energies of the blessed life. Branchhood is not a disability brought upon us by the Fall; it is, and will for ever remain, the law of our being as creatures. "There is none good save one, that is God:" "The only wise God." True goodness, wisdom, and joy can no more spring forth from the creature isolated from the Creator than grapes can appear on a branch severed from the vine. "The kingdom of God is righteousness and peace and joy in the Holy Ghost"—in that "fellowship," that "communion," that partnership "with the Father and with His Son Jesus Christ" which is set up and maintained by His Holy Spirit. Jehovah may say, "*I am that I am*," but for the creature the formula of holy character is simply, "*I have that I am*"; "for what hast thou that thou didst not receive?" "*The gift of God* is eternal life."

It is plain, therefore, that to us as creatures two methods of life are possible. We may keep our nature, with its varied capacities and powers, under self's rule, administration, and resources, or we may accept the divine invitation, and pass into the control, inspiration, and wealth of God our Saviour. As to the former, there are many natural instincts and desires which a man may fall back upon, develop, and utilise in order to keep out of the gutter and maintain himself in courses which will bring no reproach upon him from his fellows; but there is a broad, deep gulf between the best of such lives, in which self still holds the helm, and that of one who has denied and rejected self and sanctified Christ as Lord. "As many as are led by the Spirit of God, they are the sons of God."

Now in the beginning man had that fellowship with God in which stand all creature goodness and blessedness. But under temptation our first parents went out from God and His will into self—self-wisdom, self-direction, and self-will. The tempter's

plan, only too successful, was to induce them to judge, decide, and act apart from their kind and loving Creator. Such was sin in the beginning, and such in essence it remains.

Hence the gospel brings God's call to return from self into Him, and presents all the provisions of His grace for our reinstatement in that fellowship with Him wherein standeth true and eternal life. "Believe on the Lord Jesus Christ"—return through Him to that obedient confidence in God which, in the very nature of things is the only basis of fellowship—"and thou shalt be saved." The enormity of the world's sin is seen not so much in its evil works and its crimes as in its refusal to return into God by Christ, the Living Way. "He will reprove the world of sin, because they believe not on Me."

Yet there can be no doubt that many truly enter upon a Christian life without any adequate discernment of the meaning of Christ's requirement to deny and crucify self. They are made new creatures, but self is allowed to roam through the new creation as though it had at last acquired a respectable claim to lordship. Nothing, however, can be clearer than the teaching of the New Testament, that a Christian is not a man who has exchanged the rule of a bad self for that of a good one, but one who has altogether rejected self as a supplanter, and accepted Christ in its place. Adam's sin did not come from a "bad self," for in his fallen condition there was nothing in him which could be so described: the root of the mischief was in *self*, "*I*," which passed into the exercise of offices that his Creator alone should have been allowed to hold.

If, then, unfallen man could involve himself in such disaster by rejecting God in favour of self, it cannot be wondered at that so much havoc is wrought in our Christian lives by any failure to keep self on the cross. Hence by many bitter experiences, as well as by the light of the Word, we are brought to accept Paul's statement as expressing the secret of our blessedness: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

In this matter Christ has left us an example that we should follow in His steps. "Neither came I of myself, but He sent me." "I do nothing of (from *αὐτό*) myself." His life was the outcome and expression of a fellowship with the Father by whom He lived. A remarkable exem-

plification of this is found in John vi. 37, 38: "Him that cometh to Me I will in no wise cast out. *For* I came down from heaven, not to do Mine own will, but the will of Him that sent Me." Great as was the Saviour's joy in receiving those who came to Him, the primary reason of His receiving them was not found in any law of self, but in the will of the Father.

And the light that was in Christ shines now, though dimly by comparison, in the hearts of His own. Sooner or later they come to see that they, too, are called to do nothing "from themselves," but always to ask, "Lord, what wilt Thou have me to do?" They are taught, it may be with much pain and dismay, that in any guise it may assume, however specious, self is an unlawful and unworthy claimant of the lordship of their heart and life. We are well acquainted with the history of one who in early youth came to know Christ, and was enabled cheerfully to turn his back upon all earthly ambitions. A passion for usefulness took possession of his soul, and insensibly to himself became self's throne. As others lived to serve self in the search for wealth, honour, or pleasure, so he laid the plans of his life with a view to gratifying self with the pleasures of usefulness. In infinite loving-kindness, and with marvellous patience, his Saviour, whom he truly loved, entered into conflict with the cruel tyrant—for the miseries of self's rule, even in so plausible a form, were very great and real. Year after year the battle went on. With a faithfulness that will be for ever a subject of abounding praise, Christ brought to nought self's most cherished schemes. Again and again, just as he seemed to be approaching the realisation of his hopes, the cup was dashed from his hand. At last self was driven from every position but one: there remained one special service whose attractions still put in a claim for rulership. But in an hour never to be forgotten, grace was given to make an unqualified surrender, and in a moment, whose memory is an ecstasy, Christ was crowned supreme and only Lord. It need scarcely be said that in addition to all the delights found in a life of following Him, Christ has abundantly bestowed the very joys which self vainly promised as a reward for obedience to its sway.

My Saviour, Thou hast offered rest,
Oh! give it, then, to me;
The rest of ceasing from myself,
To find my all in Thee.

This cruel self, oh, how it strives
And works within my breast,
To come between Thee and my soul
And keep me back from rest.

How many subtle forms it takes
Of seeming verity;
As if it were not *safe* to rest
And venture all on Thee.

O Lord, I seek a holy rest,
A victory over sin!
I seek that Thou alone shouldst reign
O'er all without, within.

In Thy strong hand I lay me down,
So shall the work be done:
For who can work so wondrously
As the Almighty One?

Work on, then, Lord, till on my soul,
Eternal light shall break,
And, in Thy likeness perfected,
I "satisfied" shall wake.

We will close this paper with some brief remarks upon several important points:—

1. It was "through the Eternal Spirit" that Christ offered Himself to God, and it is only by the light and aid of the Holy Spirit that we can come into the genuine crucifixion of self. The whole life of God in our souls is in charge of the Paraclete, and in no matter shall we more certainly come to disaster under self-guidance than in this of the crucifixion of self.

2. The denial and crucifixion of self does not lead to what is often understood by quietism: it introduces us to the highest and most blessed forms of activity. Of course if it is a self that has been very busy—sometimes it is one that has been very lazy—which is put upon the cross, *its* activities will disappear from the life. He, however, who truly follows Christ will find that his Master is no dawdler, but sets a pace that will healthily tax His disciple's diligence and strength.

3. In the crucifixion of self lies the only hope of the perfection of our nature. Under Christ's rule, discipline, instruction, culture, and smile every power and capacity of our being will be brought, ultimately, into fulness of life and exercise.

Short Expository Papers.

Isaiah liii. 9, 11.

I. VER. 9. The Authorised Version has, "And He made His grave with the wicked, and with the rich in His death"; while the Revised Version substitutes "they" for "He," and both give the marginal note "Heb. *deaths*." One is at once struck by the fact that the "rich" are thus made almost synonymous with the "wicked," if the passage be regarded as an instance of Hebrew parallelism. We also notice, that if we regard the passage as clearly Messianic, and look for a fulfilment in the circumstances of the crucifixion, serious differences between the prophecy and the supposed fulfilment are found. Our Blessed Lord did not "make His grave with the wicked," for Joseph of Arimathea was a "just man," and, moreover, the rocky tomb was one in which "was never man yet laid"; and certainly the two thieves were not, as far as we know, "rich."

The difficulty is overcome if we combine the two suggestions of Lowth and Kay. The latter takes יתן as impersonal, "And His grave had been appointed," as in Gen. xli. 14; "and they brought him in haste," for, "and he was brought" (cf. Gesenius, sec. 137).

Lowth followed Aben Ezra, and some Christian commentators, in taking the ב in במוותיו as radical, and not as the preposition. The only other occurrence of מות is said by Kay to be in Ezek. xxviii. 10, where it denotes, he says, a violent death. Gesenius (Roediger and Davies' edition) seems to support Lowth, calling attention to the parallelism of "tumulus, or burial mound," with "grave." I should also take the ו in ואת as adversative: "but."

These changes in translation would give us the passage in the following form: "His grave had been appointed with criminals, but with the rich (was) His tomb." Then follows, in the prophecy, the reason for this change, "because He had done no violence, neither was deceit in His mouth." A person condemned as a criminal would in the ordinary course be thrown, with the two robbers, into a hasty common grave. But Pilate, who had already asserted Christ's innocence of the charges brought against Him, granted His body to Joseph, a "rich man," because He had not, like Barabbas

and the two robbers, done violence, and because His remarks about "the truth" had convinced Pilate that "there was no deceit in His mouth."

II. Ver. 11. I would take מ in ממהל in the sense of "out of and looking beyond," and interpret the verse in the light of Heb. xii. 2, "Who, for the joy that was set before Him, endured the cross, despising the shame," etc. מהל is always hard, painful labour (κόπος or πόνος—rather than ἔργον). Christ during His humiliation—the sufferings of His earthly life as well as those immediately connected with His death—saw the results of His travail, and was satisfied. We might also, as to His human nature, say, with all reverence, that He showed faith, by which He saw beyond the temporal to the eternal.

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Romans vi. 7.

THIS verse furnishes us with a kind of key to the apostle's meaning in the subsequent, as well as in the previous passage. Godet's interpretation of it as an illustration is that one which, perhaps, most conduces to clearness of thought. Two great facts seem to be present to the apostle's mind—the death of Christ and the death of the sinner. What is the precise meaning of "dying with Christ"? The apostle in this verse virtually says—think what death itself means. Every one knows what he means when he speaks of *death*; every one knows what the nature of an inward experience must be before he will be able to say, "it was death." ὁ γὰρ ἀποθάνων evidently means simply, "he that is dead," referring only to the physical meaning. The apostle seems to intend the reader to transfer what this means in the physical world into his spiritual experience. The reference will then be to a certain experience which the believer in Christ has in his first step from the state of sin into the state of righteousness. This experience is of such an ethical kind that it can only be named as corresponding to what death is in the physical sphere. The statement is perhaps

not so much "because He is dead" as simply "when He is dead." The apostle aims at making clear the subjective meaning to each individual of the great objective fact of Christ's death. The practical test for every individual will be, Have I any experience that can be honestly called "death unto sin," "old man crucified"? But what then is the meaning of "justification"? In this illustration the word *δεδικαίωται* seems to mean merely "is freed," "like a dead slave who can no longer execute the orders of his wicked master." But *death* must be before there can be freedom. In spiritual experience, then, the death to sin must be prior to the effects of justification. Therefore, while we hold to the "forensic sense," we are cleared from any superficial application. The act of will by which a sinner trusts in Christ's death as the atonement for his sin is the "dying with Christ," the condition in which he enters into the benefits of Christ's righteousness. But what is involved in this "act of will"? No mere assent on the part of the sinner is sufficient; he must deliberately and consciously turn to Christ with a full apprehension of, and submission to, the consequences, breaking finally with sin, remorselessly crucifying the old man, resolving to trust God for all, as Christ in His death did—all this surely is involved in the act of "faith in Christ," which is the condition of justification.

CONATUS.

Daniel iii. 5.

I FEEL grateful to Professor Whitehouse for expending so much time and scholarship in answer to me. Waving the question of my "right" to take Canon Driver's words in what seems to me their natural meaning, I am glad I have Professor Whitehouse on my side in believing קְהָרִים not to be of Greek origin. If it has come from Hellas, it has come from the Homeric form *κίθαρις*, therefore presumably earlier than 400 B.C. For my own part, I think the intercourse between Greece and Assyria and Babylonia was much greater than Professor Whitehouse will admit. He must himself feel the argument *e silentio* specially hazardous in regard to the annals of Nebuchadnezzar and Nabonidus, seeing these are so scanty. I must apologise for not having noticed his article in the *Critical Review*.

He has failed to observe the point of my argu-

ment in regard to סוּפְּפִיָּא. I contend that it is a marginal note that has got into the text. I am glad Professor Whitehouse agrees with me that *συμφωνία* is not necessarily an instrument of music, as Mr. Bevan assumes.

With regard to פֶּסֶם טָרִי, I am not so impressed with the paucity of intercourse between Egypt and Assyria as is Professor Whitehouse. The example he gives from Strack of the interchange of λ and ρ is not so conclusive as he thinks from the reduplication of the syllables in קִנְקִינְהוֹס. The printer evidently had in his mind the more common interchange of λ into ρ, and hence printed wrongly קִרְקִינְהוֹס. Further, not only is there reduplication, but קִנְנֶן is a new Hebrew word meaning "a pitcher" and "a ploughshare." It would be unsafe to argue that in transferring Latin into English, we had a tendency to change *u* into *ra*, because greengrocers and market-gardeners call *asparagus* "sparrow-grass"; they do so because "sparrow" and "grass" are intelligible.

Even if I grant Professor Whitehouse his contention that all three words are Greek, and that all occur in the original text, which I do not, yet from the fact that they are musical terms, I hold his deduction that the books in which they occur must have been written under the Hellenic domination to be certainly hazardous. Musical terms are notoriously words that are transferred from one language to another totally apart from any political domination. We should regard it absurd did any one deduce that Britain was under Italian domination because we speak of *piano* and *violoncello*, or under French supremacy because we sometimes speak of a *cornet-à-piston* or a *trombone*. He recognises that the Greeks borrowed *κινύρα* and *νάβλα*, not to speak of *κιθάρα*. Is he prepared to assert that the Hebrews, in the age of the Babylonian captivity, would not go afield for their musical terms? Had the terms been military terms, as אֶסְטֶרְטִיָּא, a general (*στρατηγός*), or דוּלְמוֹס, war (*πόλεμος*); or legal terms, נִימוֹס, a law (*νόμος*), דִּיטִנְמָא, a decree (*διάταγμα*), all which and many more became well known in Aramaic and new Hebrew, his contention would have had some weight.

Further, I for my part regard all stress laid on isolated words in the Book of Daniel as peculiarly liable to be misplaced from the present state of the text and the evident corruptions it has under-

gone. Ancient and obsolete terms might easily have their place taken by those that were more recent and intelligible. The text of the Book of Daniel did not enjoy the protection which so many other books of the Bible had in being regularly read in the synagogues.

I am sorry that Professor Whitehouse has not entered more fully into the other matters I have brought under his notice. The question of Belshazzar I consider much more important than that of the musical terms. I do not suppose Professor Whitehouse regards as an argument his own inability to see any "insuperable difficulty in the preservation of the name and history" of Belshazzar. If Professor Whitehouse would give any parallel instance, then I could see the force of his statement. Traditions of individuals lost to history have been preserved in the locality associated with them. The memory of an individual who either markedly benefited or horribly oppressed a race might survive their migration. In the case before us, neither of these conditions is satisfied. On the critical hypothesis the Book of Daniel was written in Palestine about 168 B.C. Belshazzar neither oppressed the Jews specially, nor benefited them. Berosus had no reference to Belshazzar, else Josephus would not have been under the necessity of identifying Belshazzar with his father. Eusebius professes to draw from Berosus, and in his summary there is no mention of Belshazzar. Berosus was a Babylonian, a priest of Bel. What source of information, traditional or preserved in records, could be open to an obscure Jew living in Palestine about 170 B.C. which would not be familiar to a Babylonian priest of Bel, who began life something like a century and a half before the critical date of Daniel? Southern Spain is full of traditions of the last Moorish sovereign of Granada, but the son of the last king of Babylon had been forgotten in his native country by the lapse of two centuries and a half. Is it conceivable that this man so forgotten in his native country should be remembered in Palestine? But not only is the knowledge of this obscure Jew singular, but his ignorance also. He must be totally unaware of the complete oblivion that has fallen upon Belshazzar, else he would have explained something about him. Many of what are deemed his accurate references to Babylonian manners and customs are explained by the accurate deductions he has made from obscure passages in Kings and

Jeremiah. A writer who had studied with the minuteness implied the Books of Kings would not fail to know that the name of Nebuchadnezzar's son was not Belshazzar, but Evil-Merodach—a fact communicated to the Greek world independently by Berosus. Why did he take pains to give an appearance of contradiction with his authorities which was utterly needless? A contemporary writer, assuming that every one of his readers knew the events of the preceding quarter of a century, might easily omit all reference to Evil-Merodach, Neriglissar, and Nabunahid, and, addressing the young deputy-monarch, speak of the real founder of the Chaldean dynasty as his father, the more so as not impossibly he was his ancestor. With his intimate and accurate knowledge of the prophecies of Jeremiah, he could not fail to know that the kingdom over the nations was promised to Nebuchadnezzar, his son, and his son's son. Had the writer been drawing on his imagination, guided by Kings and Jeremiah, he certainly would have made Belshazzar son of Evil-Merodach. A writer, contemporary with the events of which he writes, would naturally be careless of any conflict with the vaticinations of prophets, however esteemed. He would know how fact and prophecy harmonised, and would assume his readers did so also. A writer inventing history long centuries after the date in which he puts events would be necessitated to give some explanation, else his apparent contradiction of accredited records would condemn him to utter disbelief. The only alternative to the orthodox hypothesis that the book was written by a contemporary of the events he narrates, is that the writer, while himself intimate with the contents of Kings and Jeremiah, was profoundly ignorant of the fact that anybody else knew anything about them. Even that would fail to explain the instant acceptance of the book.

The difficulty Professor Whitehouse sees in there being no reference to Nabunahid does not seem of much importance. The father of Nebuchadnezzar is not referred to, nor the father of Cyrus. Moreover, not improbably, at the very time when Daniel appeared before Belshazzar, Nabunahid was in seclusion in Tema, and all the government was resting on the shoulders of the king's son (*Mār šarri*). Professor Whitehouse does not take any notice of the fact that while all the historians which have come down to us tell of a siege of Babylon, Daniel alone makes no

mention of a siege at all. What strange providence guarded this obscure Jew from a blunder into which even Berosus, usually so accurate, fell? In a contemporary his conduct is natural.

In regard to Professor Whitehouse's difficulty about Gobryas being possibly Darius the Mede, I confess I do not feel the weight of it. From the omission of the title "King of Babil" from the earlier contract tables of Cyrus, I fancy he did not assume the title till the third year of his reign as king of nations. He might make Gobryas his governor "king" for sacred purposes during that period. I need not tell Professor Whitehouse that often, during the domination of Assyria, a deputy ruled in Babylon and was called king. As to the appointment of Satraps, on the authority of Mr. Pinches I find that it is recorded that Gobryas appointed governors in Babylon (vide *Criticism of Holy Scripture*: Theo. Pinches, p. 5).¹ Professor Whitehouse has to explain how a writer, who was so accurately informed in so many points, did not know that Darius was *not* a Mede, but a Persian, and was *not* the son of Ahasuerus, but of Hystaspis. By the beginning of the eleventh chapter of Daniel, we see the writer knew accurately the succession of the Persian monarchs from Cyrus to Xerxes. What sudden fit of oblivion can have seized him to lead him to transpose Darius Hystaspis from the third place after Cyrus, and place him before that monarch, and change him from a Persian into a Mede? Professor Whitehouse does not get over the difficulties of the situation by assuming Darius the Mede to be Darius Hystaspis.

J. E. H. THOMSON.

Stirling.

Kautzsch's New Edition of the Psalter.²

V.

KAUTZSCH looks upon the Hebrew of xvi. 3 as incomprehensible, and leaves it untranslated. The attempts that have been made to deal with it have been so many and so diverse that in the resulting confusion one cannot but sympathise with his unwillingness to come to a definite decision. Three of these attempts, however, are at least worth pondering. The first, Delitzsch's, is mentioned in

Kautzsch's notes. In it γ is removed from before לְקַדְּשִׁים and prefixed to אֲדִירִי ; and הֵמָּה becomes the subject of the second half of the verse. The Psalmist has said something to Yahweh in ver. 2; now he says something to the servants of the Lord—

"And to the saints who are in the earth [I say],
"These are the excellent, in whom is all my delight."

The obvious criticism³ is: "But this could be said of the saints rather than *to* them, and the suggested change in the text is not warranted by the result. For the sense thus gained does not seem sufficiently elevated and important to correspond with the preceding address to Jehovah." De Witt, who thus criticises Delitzsch, agrees with him in considering the γ of לְקַדְּשִׁים to be parallel to that of לְיִהוָה , but he takes the γ of אֲדִירִי as epexegetic, and, most important of all, he finds in ver. 4 the declaration which the Psalmist makes to the saints. Here is his rendering—

"I say to Jehovah, 'Thou art my Lord;
I have nought that is good beside THEE.'
And I say to the holy tribes of the land,
To the eminent nation in which I have all my delight,
'Many their woes that pay dowry to idols;
I will not pour out their libations of blood,
Nor lift up their names on my lips.'"

More than one topic of discussion could be found in the wording of this, but it must be confessed that if De Witt has found the real address to the saints it is one full of matter, and worthy of their hearing. The third and most recent attempt is that of Dr. Wildeboer in the current number of the *Theologisch Tijdschrift* (November 1893). The determining consideration with him is the dependence on Isa. lxii. 4, which he believes himself to have found in Ps. xvi. 1-4. In accordance with this, he substitutes בְּעֹלָתָךְ for בְּלִעְיָךְ , and renders vers. 2 and 3 as follows:—

"I said to Yahweh, 'Thou art my Lord,
The treasure of her whom Thou hast married.'
To the holy ones that are in the land [I said],
'They are the excellent ones of whom [the saying is true]
All my delight is in them.'"

³ Kautzsch suggests a mode of rebutting this. He proposes the alternative rendering of in place of "*to the saints*," forgetting that it would then be necessary to render "*of Yahweh*" in ver. 2.

Winchcombe.

JOHN TAYLOR.

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¹ For the use of this pamphlet, I have to thank the kindness of Mr. James Brown, Amphilh.

² See THE EXPOSITORY TIMES, October 1893.

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MR. LE PAGE RENOUF has written a letter to *The Proceedings of the Society of Biblical Archæology* on the origin of the name Pharaoh. He believes it never was an Egyptian title or word. It is a Hebrew word, of Hebrew derivation, and a purely Hebrew designation of the king of Egypt. He finds the name *Per-aa* applied on the monuments to the king of Egypt, certainly. But the sign for *per* may be read also *bu*; and when applied to gods and kings, Mr. Le Page Renouf believes that that is always its value. Besides, the name Pharaoh is given in the time of Rameses II. (the Pharaoh of the Oppression) to foreign princes only, and was not used till later days by the Egyptian kings themselves.

What, then, is the origin and meaning of the name Pharaoh? There is a word found in Hebrew which closely resembles the word for Pharaoh. It is found but twice in the Old Testament, in Deut. xxxii. 42 and in Judg. v. 2. Both occurrences are in the plural; and it is translated "princes" or "leaders." In Judges v. 2 there is a verb alongside it, which has been something of a puzzle. Philologists are now agreed, or nearly so, that it is rightly translated "to lead" in the Septuagint. It is so translated in our Revised Version also—"For that the leaders took the lead in Israel"—and Mr. Le Page Renouf believes that that verb is the root both of the word

translated "leaders," and of the word transliterated "Pharaoh." Therefore Pharaoh is a purely Hebrew word, and it simply means leader or prince.

The Biblical World for April, which has directed us to Mr. Renouf's letter on Pharaoh, contains a Note on the interpretation of Romans viii. 3, 4. The verses tell us two things, which the law could not do and the gospel can—what are they? The one thing is preliminary, says the writer, who gives only the initials "N. S. B."; the other is ultimate. First, the law could not condemn sin in the flesh. But surely the law condemned sin when it forbade sin. Does not the law that says "Thou shalt not steal" condemn theft? Certainly. But its condemnation is made of no effect. The hungry ox breaks the fence to reach the green grass, and it is not condemned, because it cannot resist the impulse of its appetite. The same plea is made for men. The starving man steals a loaf of bread, and he is not condemned because of the weakness of his flesh. So it is recognised universally that, on account of the weakness of the flesh, men cannot keep the law, and they are not condemned. Their sin may still be sin, but it is not felt as sin, and as sin it is not condemned.

Then Christ comes. He comes as a man. He comes "in the likeness of sinful flesh," encom-

passed with its weakness, subject to its temptations. But He does not sin. Tempted in all points like as we are, He yet is tempted without sin. Thus He vindicates the law, and condemns the sin. He proves that sin is sin, and that we are sinners. He keeps the law in the flesh; we are condemned as sinners for not keeping it.

That is the first thing. It is preliminary to the other. The other is ultimate. If Christ had come only to condemn sin in the flesh, that is, to prove us sinners, we know no gain in that. We are ready to cry, "O wretched man that I am! who shall deliver me?" He came also to give us the ability to keep the law. That ability is the gift of the Spirit. Now the Spirit is given freely to them that ask Him. But they only will ask Him who know, not merely that they cannot keep the law, for it is easy enough to find excuse for that, but that they cannot keep the law and ought to keep it, that they are both weak and sinful. Then they accept the offer in faith, they receive the Holy Spirit, and henceforth they walk not after the flesh but after the Spirit, and fulfil the righteousness of the law.

There are texts that surprise us with their fertility, and others that disappoint us. There is a text in the Book of Numbers which many men have looked at, and some have tried. It is a lyric of exquisite outward charm. It springs up refreshingly also, like the water of which it sings, in the midst of a somewhat weary land. It is the "Song of the Well," in Num. xxi. 17, 18—

Spring up, O well!
Sing ye back to her!
Well which princes digged,
Nobles of the people delved her
With their sceptres and with their staves.

But it is disappointing as a text. And when Professor G. A. Smith, preaching the annual sermon this year on behalf of the Baptist Union Home Mission, announced it as the text of his choice, men who had tried it and passed from it with the sigh, "Favour is deceitful, and beauty is vain," must have listened with interest.

Professor Smith's first thought is the drudgery of the well. "In Eastern life there is no routine and drudgery like the routine and drudgery of drawing water. A hundred proverbs call the well the gift of God. But God's gifts are never made by man his own save through hard toil; and this, to an Eastern people, the chiefest of them all, costs more sweat and weariness than any. Hewers of wood and drawers of water—that is the Bible's name for serfs of the lowest class. You read the scene by the well itself, where the soft ropes used daily through the centuries have worn long grooves upon the stone lip of the well; and on the faces of the daughters of the people, who come to draw, the wear of centuries has also worn deep. Eliezer of Damascus met a fresh bride at the well, but that was in the morning of the world: she whom Christ encountered there was a drudge."

But sometimes the drudgery was forgotten, and the life at the well was glorified with the feelings of sacrifice and brotherhood. The text before us is an instance. And when Professor Smith has given his translation of the text, already quoted here, he says, "The drudges who, drawing water daily, daily also sang the song in accompaniment of their labours, were by it daily reminded that this particular well of theirs had been opened and begun by great men; that this work, which was now spelt routine, was in its origin, invention, zeal, high-born character, self-sacrifice, and loving brotherhood. Princes had dug this well; yea, the nobles of the people had hollowed it out with their sceptres and their staves." And upon this we pass easily from the Eastern well to the Western and modern workshop. For, "to every honest man and woman the larger part of life must consist of a laborious routine. All of us who are worthy have to work with small details, and like those water-drawers of the East, hand over hand every day upon the same old rope." Then our risk is to feel our life dreary, to look upon our work as only a privative and exhausting function in our lives, to seek our inspiration elsewhere, in literature, in art, along those lines which we

imagine to be more blessed than ours with richness of feeling and grandeur of vision. We are fools and blind. There is not a bit of routine, however cheap our unthinking mind may count it, but it was started by genius. "The fundamental facilities of life, the things we use as carelessly as we tread the pavement,—the very fire we light, the very alphabet we use, our daily bread, the coins we handle, the wheels that carry us along,—each represents some early triumph of man's spirit. Princes dug this well; yea, the nobles of the people hollowed it out with their sceptres and their staves."

Thus, if we will open our eyes to see, if we will let knowledge grow from more to more, we, too, shall have our song to sing. In the midst of the commonest drudgeries of life we, too, shall be in the presence of the great ones of the earth, in fellowship with its men of genius. And that is something. But we have a surer word of prophetic inspiration than that. In the midst of our daily toil we remember that "the Carpenter of Nazareth finished His planks and filled His hours of labour day by day." For the Incarnation was not the mere theology its long name would confine it to. "The Incarnation of the Gospels was the birth into a home; the looking up from a mother's lap into a mother's face; it was childhood growing with brothers and sisters about it; it was youth taking friends to itself; it was manhood breaking with these friends into the larger fellowship of the nation. It was childhood, it was friendship, it was patriotism—it was also labour. The Carpenter of Nazareth finished His planks and filled His hours of work day by day. And when He stepped forth as teacher into the public life of His people, see how His parables reveal Him in touch with every common office in the life about Him. Servants and masters, judges and clients, kings and their lieutenants, the fisherman, the shepherd, the husbandman, the merchantman, the delver finding treasure, the commercial traveller on his rounds (for the Good Samaritan was a commercial traveller), the unemployed in the market-

place, the beggar at the gate, the publican standing afar off—see how He lived all these lives of common men, glorifying them, and speaking from their heart to our heart."

— Then we begin to understand how sacramental every hour of life may be. And that it is not at the Supper only He says, "Do this in remembrance of Me." Yet, except a man's faith begin here, with the Cross of the Lord, with the broken body and shed blood, as God's own sacrifice for sin, it is impossible for Professor Smith to understand how he can have penitence enough or freedom enough or love enough to enjoy and fulfil the life to which this death was the redemption. "I will make the place of My feet glorious." With that memory every place is the place of His feet, and every place is glorious.

— It was a disappointed author who said that the more foolish your book the more successful it would be. And perhaps the saying was barely even original, only a memory of Carlyle's famous "mostly fools." But it is within experience and undeniable that the weakest part of a book gains for it sometimes its only notoriety. Professor Otto Pfeiderer of Berlin has just published the Gifford Lectures which he delivered in Edinburgh. The two handsome volumes (*Philosophy and Development of Religion*. Edinburgh: Blackwood & Sons. 8vo, pp. 331, 356) contain much that is very able and of permanent worth. But it is now quite certain that the book will mainly sell and be read for the first hundred and fifty pages of the second volume. And they are the least worthy pages in it.

— For the same reason the reviews of the Gifford Lectures will be disproportionately hostile. No doubt it has been fashionable of late to thank Strauss and Baur and Pfeiderer for the unbelieving criticism which has driven us to a more searching examination of the documents of Christianity. But such thanksgiving may be misplaced, as if Joseph had thanked his brethren for selling him

into Egypt, and Jesus had thanked Iscariot for lifting Him up to the Cross. It is even open to question whether the gain in sending us to prove all things has not been overbalanced by the loss, which young men especially have sustained, who have lent a greedy ear to this plausible reconstruction of the Gospel history with the Son of God left out.

For it is exceedingly plausible. Scarcely any man can read Professor Pfeiderer's restatement of the "myth" theory, even though he knows well that the myth theory has burst asunder long ago, without being impressed with its plausibility. Not that one is allowed to go to sleep over it. Professor Pfeiderer himself prevents that. It is surprising enough to hear him say, for example, after all those years of search and discovery, that Baur's criticism "has not been refuted to the present day, whereas all further investigations have always only contributed anew to confirm it in the main." It is also surprising, if one knows anything of the present state of Gospel criticism, to hear Professor Pfeiderer place the four Evangelists in the most confident order and relation to one another.

It is surprising to read Professor Pfeiderer's account of the origin of specific miracles found in the Gospels. Its simplicity, its incredible simplicity is most surprising. "When, for example, the Old Testament seer, introduced under the form of Balaam, saw a Star come out of Jacob and a Sceptre rise out of Israel, or when the Babylonian Isaiah saw the glory of the Lord rise upon Israel, and kings walking in its brightness and presenting their treasures as tribute—these were indeed originally only images of the spiritual and worldly prosperity of Israel that was hoped for; but they were referred by the Christians to the appearance of Christ, and the allegory was understood in the literal sense of the words, from which arose the narratives of the Star of the Magi, and the glory that shone over Bethlehem. Or when, in Hosea, God said, 'Out of Egypt have I called My son,' by this was originally meant only the people of Israel; but because the Christians while using this

term were early in the habit of thinking of Christ as the unique supernatural Son of God, they understood the words of Hosea as a prophecy of Christ. But, as no place in the known life of Christ anywhere presented itself as their fulfilment, they must have been fulfilled in His earliest childhood, and thus arose the story of the flight of the Christ-child and His parents to Egypt, and their return from it. A similar process has gone on several times in connexion with the figurative discourses of Jesus. Thus out of the expression, 'I will make you fishers of men,' arose the story of the miraculous draught of fishes; and out of the parable of the barren fig-tree arose the story of the cursing of the fig-tree between Bethlehem and Jerusalem."

Take the second and simplest of these examples. Hosea used the words, "Out of Egypt have I called My Son," and thought only of the Exodus, says Professor Pfeiderer. But the Christians were accustomed to think of one Person and one only as God's Son, so they understood Hosea to prophesy of Jesus Christ. But when was He called out of Egypt? Never, so far as any one knew, for He had never been in Egypt. The remedy was easy. Invent the story. Send Him down into Egypt as a child with Joseph and Mary, and then make this call refer to His return to Palestine. Professor Pfeiderer chooses this example, because it is so self-evident. For observe he has no difficulty to remove here beyond the application of Hosea's prophecy to Christ. There is no miracle. It is simply an excellent example of how the gospel myths arose.

But if Professor Pfeiderer has no serious difficulty to remove here, he has raised serious difficulties not a few. Were the Christians so ignorant of the Old Testament that they never heard of the words, "Israel is my son, even my first-born," upon which Hosea built his prophecy? To attribute the reference in St. Matthew to sheer ignorance of that passage, and the mere habit of calling Jesus the Son of God, is to form a low estimate of the men who could do such wonderful feats as invent the

miracles in our Gospels and imbed them so happily in their present narratives. But why should they make this particular prophecy refer to Christ when there was no event in His life with which it would correspond? And then when they must *make* an event, why did they not make it more wonderful? What an opportunity for them to make Jesus display His power in Egypt and repay that haughty land for all the wrong their fathers had done to the children of Israel! But they do not even make a miracle out of it at all—only a stealthy and frightened flight and a stealthy and frightened return.

Again, it is surprising with what light-heartedness Professor Pfeiderer passes over serious perplexities in his way, even when he himself has brought them to the surface. Of the Transfiguration he says, "It is clearly enough indicated that what is here narrated was not an actual event in the earthly life of Jesus, of which already something had been known before His death, but that it was a symbolical presentation of that exaltation of Christ to be the Lord of the new community which only became comprehensible and really known after His death, and through reflection upon the *significance* of His death and His resurrection." And yet Professor Pfeiderer reminds us that Jesus is represented as forbidding His disciples to make known what they had just beheld until the Son of Man was risen from the dead, *whereupon the astonished disciples ask each other what the rising from the dead can mean*. If it is all fiction, where did the Christians of the second century find the genius who invented that natural touch, and what did they do with him?

But the most surprising thing in these hundred and fifty pages is not an occasional remark, but the whole hundred and fifty pages themselves. Professor Pfeiderer denies the miraculous. The thing never is and never has been, and it no more was in the days of Jesus than it is in our own. And as he denies it so sweepingly, he demands a greater miracle than all that he denies. He

accounts for the presence of the miracles in our canonical Gospels by the potent operation of myth. He quotes Carpenter, "The magic of a wondrous personality, and the ardour of new-born trust, affection, hope, lifted men's thoughts into an activity greater than they knew," and so the myth grew up around the hero, and the miracles were brought forth. Of course that needs time. He knows it needs time. He tries to make time, though all recent discovery has gone in the way of shortening the time between the death of Jesus and the composition of the Gospels. But grant him the time. Then he is face to face with this position, that somewhere round the second century the miracles of the Gospels were invented, they were set in harmonious relation to the words of the Gospels, and in harmonious relation to the Jesus of the Gospels, and the result is the most harmonious and most exalted picture that the world will ever look upon. Surely it is easier to say what he himself says of Christ's prophecy of the disciples' desertion, "The community would not have handed it down, nor would the Evangelists have narrated it, if the facts had not corresponded to it."

To a recent issue of *The Presbyterian and Reformed Review* the Rev. Abel H. Huizinga, Ph.D. of New York, contributes a "practical exegesis" of Isaiah xl. 31. As it stands it is one of the most beautiful verses in all prophetic literature: "They that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." As it is explained, its beauty is not made less, while its truth is at least made more ours.

The first words of the verse are, "They that wait upon the Lord," for which Dr. Huizinga prefers Cheyne's translation, "Jehovah's waiting ones." But he thinks that the meaning is much more definite than either Cheyne or Delitzsch discovers. To "wait upon the Lord" was more to a pious Israelite than simply to trust in the

Lord. The typical passage is Genesis xlix. 18, "I have waited for Thy salvation, O Lord." The salvation that Jacob waited for was the actual presence of Jehovah Himself when He came according to His promise as the Deliverer, the Redeemer, the Saviour of His people.

For Dr. Huizinga holds with Oehler and Delitzsch, and many more, that two strands of expectation run through the Old Testament, the one Jahvistic, the other Messianic; the one divine, the other human. He believes with Delitzsch that to have a correct view we must divest ourselves of the idea that the centre of gravity of Old Testament revelation lies in the prophecy of a Messiah. Is the Messiah ever represented as the Redeemer of the world? The Redeemer of the world is Jehovah. The advent of Jehovah is the centre of gravity of Old Testament revelation. In the night of the Old Testament, two stars of promise arise in opposite directions. The one describes a path from above downwards. It is the promise of the coming of Jehovah. The other describes a path from below upwards. It is the hope centred in the seed of David. These two stars meet at last. They merge into one another and become one star. This one star is Jesus Christ; Jehovah and the Son of David in one Person; in the words of Nathanael, "Rabbi, Thou art the Son of God, Thou art the King of Israel."

So, "they that wait upon the Lord" are "Jehovah's waiting ones"; they wait for the coming of Jehovah Himself, and they wait in the full assurance of expectation.

The next words, "shall renew their strength," also lack precision, and in all the translations Dr. Huizinga has seen. In the first place, the tense is present. As they wait they renew their strength—that is not a future hope, it is an immediate attainment. And, in the next place, to "renew" is more than to gather fresh strength. The word in its intransitive (*Kal*) form is to come after another, and to occupy the place formerly occupied

by another. And so in the form (*Hiphil*) used here, it means to put a new thing in the place of an old. We have it in Isaiah ix. 9, "Sycamores have been cut down, but cedars will be put in their place."

Thus it is a phase of the Christian doctrine of Substitution that Dr. Huizinga finds here. Not the substitution of the Atonement, the substitution of the death of the Redeemer for the death of the sinner. It is the substitution of the Redeemer's life and strength for the feeble strength of His waiting ones. It is the prophetic version of the Pauline, "I live, yet not I, but Christ liveth in me;" whence follows the proud boast of Christian humility, "I can do all things through Christ, which strengtheneth me."

With the remainder of the verse the difficulty is one of rhetoric. It is so obviously an anti-climax. First, the prophet speaks of soaring like the eagle, then of running like the athlete, and finally of prosaic walking along life's common way. Dr. Huizinga does not recognise the anti-climax till he has reached the last two clauses, "They shall run, and not be weary; they shall walk, and not faint." Then he is tempted to say that the text is corrupt here, and that the true reading must be, "They shall walk, and not faint; they shall run, and not be weary"; after the manner of that "German" commentator on Shakespeare, who finding in his text "sermons in stones, books in the running brooks," turned an impossible passage into common sense by a slight transposition of the words, and read "finds sermons in books, stones in the running brooks."

But Dr. Huizinga resists the temptation to amend his text, and removes the anti-climax by the creditable method of a more exact translation. He finds the translation in Cheyne, "They shall run, and not be weary; they shall *go on*, and not faint." The verb does not mean to walk. It means to continue what you are doing. Here it

is running. And the idea, therefore, is "they shall run, and not be weary; they shall go on (running), and not faint."

This suggestion is legitimate, and it is workable so far as it goes. But it does not remove the anticlimax. For the sentence contains three clauses, and what is to be done with the first clause? Dr. Huizinga rejects Professor Cheyne's translation, "They shall put forth pinions as the eagles." That might have been made to represent a still lower stage of progress than the running of the athlete. But he rejects it, and abides by the old rendering, "They mount up with wings as eagles." Is it possible, then, that the way to get rid of the anticlimax is to preserve the old renderings throughout the three clauses, and interpret them as Principal

Reynolds does in a recent striking sermon on this passage? "I am inclined to think that Isaiah knew perfectly well that the floating and soaring of the great eagle over the desert waste or mountain top was, after all, though a lofty and blessed image of renewal of strength, not the highest. It represents a rapture, if you will. But raptures of reconciliation and high upliftings of the soul do not always portend the fulness and completeness of joy, and the continuous renewal of strength. Great is the power of patient, silent waiting for the slow 'grinding of the mills of God.' For my part, I cannot doubt that a steady onward plodding in a narrow path which winds and zigzags up a storm-cleft height, is in the poet-prophet's soul the highest form of strength, drawn straight from the Lord God Himself."

The Theology of Isaiah.

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III.

THE passages Isa. ii.-iv., v. appear to be somewhat later than chs. i., vi., though still earlier than the Syro-Ephraimitic war. It is probable that the chapters contain an outline of discourses extending over several years. There is little to define the date particularly. There is no allusion to any particular enemy, though the denunciations (chs. iii. 1-8, 25, 26, iv. 1) imply that the prophet thinks of a foreign foe as the instrument of the people's chastisement (cf. ch. v. 13 *seq.*). The country appears prosperous—it is filled with silver and gold (ch. ii. 7); luxury is abundant (ch. iii. 16 *seq.*); pride is the sin of the people, men and women. The nation had not been recently subjected to any humiliations. It was strong in the arm of cavalry and felt secure (ch. ii. 7). Such passages might suggest the reign of Jotham. But in ch. iii. 12 the prophet says, "As for my people, their prince is a child, that is, probably, not in years, but in mind and capacity. Even if the words were taken collectively, "their rulers are children," the language would be little suitable to the reign of Jotham, but would justly apply to Ahaz, who

was a *dilettante* in religion (2 Kings xvi. 10), and without political foresight (Isa. vii.). There is an allusion to ships of Tarshish (ch. ii. 16), the station of which was Elath, on the Gulf of Akaba, which was lost to Judah early in the Syro-Ephraimitic war (2 Kings xvi. 6). But the allusion is hardly decisive in favour of a time previous to this loss, because ships of Tarshish was a general name for deep-sea ships, and they are used as a symbol for that which is great and powerful in a poem usually assumed to be later than this period (Ps. xlviii. 7), and the passage where the phrase occurs here (ch. ii. 12-22) describes a universal judgment on all that is high and lifted up, not only in Israel, but among men. The words of the people, or rather of the magnates (ch. v. 18, 19), are more probably sceptical than serious, "Let Him make speed, let Him hasten His work, that we may see it; and let the counsel of the Holy One of Israel draw nigh and come, that we may know it," and contain a reference to the threatenings of the prophet. Still this would imply no more than that the prophet had been for some time before the

people. The words rather suggest a time of tranquillity, when to the glass-eyed politicians no sign was visible of the fulfilment of the prophet's forebodings, and they felt justified in making light of his threats, or even deriding them. The passage ch. v. 25-30 hardly belongs to the same period as the rest of the chapter, for there a definite foe seems to be in the prophet's view. Whether these verses should be connected with ch. ix. 8 *seq.* is not easy to decide. This last passage looks also a very early one. It is occupied mainly with the northern kingdom, and seems a review of its history, the disasters of which, and the bloody internecine strifes that have rent the country since the death of the second Jeroboam, are regarded as the judgments of God—as Hosea had already said in God's name, "I gave them kings in Mine anger, and took them away in My fury." To the prophets, events do not happen, and history is not of human transaction; events are God's operations, and He makes history—"Shall evil befall a city, and the Lord hath not done it?" (Amos iii. 6). It is scarcely possible to read Isa. ix. 8 *seq.* as a prediction; prediction is found only in the set, relentless monotony of the refrain, "For all this His anger is not turned away, but His hand is stretched out still."

As the passage stands, the contents of chs. ii.-iv. are briefly these:—

1. Ch. iv. 1-4, a beautiful prophecy of the time when Jehovah, the God of Jacob, shall be recognised by all nations to be God, and Zion, His abode, shall be the centre from which He makes His ways known to the world; when He shall arbitrate among the peoples, and there shall be perpetual peace.

2. Chs. ii. 5-iv. 1, not without great judgments shall this universal recognition of Jehovah as God alone be reached. These judgments shall be on all nations for their pride and idolatry, that Jehovah alone may be exalted; and on Israel, no less than the nations, for it has made itself one of the nations, and been rejected by Jehovah.

3. Ch. iv. 2-6, when these judgments are overpast, Jerusalem having been purified shall be holy to the Lord; Jehovah shall take the people to Him as He took them on their first redemption from Egypt, and the old tokens of His guidance and protection, the pillar of cloud and fire, shall be seen among them.

Unhappily, though much is contentious or at

least contended over in Isaiah, no passages are more contentious than ch. ii. 1-4, and ch. iv. 2-6, the former with reason, and the latter not altogether without it. Isa. ii. 1-4 is found again in Mic. iv. 1-4, and the possibilities regarding it are four, though they are not all equally probable. It may be by Isaiah, and repeated by Micah. Or it may be by Micah, and adopted by Isaiah. It may be by an earlier writer, and because of its singular beauty and the clear outlook of its faith have charmed alike the ear and the heart of both prophets. Or, finally, the very lucidity and simplicity of its diction, the very clearness of the vision, which no more strains to pierce the future but beholds it with open eye, and the astonishing self-consciousness of the religion of Israel, which knows itself to be the absolute religion, the destined heritage of mankind—many peoples shall say, Let us go up to the house of the God of Jacob—might suggest that the passage was later than the age of Isaiah and Micah, and that its position in both prophets is due to the pious cares of collectors who gave the glorious fragment a double place in their collections.

These possibilities cannot be discussed here. It may be said, however, that there is nothing in the passage which might not well have come from Isaiah. Its contents are but the natural deduction or corollary from the conception of Jehovah, and Isaiah's conception of the God of Israel is so lofty, so impossible to gauge or express, that no limits can be set beforehand to the issues which might seem to him contained in it. Elsewhere he has said virtually the same things as are said here, "Men shall cast their idols to the moles and the bats, and Jehovah alone shall be exalted in that day." The passage refers exclusively to the coming supremacy of the God of Israel, there is not a word in it about the supremacy of Israel itself among the nations, which is so common a feature in later prophecies of the last times (Isa. lxi. 5 *seq.*). And though the "house of the God of Jacob" be spoken of, the reference is hardly to worship, but to the place of Jehovah's abode, the centre of His rule; and even such a prophet as Amos, whose contempt for "bodily exercise" and fixed localities of service, and all that is material in worship, is boundless, says that "Jehovah shall roar out of Zion, and give forth His voice from Jerusalem." The limitations which cross the most absolute and universal conceptions of the

prophets are singular. But further, the other ideas of the passage are entirely those of Isaiah. To him Jehovah is less a God whom men worship than a King whom they obey and serve; and he himself, if anyone be, is a statesman in the kingdom of God, whose eye is directed to the social condition of men and their civil life. Only here his view, which is usually confined to Israel, widens out to embrace the nations of mankind. It is not individuals that make pilgrimages to the mountain of the Lord, but many peoples; the *torah* that they seek is to enable them to learn of his ways and walk in his paths. The *torah* is social, civil, even international. The King of Jacob becomes the King of the nations; He judges for the nations, and gives decisions for many peoples.

Some scholars have found difficulty in accepting ch. ii. 1-4 as Isaiah's, or at least in believing that the passage can have been put in its present place by his own hand, owing to the strong antithesis between it and the following threatening of judgment. One of the most singular things in the prophecies is this juxtaposition of passages of the most opposite tendency and outlook. Such passages are, for example, ch. viii. 5-8 with vers. 9, 10; ch. xvii. 1-11 with vers. 12-14; and a double stream of threat and promise seems to run through chs. xxviii.-xxxii. Would not the prophet have entirely enfeebled the impression which his threatenings and exhortations to reform were fitted to make if he had in the same breath announced God's interposition for the people's deliverance and their coming blessedness? Is not the stream of promise which runs through the threatened judgments interpolation from another hand? Or if in some cases the promises be from the hand of the prophet, is their place not due to editors who desired to take off the edge of the threats by placing the promised blessings beside them? The problem is difficult, and our complete ignorance of how and by whom the scattered oracles of any prophet were collected together, naturally opens the door to conjectures sometimes hazardous enough. It is certain, however, that Isaiah did both threaten and promise, and that in some cases he places the threats and promises very closely together: "Ah, I will ease Me of Mine adversaries, and avenge Me of Mine enemies . . . and I will restore thy judges as at the first . . . afterward thou shalt be called, The righteous city, the faithful city" (ch. i. 14-26). The promises and the threatenings both

follow from the same principles. God must judge, but God cannot destroy His own kingdom: "The eyes of the Lord are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not destroy the house of Jacob, saith the Lord" (Amos ix. 8). It is possible that some passages now standing side by side, the tone and mood of which are very unlike, may not have been uttered contemporaneously, or even in close succession. We do not know the principles on which a prophet collected his own oracles. Obviously, in most cases, we have but fragments of the whole that he spoke, and it may have been his purpose to signalise only the luminous mountain peaks of his teaching, leaving the intermediate parts enveloped in shadow. There is no reason to doubt that the singular passage Jer. xx. came from the pen of that prophet, but it is hard to understand how the moods of mind revealed in it could have immediately succeeded one another: "Sing unto the Lord, praise ye the Lord; for He hath delivered the soul of the needy from the hand of evil-doers. Cursed be the day wherein I was born: let not the day wherein my mother bare me be blessed" (Jer. xx. 13, 14). Yet perhaps we may judge Eastern minds too much by the standard of our own. And perhaps we forget that a strange joy, not only involuntarily but almost against the will, sometimes lightens up the religious mind amidst external sufferings, and indeed because of them. And we are apt to overlook the conditions in which the writers of Scripture were placed; they did not possess a large assured creed like ourselves; they had fixed principles, chiefly about God, but the rest was presentiment, founded on their faith in God, and that these presentiments as to the future should sometimes be damped and almost smothered by the contrary events of the present and only blaze out fitfully was what might have been expected.

The attempt to gather together the religious ideas of Isaiah at this the earliest period of his career is an ungrateful task. His thoughts are felt in their true meaning only in the connexions in which he expresses them; tabulated and classified they lose their power, as much as the gorgeous insect is stripped of its glory when exhibited with a pin stuck through it in some collection. The prophets speak about God, His people, and the future of mankind.

i. What we find in Isaiah and the earlier

prophets is not strictly a doctrine of God, but of Jehovah, God of Israel. The origin and meaning of the name Jehovah is obscure. The same is true of all the divine names, such as God (*el, elohim*); they are common to most of the Shemitic peoples, but of uncertain meaning. Other names, such as Baal, Adonai, Molech, are plainer, and mean lord, sovereign, king. This idea of king is the prevailing one, and it is Isaiah's. The prophet's first words are, "I saw Adonai sitting on a throne, high and lifted up." It was Adonai, not his throne, that was high. Again he says, "Mine eyes have seen the King, Jehovah of hosts" (ver. 5). The term "holy" with which the seraphim adore Jehovah is not at first, at least, a moral term. Its primary meaning and derivation are entirely uncertain, but it is a word that describes Jehovah as transcendent, as God in the absolute sense. The transcendence is not merely physical, but also moral, whether this idea had only come to be imported into the word or not, for the prophet anticipates death from being brought into the presence of Jehovah, not because he is a creature, but because he is sinful: "Woe is me, I perish; for being a man of unclean lips, mine eyes have seen the King." The seraphim exclaim, "The whole earth is full of His glory." It is bad grammar and sensational exegesis to turn the expression round and render, "The fulness of the whole earth is His glory," meaning that everything or all that exists on the earth is a token, or an instance, or an element, of His glory (cf. ch. viii. 8, last words). What the "glory" of Jehovah is may not be easy to say. Probably men could not help thinking of Him at first as something physical, as surrounded with light or composed of it: "The light of Israel shall become a fire" (ch. x. 17; cf. Ps. civ. 2). But by and by the glory of Jehovah, just like His "name," became little else than a circumlocution for Jehovah Himself, though perhaps still with a shade of the primary notion, and the cry of the seraphim is, Jehovah fills the universe.

In the later prophets, the idea of Jehovah being the Creator becomes prominent, and many other doctrines, such as the unity of mankind, the extension of the kingdom of Jehovah over all nations, and the transfiguration of nature, appear as deductions from this idea, or at least the idea is used to confirm these beliefs. In the older prophets, the prevailing idea is that Jehovah is the Ruler. But even in them their conceptions, whether religious

or moral, are already fixed. The genesis of the conceptions lies much further back; if anything is new, it is only the application of the conceptions and their extension over new regions. When contact with the Assyrian empire gave men the new idea of a world-power, the prophets' conception of Jehovah did not alter, it was only more widely applied, the King of Jacob became the King of the world.

The power of Jehovah over nature is unlimited. "I will tell you what I will do to my vineyard: . . . I will command the clouds that they rain no rain upon it" (ch. v. 5, 6). He offers Ahaz a sign, bidding him ask it in the heavens above, or in the depths beneath. The physical world from one pole to the other is open to his wishes. When Jehovah appears in His majesty and reveals Himself to the world, He shakes terribly the earth. He has a "day" on everything that is high, the oaks of Bashan, the mountains, the high towers. But it is in history and among men that His rule is most manifest. He pipes to the fly that is in the ends of the rivers of Egypt, and to the bee that is in the land of Assyria, and their swarming hosts answer to His call and settle down in Judah, which becomes the battleground where opposing empires contend for supremacy (ch. vii. 18). He "lifts up a signal to the nations from far, and pipes to them from the end of the earth; and, behold, they come with speed swiftly" (ch. v. 26). When Jehovah's signal is recognised the nations hurry towards it, it is their loss that they do not always recognise the signal to be Jehovah's. The Assyrian is but the "rod of His anger," which he wields and flings away when His end is served with it. "Syria hath counselled evil against Thee, Ephraim also, and the son of Remaliah . . . thus saith Jehovah God, It shall not stand, neither shall it come to pass" (ch. vii. 5). Jehovah is the only fact in the universe, all else are but shadows which follow Him when He moves: "The Lord of hosts purposeth, and who shall disannul it? His hand is the outstretched, and who shall turn it back?" (ch. xiv. 27). Men and nations are moved like pawns upon a board. "The Egyptians are men and not God, their horses are flesh and not spirit." And it is not merely external movements that He animates, He enters into the minds of men and operates there. He pours out upon the people a spirit of deep sleep, closes their eyes and covers their heads (ch. xxix. 10). The terrible revolutionary passions

which rend the northern kingdom are but the insanity which He inspires: "they eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and both together are against Judah" (ch. ix. 20). They have drunk of the cup of Jehovah's wrath, which maddens them like a drug.

Jehovah is a moral Ruler whom men serve, rather than a God whom they worship. He gets sanctification "in righteousness" (ch. v. 6). There is an element of severity and of the terrible in the prophet's conception of Jehovah. At His revelation of Himself to the world, which cannot but yet be, men hide themselves in the rocks and in the holes of the earth from before the terror of the Lord, and from the glory of His majesty (ch. ii. 19). "Call nothing a conspiracy which this people calls a conspiracy, neither fear ye their fear. The Lord of hosts . . . let Him be your fear, and let Him be your dread" (ch. viii. 12). The true object of terror is He who is within Israel, not the hostile combinations of men without. Judgment can hardly be said to be the Lord's strange work, at least in one sense, though it is in another. The prophets threaten judgment with such monotony that we are sometimes tempted to ask, Is judgment the only weapon in the Lord's armoury? Yet when we consider how the judgments foretold by the prophets were more than fulfilled, a certain awe comes over us, and the feeling that we have not yet sounded the deeps of this history of the people Israel. The Lord complains, "I have nourished and brought up children, and they have rebelled against Me." And this is also the view which the prophets take of Israel's past. There lies behind them a long gracious history, filled with redemptive wonders—wonders in Egypt and the sea, manna and water from the rock in the wilderness, and the "wars of Jehovah" which gave them Canaan, and the greatest wonder of all, His choosing them to be His people, and His teaching them His law. To the prophets all these things were real, and if they had not the modern idea of "miracle," as they had no idea of "nature" and of natural law, the things were no less wonders. But the goodness of God had not led the people to repentance, and nothing remained but severity. Yet this certain foreboding of disaster is something inexplicable, though it is just the characteristic of the canonical prophets. And that it was so was seen even at that time, for Jeremiah regards it as the note of the true prophet that the prophecies

ruin. Such a prophet needs no other authentication.

What Jehovah is, is better seen from that which He requires of men than from what He Himself is said to be. He requires not only righteousness, but compassion, pity, tenderness. The orphan and the widow are His special care. And when the kingdom is the Lord's, the Messiah's rule will be specially exercised in behalf of the poor and the meek of the earth. Such a being as the prophet conceives Jehovah to be can have no peers. The idols are "nonentities," fit only to be flung to the moles and the bats.

2. In all things Jehovah is first and the people second, He is the type to which they must answer. Morals is but the obverse side of religion. Jehovah is the moral idea personified. The ultimate sanction of morality is Jehovah's will, Jehovah's example. Not, of course, that men in doing what was right always felt this. The external will of the Lord had, so to speak, furbished into brightness the half-effaced characters written already on the mind of men; He had been so long immanent in Israel that it had to some degree taken on His characteristics, and certain deeds were "folly in Israel." From the earliest time that we find men passing moral judgment on actions, they do not refer to any external standard, but judge of their own minds. Nevertheless, ultimately, all is referred to Jehovah, the sacred customs coming down from the past, immemorial consuetudinary practice, even the traditional laws of husbandry—"this also cometh forth from the Lord of hosts, who is wonderful in counsel, and excellent in working" (ch. xxviii. 29).

Jehovah in all things going before with His prevenient activity—not as the author of a "revelation," not as the giver of a "law," but as a living, moral person, feeling, speaking, operating, leading on the history and life of the people, and inspiring it with His spirit, what was required, as has been said, from the people was a response on their part as broad as this activity of His. This response was righteousness. It embraced both mind and conduct. It is but different phraseology when this response to Jehovah's operations is called Faith, and faith is called righteousness. Subtle distinctions between faith and practice, between a faith inoperative and a faith realising itself in conduct, would not occur to practical men like the prophets. These are but dialectical distinctions, "the theme

of writers"; a faith without works is a thing as fabulous as the chimera. This response to Jehovah in all His operations in the history of the people and of individual men is the essence of true religion, and the prophet is never weary insisting upon it. To Ahaz he says, "If ye will not believe, ye shall not be established" (ch. vii. 9), and to the people, "Come, and let us reason together; if your sins should be as scarlet, they shall be white as snow" (ch. i. 18). And of himself he says, "I will trust in Jehovah, who hideth His face from the house of Israel, and will wait for Him" (ch. viii. 17). And the same note is heard throughout all the prophecies: "They that are escaped of the house of Jacob shall stay upon the Lord, the Holy One of Israel, in truth" (ch. x. 20). "In that day shall a man look to his Maker, and his eyes shall be toward the Holy One of Israel" (chs. xvii. 7, xxx. 15, xxxi. 1-3).

And naturally, sin is just failure to respond to Jehovah, insensibility to the presence and the operations of the living God in the life of the people. The prophet does not go behind this insensibility, or seek to account for it. He takes the state of things as he finds it. Everywhere in events he himself hears the sound of Jehovah's goings, and sees the operations of His hands; but the ears of the people are heavy, their eyes smeared, and their hearts fat. Recognition of God in their history has become impossible to them, it is like bringing a book and saying, Read this, to a man who does not know letters. This insensibility is the parent of that formalism and externalism in the service of Jehovah, which He is weary to bear. Their religion was traditional rote, with no personality in it. Further, when the sense of Jehovah, God over all, no more lies upon the heart of man it exalts itself. Insensibility to God passes into pride of self; and it is this form of sin that the prophet specially assails. The Lord "will punish the fruit of the proud heart of the king of Assyria,

and the glory of his high looks" (ch. x. 7). It is the "pride of heart" of the people of Samaria that brings His chastisements upon them; and it is "because the daughters of Zion are haughty, and walk with outstretched necks," that He will make them hideous and loathsome.

3. In the prophet's outlook into the future there is a nearer and a more distant horizon. The exquisite passage, ch. ii. 1-4, which must be admitted to be in tone unlike the prophet's other utterances at this period, belongs to the more distant, and also ch. iv. 2 *seq.* They describe the morn which rises clear and peaceful over all the world when the storm of judgment has spent itself. This storm-cloud bounds the nearer horizon. To the prophet, judgment on men's sin appears inevitable. Their insensibility to the living Ruler must be broken in upon. The Lord will reveal Himself in His majesty. And realising His manifestation as actually breaking upon the world, the prophet exclaims to men, "Enter into the rock, and hide thee in the dust from before the terror of the Lord, and from the glory of His majesty. The lofty looks of man shall be brought low, and the haughtiness of man shall be bowed down, and Jehovah alone shall be exalted on that day" (ch. ii. 10, 11). So powerful is the prophet's conception of the majesty of Jehovah, and the recognition due to it from men, that their insensibility awakens a certain animosity in his mind, and he represents the Lord interposing among men, and with a kind of indiscriminate and ironical fury putting an end to all distinctions of rank among them, and reducing society to a chaos by removing every one whom men called great, and in whom they trusted: "The Lord of hosts shall remove the stay and staff; the mighty man and the man of war; the judge, and the prophet, and the diviner, and the elder" (ch. iii. 1 *seq.*) Every head that rose above the mass shall be smitten down. Cease ye from man, for wherein is he to be accounted of!

Studies in Tennyson's "In Memoriam."

BY MARY A. WOODS.

III. (*concluded*).

THE poet's meditations are interrupted by the cantos (xxxviii. and xxxix.) already referred to, and are resumed in xl.

"Ah! if I could but think of my friend as one thinks of a girl who has left her home to enter 'other realms of love'! But she returns from time to time: my friend will not return to me. If I might but go to him! If I

... could wing my will with might
To leap the grades of life and light,
And flash at once, my friend, to thee!

For, if I wait till death, will he not have grown too great for my companionship? Must I not, 'through all the secular to be,' be 'evermore a life behind'? Yet even on earth he outstript me, What united us 'was but unity of place.' May it not then be still so in that higher Place? Ah! how sweet to walk beside him, as disciple with master, learning the heavenly love 'from one that loves and knows'!

"Or, if death, as some think, be but sleep—a long, still trance—then we may wake unchanged, wake as if nothing had divided us.

"Or do the dead forget? On earth we remember nothing of a previous life. Only at rare moments

A little flash, a mystic hint,

reminds us that our birth was 'but a sleep and a forgetting.' If so, then in that higher life too such hints may be given. Some half-memory of the earthly love may there

Surprise thee, ranging with thy peers.

"Yet self-consciousness, the sense of personal identity, is surely learnt on earth. Is it learnt only to be forgotten? May not memory be even stronger there than here? Walking below in the twilight, we trace but dimly the path we came by only yesterday, but there—

No shade can last
In that deep dawn behind the tomb,
But clear from marge to marge shall bloom
The eternal landscape of the past.

Will he not see it all: the ordered life, the last five years of love and happiness? For at least it cannot be that individuality is lost. However changed, he will still be himself—

And I shall know him when we meet."

Here the thought is interrupted by an apology. We are reminded that the poet's words, the children of his lighter moods, must not be regarded either as serious philosophical argument, or as an adequate presentiment of grief. They are but

Swallow-flight of song, that dip
Their wings in tears, and skim away.

The "dead lake" of his sorrow lies far below, no longer frozen, yet deep enough to drown

The bases of my life in tears.

It is under the influence of this thought that he recurs to his main theme, and invokes the spiritual presence of whose reality he is becoming daily more conscious.

"Be near me," he cries, "in depression, in suffering, in doubt, in death! Shall I fear the presence of one so pure? Nay—

There must be wisdom with great Death—

and a larger wisdom means a larger charity. Will not forgiveness be great where love is great? May not the dead past—the dead sin, even—prove a means of growth, a condition of the higher life? A dangerous doctrine, perhaps, for the impetuous and undisciplined, but for others? . . . " And then, rising for the first time from a consideration of his own case to the sorrows and fears of humanity, he breaks out into that rhapsody of hope, that "song before sunrise," beginning—

Oh yet we trust that somehow good
Will be the final goal of ill!

"Is not this," he asks, "the teaching of the Divine within us? Experience may seem to contradict it, but an instinct deeper than experience tells us that human purpose and prayer and praise, and the battle for right, and the trust in an indefeasible Love, shall triumph in the end. May

not that instinct be trusted? Ah! surely, some-when—somewhere—

Behind the veil, behind the veil—

the answer we yearn for shall be ours.”

Such, he remembers, was Arthur's faith, and as he thinks of his friend, his fancy droops from the impersonal height it has momentarily attained, and falls, “like a tired bird, into the nest of its personal sorrow.”¹ The lofty speculations of cantos liv. to lvi. are succeeded by that tenderest of commemorative songs beginning—

Peace, come away : the song of woe
Is after all an earthly song :
Peace, come away : we do him wrong
To sing so wildly : let us go.

It would seem that this 57th canto was originally intended to conclude the series.

In these sad words I took farewell.

But the mourner's hope refuses, as it grows and widens, to be satisfied with an “adieu” concerned only with the past, and devoid of comfort for his fellows. Canto lix. virtually begins a new section, still dedicated to sorrow, but to a sorrow so transformed

That, howsoe'er I know thee, some
Could hardly tell what name were thine.

The succeeding cantos *assume* the supersensuous life for which the earlier ones had been dimly feeling. To that life the friend has returned as some nobleman who has married a peasant girl might return to his ancestral home, leaving her to mourn alone. There he mingles with the wise of all ages, and smiles scorn on the petty wisdom of to-day. Or perhaps the soil is not native to him, but he is as one

Who breaks his birth's invidious bar . . .
And breasts the blows of circumstance,
And grapples with his evil star . . .
And lives to clutch the golden keys—

keys that have opened Paradise.

And yet—the mourner asks—will all the wisdom of the “great intelligences” of heaven make up for a simple human love? The man whose highest dreams have been fulfilled may yet look back

¹ See *A Study of Tennyson's Works*, by E. C. Tainsh, an author to whom I gladly acknowledge my obligations, though my conclusions are not always his, and where they are, have been reached independently.

wistfully on the games of his childhood, on the old comrade

Who ploughs with pain his native lea
And reaps the labour of his hands,
Or in the furrow musing stands—
“Does my old friend remember me?”

He himself loves downwards as well as upwards—the faithful brute as well as the friend in heaven. May not that friend then still look down and care for him—nay, still be helped by him in such degree as the lower may help the higher?

Since we deserved the name of friends,
And thine effect so lives in me,
A part of mine may live in thee,
And move thee on to noble ends.

But it is characteristic of the growing unselfishness of the mourner's grief that he no longer even desires a recognition that may injure his friend.

Though if an eye that's downward cast
Could make thee somewhat blench or fail,
Then be my love an idle tale,
And fading legend of the past.

The argument pauses abruptly to explain his seeming indifference to onlookers who think him fickle. His very loss, he tells us, has taught him to be “gay among the gay, and kindly with his kind.” He has no longer the one sufficing outlet for his affections, and—partly for comfort, and partly for very need of loving—he

Takes the children on his knee,
And winds their curls about his hand.

So he explains his changing attitude, and perhaps hardly yet knows how his sorrow is being softened and humanised, and his burthen—as he tells us later—turned to gain.

But he is right in saying that he never forgets. In the night the past comes back to him. He sees in fancy the moonlit chancel, where

Thy marble bright in dark appears,
As slowly steals a silver flame
Along the letters of thy name,
And o'er the number of thy years.

He walks in dreams with his friend by the old paths. Or he binds his brow with thorns, and the people mock him, but an angel-voice is heard in the gloom, and a hand touches the briar into leaf. Or he tries in vain to recall the well-loved features, and suddenly the face shines out upon him, fair and still. And at last a dream comes, so real and

life-like that, but for a vague under-sense of trouble, the illusion would have been perfect—

While now we talk as once we talked

Of men and minds, the dust of change,

The days that grow to something strange,

In walking as of old we walked.

And so, through growing peace and lessening pain, broken only by that renewed outburst of grief—lxxii.—induced by the recurrence of the death-day, we are brought to our second Christmas.

And we realise that we have now reached a stage at which the mourner takes comfort, not only in the past but in the present, no longer singing as one whose

. . . note is changed

Because her brood is stolen away,

but as one whose "darkened ways" must "ring with music"—

. . . knowing Death has made

His darkness beautiful with thee.

The Great Text Commentary.

THE GREAT TEXTS OF SECOND CORINTHIANS.

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ."—2 Cor. i. 3-5 (R.V.).

EXPOSITION.

"*God and Father of our Lord Jesus Christ.*"—God, who is at the same time Father of Jesus Christ.—MEYER.

"*Father of mercies.*"—Instead of speaking, as we should, of "the mercy or compassion of God" as an abstract principle, Paul speaks of its various concrete manifestations. These reveal the essential nature of the great Father, and are therefore taken up into His name.—BEET.

"*Comfort.*"—Taking the books of the New Testament in chronological order, this is the earliest occurrence of this word, which includes the idea of counsel as well as consolation.—PLUMPTRE.

Perhaps the best words which can be found to express the double meaning of consolation and exhortation conveyed by the Greek are *encourage* and *encouragement*. *Cheer* would be more appropriate still had not the noun become almost obsolete. The original sense of the English word (late Latin, *comfortare*) denotes *strengthening*.—LIAS.

"*For as the sufferings of Christ abound unto us.*"—This remarkable verse teaches emphatically that

the pain inflicted upon Christ's people for His sake is a natural and necessary outflow of His own painful death. And this mysterious relation of us and Him implies that *through Christ* comes our encouragement also. Our sorrow and our joy have thus their cause in His death and resurrection.—BEET.

"*The sufferings of Christ*" are not the *sufferings for Christ's sake*, which cannot be explained by the simple genitive, but the *sufferings of Christ*, in so far as everyone who suffers for the gospel suffers the same in category as Christ suffered.—MEYER.

"*Through Christ.*"—Through His indwelling by means of the Spirit.—MEYER.

"*Abound unto us.*"—Rather "overflow to us." The sufferings of Christ, as in 1 Pet. iv. 13, v. 1, are those which he endured on earth; those which, in His mysterious union with His Church, are thought as passing from Him to every member of His body, that they too may drink of the cup that He drank of.—PLUMPTRE.

The passage expresses St. Paul's thanksgiving for deliverance from his overpowering distress at the lamentable state of the Church of Corinth as reported to him by Timothy. The extremity of his trouble and the intensity of his gratitude appear in the reiteration of the word "comfort" ten times in four verses. The force of this repetition is unhappily lost in the Authorised Version by a needless alternation of the terms "comfort" and "consolation," and, on the other hand, of "tribulation," "trouble," and "affliction" for the uniform expressions of the original.—WAITE.

METHODS OF TREATMENT.

I.

TROUBLE AND COMFORT.

By the Rev. S. D. Nicholls, D.D.

Three elements entered into the comfort of which Paul speaks.

1. Knowledge. The child with some malformation of limb resents wearing the iron brace. The parent explains that he will thereby come to have a straight, strong limb, and enjoy freedom of motion.

2. Faith. A little girl comes home dispirited with school; she cannot bear it longer, she says. The mother, with loving sympathy, says, "For my sake, a little longer." She rests in the sympathy of the mother, and has patience.

3. Hope. These troubles are but for a moment. They are preparatory, the harrows that precede the sowing. The fruit time will come in larger life, truer and more faithful.

II.

THE COMFORT OF GOD.

By the Rev. Canon Knox-Little, M.A.

Take life as you will and when you will; what nine men out of ten want, want most bitterly, unless cynicism and evil have utterly degraded their natures and seared their hearts, is kindness and encouragement. And so the book which is truest to man's needs and nature is full of *the comfort of God*.

It is a revelation of the essential character of God. "Wrath," "vengeance," "punishment," these are only *relative* descriptions. God is by the essential constituents of His being a "God of comfort." We see in it the Revealer of the Father. What was the life of Jesus Christ? One long unflagging energy of goodness.

I. Jesus Christ is our comfort.

1. In His loyalty to truth. There are comforters in this world who soothe by making light of sin. His "I say unto you" was like the blast of a furnace, withering up and scorching flourishing falsehood.

2. By infusing hope. Hope rests upon a promise and a fact. The fact is the Passion of Jesus Christ, that entire drama of Godlike nobleness, of unearthly tenderness, of superhuman power. The promise is the gift of the Holy Ghost

with, above all other things, His power of uniting us to Christ and deepening that union.

3. By His living sympathy. The reality of His sympathy depends upon the perfection of His human nature, the power of it upon the truth of His Godhead. He knows our needs; in four great experiences He gained acquaintance with them:—(1) He was made sin; He learned the horror of it. (2) He suffered, being *tempted*. (3) He felt the transitoriness of human happiness and human life. (4) He underwent the darkness of the grave.

II. How then does this comfort come home to us?

1. From the grace of penitence. How sharp at first the awakening sense of shame and sorrow! Then above the wintry sea there comes the rising sun, an inner sense of joy. It is the presence of Jesus; it is the *comfort of God*.

2. From the consecration of sorrow. Sorrow is the fact of facts in this life; but Christ has consecrated sorrow, making it the path to victory. "The Valley of Achor" is made a "door of hope."

3. By the blessedness of prayer. Prayer is always an exertion, sometimes a toil; its power does not depend upon the sweetness of its consolation; but the sweetness and comfort are sure, in the long run, to come as a response to the faithful fulfilment of the duty, and in answer to the earnest desire of the soul.

ILLUSTRATIONS.

HEATHEN poets had asserted one side of the truth. Sophocles had said—

They comfort others who themselves have mourned.
And Virgil—

Not ignorant of ill, I, too, have learnt
To succour those that suffer.

There was a yet deeper truth in the thought that the power to comfort varies with the measure in which we have been comforted ourselves. Sorrow alone may lead to sympathy, but it falls short of that power to speak a word in season to them that are weary (Isa. l. 4), which is of the very essence of the work of comforting.—E. H. PLUMPTRE.

ST. PAUL represents affliction as (1) a school of sympathy; (2) a school of comfort (or rather encouragement), ver. 5; (3) a school of assurance, ver. 10.—F. W. ROBERTSON.

THE Law, says the Talmud, begins and ends with an act of mercy. At its commencement God clothes the naked; at its close He buries the dead.—F. W. FARRAR.

How high a truth! For here is the law of the cross: "No man dieth to himself;" for his pain and loss is *for* others, and, unconsciously to himself, brings with it, to others, joy and gain.—F. W. ROBERTSON.

"COMFORT."—I know of nothing that expresses the idea more correctly than "helpful or strengthening consolation." There is a consolation that is weakening. Here is a child fretting because some trinket has been taken from him; an unwise parent returns it to him; he is consoled, but at the expense of his character. Or, here is an adult bowed down by some solid and solemn sorrow. A companion, eager to lessen his trouble, purposes to divert his thoughts by leading him to some scene of gaiety. His sorrow ceases to trouble, but he is not a nobler man for this.—J. C. CUTHBERTSON.

IN one of the first crises of the revolutionary fury, when Marie Antoinette was being carted, like a piece of useless lumber, amidst unsympathising or brutal multitudes to her death, she gathered up her force of fortitude, and bore the trial with the calm dignity of a soul tortured by misfortune and strengthened by sorrow. No muscle relaxed, no expression changed, no sign of pain or joy was in that beautiful trouble-moulded face. Whatever cries of scorn and cruelty met her ears, from the Conciergerie to the Place de la Revolution, she was calm, quiet, broken-hearted—every inch a queen. But once, so they say, among the crowd a little child, moved by some hidden whisper of that great tried soul to its own innocent nature, stretched out its little arms to her and cried. In a moment the queen's face changed, some subtle cord was struck, and the poor, forsaken, insulted woman burst into tears.—H. J. KNOX-LITTLE.

I GRIEVE, and still I grieve, but with a heart
At peace with God, and soft with sympathy
Toward all my sorrowing, struggling, simple race.
My hope, that clung so fondly to the world
And the rewards of time, an anchor sure
Now grasps the Eternal Rock within the veil
Of troubled waters. Storms may wrench and toss,
And tides may sway me, in their ebb and flow,
But I shall not be moved.

HE is the Father of *our* Lord. Luther thanked God for the little words in the gospel.—NICOLLS.

THINE, O Master, is the presence
Which, when life is bright or bare,
Makes joy loveliest of the lovely,
Sorrow fairest of the fair.

Thine the hand that lifts the fallen,
Bruised and wounded on the road,
Wakes again his waning courage,
Points the penitent to God.

Thine the love that wins the weary,
Calm to lean upon Thy breast;
Thou, the comfort of the labouring,
Of the heavy-laden, Rest!

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Mystics and Saints.

BY THE REV. P. T. FORSYTH, M.A., LEICESTER.

THE present writer published last year, in a book called *Faith and Criticism*, an essay in which he laid some stress on the harm done by mysticism, with its exit in metaphysics, to the true idea of revelation. To his great surprise he has occasionally heard that essay described and distrusted as mystical. And the reason seems to be that it insisted on personal intercourse with the personal, historic, and

living Saviour as an indispensable condition of any revelation, in the true and religious sense of the word, namely, as bearing less on God's nature than on His will and work for mankind. If that be mysticism, of course faith is essentially mystic, and so is the revelation it answers. But that is not mysticism in the word's convenient and distinctive use. As a tendency in human thought, mysticism is, first, the

reduction of religion to knowledge, to insight, to a *γνώσις*, or to a philosophy, which makes contemplation or intuition the goal and essence of the perfect life. And, in the second place, it is the rejection of all mediation as a permanent element in this contemplation, and the insistence on direct contact between God and the soul in the region of ideas. It is the tendency in religion which is impatient of what is positive and historic. It promises a presence of God which is at once more real and rational than history affords. The God who directly touches a living soul can so easily be made to appear a real presence in comparison with the God who acts by a historic figure. And the God who is an object of knowledge or reason taxes the natural man less than the God who is an object of moral experience in such a reconciliation as Christ's. Hence mysticism is a favourite resort of those who resent the authority of any tradition, as well as of those whose reason is more active than soul or conscience in their religious habit. Mysticism is mostly rational in the affinities of its theology. Indeed, its religion is at bottom simply a variety of the rational process. Its true antithesis is not rationalism, but history. It is a mistake to say, as some do, that "the mystic is one who at any point in the quest for truth or God deserts his reason for a higher, or seemingly higher, guide." Mysticism is essentially rational, and tends to be rationalistic. What Hegel plants at the foundation of certainty, and calls "the intuition of thought," is the root of mysticism. The vastest speculative systems are in essence mystic. They view religion in the form of knowledge, and they tend to make light of history and of volition and mediation as essential to religion. Mysticism is not a "denial of the sufficiency of reason," even of transcendent reason. It is still the action of reason in so far as it reduces faith to some form of philosophy, subjects it to some form of science, keeps it noetic in quality, and closes it in beatific *vision*. It transplants religion from the will to the intelligence, and makes belief a matter of evidence or rational sight rather than of faith, of personal influence, and self-committal. It does not matter whether we take the more systematic mystics or the more vague and emotional. At the heart of all, mysticism is this union of two intelligences rather than two wills; and it may degenerate even into the union of two substances disguised with the name of spirits.

It regards religion as fundamentally metaphysical, as a form of the knowledge of ultimate being, a phase of natural knowledge spiritualised. This is something different from the act of faith, which is moral, not an act of knowing, not a process of the natural intelligence spiritualised, but the one true supernatural act, the one true organ of the supernatural, finding its object in no mere object of noetic perception, however present, but in a historic person equally present. His union with us is not the mystic interfusion of two substances, however rarefied and dubbed spiritual; but it is real personal intercourse, and the ground of that certainty which is the deepest of all—the certainty which rests on a moral being like our central selves. Opposed to all mysticism is the faith (but not the uncritical faith) in a historic personal Saviour, intercourse with whom is the standing condition for ever and ever of all that is properly to be called religion. The judges of Christian truth are not, in the first place, reasonable men, but redeemed men. If our Protestantism mean anything distinctive it means that. And if it be weak for the hour, it is because the habit of the hour is to accept Christ, not as the Creator of a new creature, but in so far as He can be shown to commend Himself to lovers of truth, human instincts, social ideals, or æsthetic taste. We judge and elect our Judge. The mystic, be he visionary or rationalist, measures Christ by His precious but passing utility for effecting the union of the soul with God. The Christian finds that union only and ever in Christ, the historic and exalted Christ. This difference may seem either trivial or oversubtle. We believe it is just as trivial as the displaced molecule in the brain, or the little misbehaviour of a heart-valve. And it is just as subtle as the intangible gas which in time extinguishes life.

It will further illustrate my meaning if I take up another point. It is sometimes asked how, if we insist on the reality of direct contact with the living personality of Christ, we can deal with a Romanist who declares that he has the same evidence as ourselves, in personal experience, of communion with the Virgin Mary or any of the saints. To which I should reply thus:—

1. The final certainty by which we test all, is a moral certainty. It is a matter of conscience. Conscience is the authority for truth no less than action. This is a world where truth exists ultimately for the sake of action, and we cannot there-

fore have two standards. This ethical standard is the distinctly Christian, and is in flat antithesis to the pagan nature worship which speaks in this wise: "If the miracle of the soul and the world does not touch men, if through its veil they do not see the face of God, neither will they believe though one rose from the dead." Thousands of Christian believers who had seen no God in the soul disprove that.

2. But we do not go far in a serious way into moral certainties till we discover the sense and certainty of guilt. Kant will soon take us there; however many Kantians may refuse to follow, who have more sympathy with his intellectual agnosticism than with his moral sense.

3. But if we are not to be left there, we must pass in our moral experience to the deeper and still more earnest sense of forgiveness, of reconciliation, of a world reconciled, a redemption, and atonement.

4. And there lies the world's last ethical certainty, the basis of all ethic which is at once humane and imperative—in a religious experience, the experience of guilt abolished by holy love. It is not the moral philosopher, nor the poetic Stoic, like Emerson, with his lucid but limited moral insight; it is not the man of mere insight or genius at all, however fine or holy, who is in possession of the fundamental moral experience, and the ultimate certainty of the soul. It is the man who really experiences the redemption of his conscience from guilt. The true foundation of modern ethics, and especially of the ethics of the future, was laid in the restoration of evangelical Christianity at the Reformation, and then faith became a new power and fashion of life, and the grace-renewed will displaced the illuminated mind as the highest thing in man.

5. But to take the next step, this experience, in the great volume of competent testimony, is inseparable from the experience of the living presence and action of the historic Jesus as the Redeemer. Wherever that has been denied, the habit of thinking or speaking of guilt or deliverance from it has decayed, and religion is founded upon philosophic axioms and various intuitions, instead of moral experience of the most serious, profound, and passionate sort. The experience of redemption, and of Christ as the living Redeemer, are one and the same experience, one and the same act. We know our guilt and our pardon in the

act of faith by which we realise the nature and presence of the Redeemer. He is identical with our very ultimate conscience and our final moral certainty.

6. He becomes, therefore, for us the test of all else. He is, in this capacity, the evangelical seat of authority. The seat of authority for the whole human conscience, and therefore the whole of human history, especially in the future, is the Redeemer. The ideal has often as much power to mock as to allure. The moral imperative may damn as many as it inspires. Neither ideal nor imperative can save—not even Christ as the ideal. Authority invests a dying king. Our Lord is our Redeemer. Conscience itself is but an occasional voice from this everlasting throne of the cross.

Of no saint or virgin, even in Catholic experience of their presence, has this been said. Nor could it be said without stepping, in the very statement, outside the Christian pale. The saints that are invoked are not prayed to in the sense in which the Saviour is. They may be auxiliaries in certain crises, but they are not the redeemers of the soul in its grand crisis, either individually or historically. The statements made about the presence and visitation of the saints must be brought to the test of our certainty in Christ. And if denied, they must be denied on the ground of that certainty and its implications.

7. The question under notice takes account of nothing beyond the mere subjective intensity or vividness of an experience. That goes for little in reality; though in an age when mere impression is prized, as it is to-day, it goes for far too much. It is not a question of subjective vehemence in the experience. It may be conceded that the experience of the visitation of saints felt by some Catholics has been much more intense than the experience which far better people in Protestantism have had of the Saviour. And, indeed, this communion of saints has in these Catholics themselves been more vividly felt than they ever realised the Saviour's nearness; and yet the reality of the Saviour's action has not been thought by that Church to be for that reason less than the action of saints. It is not a question of the vividness of the experience, but of the nature of it; and especially its ethical quality, its historic origin, and its effect on the conscience in connexion with guilt. And when that is realised, when we turn from the amount of an impression or the vividness of an experience to

its moral nature and result (as Protestants should who have not unlearned the soul of their own faith), then the question which seemed intellectually so plausible will display its religious inexperience. In a word, the criterion is not subjective, mystical, individual, and intense, but objective, historic, positive, universal, and morally imperative where the deep decisions lie in a soul that is thorough with itself.

8. It is really a question which turns chiefly on the difference in kind in the objects of the experience. The most entrancing sense of the Virgin's glory is, after all, an æsthetic impression. It is not ethical in the sense in which the Redeemer's presence is. It is the impression of a vaguely glorious, spiritual presence; it is not the response to a Saviour's power. It is a state of the religious imagination rather than of the conscience. It is something the soul possesses, not something which possesses the soul. It tends to ecstasy rather than to assurance, to delight and comfort us rather than to remake and control us. It does not place us in the grasp of a mighty personality who has the right to our whole life, yea, to the conscience by which we stand against all the world. How can it? We

know less than we crave to know about the historic personality of Jesus, but we know vastly less about the personality of His mother. We can establish mystic relations with her enlarged and glorified image, but we have nothing like the character, and especially the death, of Christ, which seizes us in a moral grasp and opens a heaven for the conscience more than for the imagination and the heart. This mystic devotion is not surprising in an age when women are asserting and securing a position they have never had before both in life, faith, and unfaith. But for their own sakes it must be corrected from sources more ethical and historic. It is not in Catholic lands, the lands of the religious imagination, that their new career has become possible. Woman worship means woman slavery. They have won what they have in lands where the Christian faith was more Protestant and moral, less of the imagination and more of the conscience, less mystic and more ethical, less inspired by the beatific vision and the sweetness of charity, and more controlled by the love of truth, the righteousness of faith, and the cleansing of the conscience, by the certainty of forgiveness in Christ alone.

The Resurrection and Ascension of Jesus Christ.

LITERATURE AND HINTS FOR STUDY.

By PRINCIPAL THE REV. E. ELMER HARDING, M.A., ST. AIDAN'S COLLEGE, BIRKENHEAD.

I. THE RESURRECTION.

1. Pearson on the Creed. Art. v. chs. ii.-iv.
2. Lancelot Andrewes' Eighteen Sermons on Easter Day in the Library of Anglo-Catholic Theology. Vols. ii. iii. of Andrewes' *Sermons*.
3. Isaac Barrow's Four Sermons in his Exposition of the Apostles' Creed. Nos. 27-30. Vol. ii.
4. Isaac Williams' Devotional Commentary on the Life of our Lord. Vol. viii. "The Resurrection."
5. Maurice's Theological Essays. No. viii. "On the Resurrection of the Son of God from Death, the Grave, and Hell."
6. Westcott's Gospel of the Resurrection.
7. Westcott's Revelation of the Risen Lord.

8. Westcott's Historic Faith. Ch. vi.
9. Moberly's Five Discourses on the Sayings of the Great Forty days between the Resurrection and the Ascension.
10. Milligan on the Resurrection.
11. Milligan's The Resurrection of the Dead. An Exposition of 1 Corinthians xv. (Reprinted from the *Monthly Interpreter* and the *Expositor*.)
12. Liddon's Easter in St. Paul's.
13. Mason's Faith of the Gospel. Ch. vii. pp. 197-201.
14. Archbishop Thomson (York), The Resurrection, in the series "Helps to Belief."
15. Row's Bampton Lectures. No. vii. The Theory of Visions Considered and Refuted. Supplement I. The Value of St. Paul's Testimony to the Fact of the Resurrection.

16. Row's Manual of Christian Evidences. Ch. x.
"The Resurrection of Jesus Christ an objective Fact."
17. Bishop Alexander's Commentary on the Epistles of St. John in *Expositor's Bible* series, pp. 241-253. "The Witness of Men applied to the Resurrection."
18. Marcus Dods' Commentary on First Epistle to the Corinthians in *Expositor's Bible* series, chs. xxi.-xxiv.
19. Robertson's (F. W.) Expository Lectures on the Epistles to the Corinthians. Lectures xxviii.-xxxii.
20. Body's The Appearances of the Risen Lord. Notes by S. F. L. S., from Addresses by Canon Body.
21. Scott Holland's Creed and Character. Sermons ii., vi., x.
22. M'Cheyne Edgar's The Gospel of a Risen Saviour.
23. Ring's The Most Certain Fact in History.
24. Maclear's Evidential Value of the Holy Eucharist. Part iii. chs. iii.-vii.
25. Moule's Jesus and the Resurrection.
26. Benson's Life beyond the Grave. Meditations on the Forty Days of Christ's Risen Life on Earth.

Hints for Study.

1. Resurrection Foreshadowed. Teaching of Old Testament. See M'Cheyne Edgar's Gospel of a Risen Saviour. Ch. ii. "A Risen Saviour the True Messiah."
2. Resurrection in the Gospels: *a.* Foretold; *β.* Accomplished.
3. Resurrection in the Acts of the Apostles. Centre of the Earliest Apostolic Sermons; mentioned twenty-one times: *a.* By St. Peter. *β.* By St. Paul.
4. Resurrection in the Epistles: its Dogmatic Importance. Alluded to fifty-one times in the Epistles.

II. THE ASCENSION.

1. Milligan's The Ascension and Heavenly Priesthood of our Lord.
2. Body's The Activities of the Ascended Lord. Notes by S. F. L. S., from Addresses by Canon Body.
3. Westcott's Revelation of the Risen Lord. Chs. x., xi.
4. Westcott's Historic Faith. Ch. vi.
5. Pearson's Exposition of the Creed. Art. vi.

The Parables of Zechariah.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

IV.

THE PARABLE OF THE WALL OF FIRE (CHAP. ii.).

THE two former visions dealt with the external relations of the new Jerusalem, proving that the divine vigilance and protection could secure its safety in spite of the numerous and powerful enemies by whom it was surrounded. In this third vision the prophet turns to the internal condition of the incipient state.

His first word of comfort relates to the discouragement felt by the returned exiles on account of the smallness of their numbers. It will be remembered that those who had come back from Babylon did not as yet number more than fifty thousand—a figure no larger than the population of a good provincial town. No wonder that they felt

oppressed with the weight of their destiny, as the heirs of so great a past and the pioneers of so great a future. All that his fellow-countrymen were feeling was felt with concentrated poignancy by the young prophet; but along with this human feeling there mingled in his mind sentiments and convictions derived from a higher source; and these elements together shaped themselves into the imaginative message of this third vision.

I. In his dream Zechariah saw a young man with a measuring line in his hand; and when, accosting him, he asked whither he was going, the young man replied, "To measure Jerusalem, to see

what is the breadth thereof, and what is the length thereof."

Some suppose that by this young man an angel is meant; as in Scripture the angels sometimes appear in this guise. But angels employ themselves in the service of God; and it was not in God's work that this young man was engaged; on the contrary, he had to be reproved by the angel of the Lord, and told to desist from his intention. Others understand him as a personification of rashness and precipitancy, the characteristics of youth; and certainly the work in which he was engaged was premature and uncalled-for. Perhaps, however, we may best look upon him as representing the young community, to which the prophet was addressing his message. At all events, that which the young man was doing was the very thing which Zechariah was sent to reprehend in his countrymen.

He was going to measure Jerusalem, to see what was the breadth and what the length of it. This describes the tendency of the returned exiles to brood upon the smallness of their numbers and the feebleness of the beginnings of their enterprise. They were doing the very opposite of what David did when he numbered the people; yet their sin was substantially the same. He was so puffed up with the large numbers of the population as to forget his dependence upon God; they, on the contrary, were too depressed by the smallness of their numbers, and had on this account fallen into unbelief. Some think that the young man's answer should run thus: "To measure Jerusalem, to see what the breadth thereof is to be, and what the length thereof." That is to say, they were making their present numbers the measure by which to estimate the final dimensions of the city, without provision for subsequent additions to the population. This mistake would be all the more misleading if, as others suppose, what the young man had in view was the determination of the line of the city-wall, which had yet to be built.

Whatever be the exact interpretation of the young man's words, the drift of the prophet is plain enough. He was sent to reprove his countrymen for dwelling too despondently on the slenderness of their numbers and equipments, and for entertaining so little confidence in what Jehovah was yet to do for them. They lacked faith; they did not rise to the divine view of their condition;

they were fixing boundaries and thinking that the end had come, when God had only begun to act.

It is a fault for which the people of God have constantly to be reproved in both their private experience and their public work. One of the commonest mistakes in religion is to be satisfied with the beginnings, when God wishes us to go on to perfection. There are good people in whose inner history there is only one epoch—that of their conversion. When they bear their testimony, the experiences which they relate are always the same; and they are very old. They have never had but a single experience; yet God intended that they should have many. He does not wish us to live on old grace, but gives grace for grace. In Christian work, too, there are many who commence well; but there are few who abide true throughout life to the enthusiasms of youth, with their sphere ever widening, their services multiplying and their gifts increasing. In knowledge, we make progress for a time; but soon our opinions are made up and our minds sealed against what is new; though God has ampler revelations for us all the way, if only we retain the passion for truth. Salvation is belittled in our narrow minds; and we need to see ourselves in the mirror of the large and generous purposes of God.

In a hundred ways the same thing is true of God's work on the larger scale of the Church and the world. We are ready to stop when God has hardly begun; we draw lines and fix boundaries where He wishes to have none. The Old Testament Church hardly ever rose to the divine conception of its mission, as it was expressed even as early as Abraham,—to be a blessing to all the nations of the earth,—and the scribes and Pharisees fenced religion round with so many commandments and prohibitions that to those outside it presented the appearance of a hedge of thorns. The modern Church has been very slow in taking to heart the Lord's command to evangelise all nations; and even yet it has only a faint sense of the charity of Christ. Christianity tends always to become a comfortable fold for those who are within, and to lose the character of a mission to those who are without. But only when the Church is able to look away from custom and opinion to the image of what she ought to be, as this is seen in the mind of Christ, do there flow into her heart pity for the

fallen, sympathy with the doubting, and love for the unevangelised.

II. The young man, having told what he was going to do, went on. But then another figure appeared on the field of the prophet's vision: "the angel that talked with me went forth," or came upon the stage. This angel who talks with the prophet in his visions is the spirit of inspiration, as we have learned in an earlier parable; and his appearance on the scene denotes the rising in the prophet's consciousness of a different view of the situation from that with which his contemporaries were satisfied. The young man, who had gone away to measure Jerusalem, represented public opinion and the mood of depression prevalent on every side; but in the mind of Zechariah a different mood had begun to stir, and a different view of the situation to take shape. At least he was feeling for a conception more worthy of God. And, as he thus sought, God met his rising spirit with the presence and the touch of His own Spirit. This is denoted by saying that, when the angel who talked with him went forth, another angel came out to meet him, and put a message into his mouth.¹ This new angel is undoubtedly the angel of the Lord. He holds the same relation to Jehovah as he who is called "the angel that talked with me" does to the prophet. The one is the organ of God in giving a revelation; the other represents the inspired state in which the prophet received it.²

The message on this occasion was, to run after the young man who had gone to measure the city and tell him to desist; because Jerusalem was in the future to be "inhabited as towns without walls for the multitude of the men and cattle therein." Villages in ancient times had no walls, their importance not being sufficient for so costly a defence. But there might be an opposite reason for having no wall: instead of the population being too small for walls, it might be too large; or it might be growing at such a rate that no wall, however generously planned, could long contain it. Such was to be the case with Jerusalem.

But how, then, was it to be defended? "I, saith

¹ The critical point in this parable is ver. 4. Several interpreters, by putting the words into the mouth of "the angel that talked with me," instead of the angel of the Lord, confuse all that follows.

² This admirable remark I owe to Marti (*Der Prophet Sacharja*): he makes it on the first vision, but fails in this third one to make use of his own wisdom.

the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." The idea of a wall of fire may have been suggested by the watchfires surrounding an encampment by night, or more probably by the pillar of fire which went before Israel in the wilderness; but, whatever its origin, it is one of singular sublimity. What could be more terrible to enemies without than a wall of fire, or what could afford such perfect security to those within?

Not only, however, was God thus to be the circumference, but He was at the same time to be the centre—"the glory in the midst of her"—not only the true wall, but the true temple—the focus round which the entire life of the community would be concentrated. This idea, though placed last, is really the first; because the root and guarantee of all prosperity, whether in the Church, in the State, in the home, or in the life of the individual, is God at the centre—a great truth transferred to modern literature, in words borrowed from Zechariah, by the poet of "The Cotter's Saturday Night."

III. At this point the vision proper ends, but the inspiration of these great ideas is sweeping through the soul of the prophet with too great force to permit him at once to be silent. So the revealing voice still continues to speak, not, however, in the peculiar parabolic style of Zechariah, but in the ordinary form of prophetic exhortation.³

This exhortation is twofold. It is addressed first to the Jews left in Babylon, and secondly to those living in Jerusalem.

When the fifty thousand among whom Zechariah was working returned from the Exile to their own land, many more remained behind in the foreign country. Some of them may have been too poor to come away; but others were too rich. With the wonderful adaptability and commercial instinct of their race, they had prospered even in the Exile, building homes for themselves and acquiring possessions; and their roots had struck too deep to be easily pulled up. Accordingly, they had allowed the returning caravan to go away without

³ Vers. 6-13. Wellhausen translates 6, 7: "I will gather you" (so LXX.) "from the four winds of heaven, saith the Lord. Oh flee to Zion" (accusative of direction), "ye that dwell in Babylon." "Daughter" has arisen from the repetition of the last two letters of the preceding word. In ver. 8 he deletes "After the glory hath He sent me"; but this is too arbitrary.

them. They intended, perhaps, to follow later; but they lingered, and every day the hold of the world became more difficult to shake off. To these the prophet addresses an earnest appeal to come and join their brethren in the new community. He recalls how, for the glory of His own name, God had done an unexampled thing in opening the gates of the strong city to allow them to escape. Were they going to turn His purpose to shame? Besides, there were calamities impending over Babylon, in which they would be involved if they remained.

The other half of the exhortation is addressed to those in Jerusalem. They are exhorted to cast off entirely the mood of depression, and to break forth into joy and singing. They had no need to envy the prosperity of those left behind in Babylon, or to wish themselves back among the fleshpots of this new Egypt. God was on the point of returning again to Zion; He would again choose Jerusalem, and "inherit Judah His portion in the holy land."¹ And the result of His presence there would be such an era of glory, that many people would come and seek to join themselves to the people of the Lord. So certain is the prophet that all this is on the point of coming to pass, that he closes with a sharp summons to prepare for the approaching theophany, "Be silent, oh all flesh, before the Lord; for He is waked up out of His holy habitation."

But did He come? Did He come immediately, as Zechariah anticipated? Did Jerusalem become the overflowing city of the prophet's dream? Did the community attain the pitch of glory here predicted, and serve as the point of attraction for all aspiring neighbours?

When we follow the course of history from this date onwards, with Zechariah's predictions in our ears, it is certainly with a sense of disappointment. The community long continued small; and even after it had risen to some consideration in the world, it succumbed to conqueror after conqueror, and was seldom for any length of time entirely free. Nor did it ever correspond internally with the anticipations of the prophet: instead of a righteous people, it produced the self-righteous sects of Judaism.

Herein, indeed, lies the explanation of the

¹ The only time that this name for the country, now so familiar, occurs in Scripture.

failure. The conditions were never fulfilled. God's promised presence at the centre of the State, with the ensuing prosperity, presupposed obedience and love on the part of the population; but these were at all times present in only miserably insufficient quantity.

Yet Zechariah's vision was not a dream and nothing more. It was an ideal; and, though an ideal may not be altogether realised, it draws on those before whose eyes it hovers; it keeps them in the right path; and they attain much which without it they could not have reached. Zechariah's prophesying actually built the temple—its immediate object; out of a handful of dispirited men and women it raised up a State which lasted for centuries; and, whilst this was being done, it kept appreciative souls in the right attitude, with their eyes turned towards God, waiting for new manifestations of His mercy and His power.

It may have appeared inconsistent with Zechariah's prediction in this passage when Nehemiah, seventy years afterwards, actually built the wall of Jerusalem. But Nehemiah was in direct succession to Zechariah, and a man of the same spirit. For him the ideal Jerusalem of Zechariah still floated over the actual Jerusalem; and his work was a means to the end which Zechariah had in view. Limitation for the present may be the necessary preparation for the ultimate removal of limitations, as the scaffolding is necessary for the building. Thus we see our various Christian denominations at present, with the strength and concentration due to their peculiarities,—which, however, are limitations,—founding in China and Africa churches which may not permanently retain their forms of creed and organisation.

But in the end Zechariah's predictions were realised, and they are at this day being fulfilled, though not in the forms of his imagination. He predicted the future in the only forms in which in his age it could be foreseen. But the fashion of the world changes, and God fulfils Himself in many ways. Christianity—the worship of God in spirit and in truth—is a far more splendid fulfilment of Zechariah's prophecy than any which he could himself have conceived. Yet he and the faithful souls who received his message were right to conceive the kingdom of God as they were able, and to work for its realisation in the forms then available. Perhaps unconsciously we are

doing the same. Perhaps the future form of the kingdom of God may be very different from anything which we are able to conceive. But this should not discourage us from either thinking of it or organising it in the forms into which we are able to throw our own energies, and which appeal to the minds of those with whom we have to deal, if only we bear in mind that God and His truth are greater than we. The entire system of our creeds and organisations may be only a kind of artificial dome, beneath which we live, move, and have our being. Sometimes we wish to escape from under it, or even to break it in pieces. But, on the

whole, it is the condition of our existence, and serves as a comfort and defence. Yet it matters a great deal whether it is a cast-iron hemisphere of metal, under which we grope and mutter in the dark, hearing only the echo of our own voices and not so much as suspecting that there is a universe beyond, or, on the contrary, a hemisphere of translucent crystal, on the surface of which the heavenly radiances glance and play, and within the circumference of which, as in a gigantic shell, the vague and wandering murmurs from the immeasurable spaces gather and articulate themselves into sounds which whisper of the Infinite.

The Books of the Month.

PART I.

ADVERSARIA CRITICA SACRA. By F. H. A. SCRIVENER, M.A., D.C.L., LL.D. (Cambridge: *At the University Press.* 8vo, pp. ci, 170.) These are the books for which we thank the great University Presses. Publishers will not publish them. Yet they must be published. Our scholars could not work, our unlettered evangelists could not preach, unless these books were published. For it is this book and the like of it that give us the Bible we use, and we cannot preach without a reliable Bible. The volume needs not criticism or comment, nothing but the simple record of its contents, and the renewed appeal to all textual students to neglect it not. These are its contents:—(1) A Description of the Codices collated; (2) A Short Account of the Early Editions collated; (3) Collation of Cod. Ev. 556; (4) Collation of Gospels in Codd. b c d e f j, and leading Editions; (5) Collation of Apocalypse in Codd. e f δ; (6) Palimpsest of the LXX. from Cod. B.-C. iii. 46.

THE SUNDAY-SCHOOL TEACHER'S BIBLE MANUAL. By REV. ROBERT HUNTER, M.A., LL.D., F.G.S. (*Cassell.* Post 8vo, pp. 764.) Sunday-school teachers have had nothing to work upon for many a year and day but Sir William Smith's smaller *Bible Dictionary*. Now five "Smaller Bible Dictionaries" have been issued all at once. Dr. Hunter's is the largest of the five, that much by way of comparison is inevitable and easy. Whether it is the best depends upon

the Sunday-school teacher. But it is the work of a scholar, and very carefully compiled. No teacher will be wrong with it. That also it is easy to say. The publishers have got it up well, producing some good maps, including one large pocket map of the Holy Land, and they have issued it at a most reasonable price.

THE GOOD-NEWS AFTER MARCUS' TELLING. BY THE REV. H. C. LEONARD, M.A. (*James Clarke & Co.* Fcap. 8vo, pp. xi, 95.) *The Good-News after Marcus'-Telling* is not so familiar as *The Gospel according to St. Mark*, but it ought to be more intelligible. For its words are our own, and need no translation, mental or spoken. And as is the title, so is the whole book. It is a literal translation of the Anglo-Saxon version of St. Mark's Gospel. Its uses are many. First it tells us what our fathers read as this Gospel nigh on five centuries. Next it suggests new meanings in the old gospel even to us. And finally it makes the gospel homelier, gathers it closer round the hearthstone for us. "No man seweth a new patch on an old robe, else he taketh away the new patch from the old robe, and there is more slitting," is a sentence as it came. This is the second edition of the book, and it is still more Saxon in its English than the first.

A MODERN HERETIC. (*James Clarke & Co.* Crown 8vo, pp. 335.) It is "a novel

with a purpose." It is also called "the story of a schismatic." And these two sentences will reveal much. The question is, Will it be read by those whom it seeks to profit? They who are already in keenest sympathy with "schismatics" will enjoy it well, for it has power and fascination. But for the rest? Its author seems to think that justification must be made for the writing of it, and gives the one acceptable justification that it is true.

SERMONS OF COURAGE AND CHEER.

BY BROOKE HERFORD, D.D. (*Philip Green*. Crown 8vo, pp. 272.) Sermons of Courage and Cheer are better than Sermons of Cowardice and Care. For "God reigneth, let the earth be glad," can surely be sung more easily now than then. Certainly it seems to us that it would have been easier for Dr. Herford to preach his sermons of courage and cheer, if he had known not only the God and Father of our Lord and Saviour Jesus Christ, but also Jesus Christ as Lord and Saviour. Nevertheless, it is open even to Dr. Herford to hold that a wise man may be a glad man to-day. His sermons are thoroughly readable, and we had better read them. They may be defective, they are never degrading, but most certainly uplifting and strengthening.

THE EXPOSITOR'S BIBLE. THE SECOND EPISTLE TO THE CORINTHIANS.

BY JAMES DENNEY, B.D. (*Hodder & Stoughton*. Crown 8vo, pp. viii, 387.) The first thing in Mr. Denney's volume is an Introduction, in which he argues ably, and surely irresistibly, for the immediate dependence of the Second Epistle to the Corinthians on the First. Then he enters on the exposition, and it is taken up in the manner of the majority of this series, the manner that has always been familiar under the special title of "lectures." It is the work of a widely-read scholar, who yet has a singular command both of his reading and of himself. He is a historian as well as an expositor; perhaps the most acceptable feature of this book being the restoration of the circumstances which called the letter forth, and of the people to whom it was written, till we face them and live among them ourselves. Thus the application is easy, and Mr. Denney rightly gives himself to the exposition.

HISTORY OF THE CHRISTIAN CHURCH.

BY GEORGE PARK FISHER, D.D.,

LL.D. (*Hodder & Stoughton*. 8vo, pp. xiv, 729.) Professor FISHER of Yale is one of the best known of American theological writers, and this is his best known work. Perhaps it is safe enough to say that it is the best handy History of the Church that we possess. That it has reached its tenth thousand proves that there are many students of Church History in our midst, and that they have found this volume useful. And certainly it is a great boon to have a complete history of the Church within one volume, a history, not a mere outline or collection of dates, a history that is literature. It is a large book, but for once the author would not have been thanked had he made it less.

THINGS NEW AND OLD.

BY H. ARTHUR SMITH, M.A. (*Kelly*. Crown 8vo, pp. viii, 228.) Mr. Smith fears that a volume of sermons by a layman may be reckoned an intrusion or an impertinence. That is not likely. It is more likely that it will be reckoned a nonentity. For we have a belief that only the shoemaker can make shoes. We do not condemn another for trying to make them; we only refuse to wear his make. And so Mr. Smith's volume may suffer an injustice. For though it is quite unequal, there are striking sermons in it, very well worth the publishing indeed.

AUNT JANET'S LEGACY.

BY JANET BATHGATE. (*Selkirk: George Lewis & Son*. Crown 8vo, pp. 198.) "A Tale of Rural Life in Yarrow in the Beginning of the Century," says the title more fully. But it is not a mere tale. It is really an autobiography. And it is astonishing that Mrs. Bathgate is actually able to go back in memory to the beginning of the century, for she is now eighty-eight, and yet write an autobiography that has at once taken its place, and is likely to live. It may have been written earlier,—surely it must have been,—but it was first published only last year, and it is already into its second edition. To some the story may seem all commonplace and trivial. In others, it will touch hidden springs. And again it has made it plain that style is truth and nothing more.

VERBA VERBI DEI.

(*Longmans*. Crown 8vo, pp. xxiii, 200.) It is not very long since a small volume was published by Messrs. Blackwood of Edinburgh under the title of *The Teaching of*

Jesus. It grouped the sayings of our Lord under certain general topics, and has proved a convenient book of reference. The present volume gives us the sayings of Jesus also, but not in groups, in chronological order. So it will admirably supplement the other with which indeed it has considerable outward resemblance. This is a more difficult undertaking. But "the author of *Charles Lowder*" has taken the greatest pains with it. Pere Didon is followed most closely, but not too closely. And though no two persons will agree throughout upon every detail, the work is so capable and faithful that it will prove to every reader of the Gospels a genuine help and very pleasant companion.

THE NATURAL HISTORY OF THE CHRISTIAN RELIGION. BY WILLIAM MACKINTOSH, M.A., D.D. (*Maclehose*. 8vo, pp. xv, 607.) "The Natural History of the Christian Religion" means the history of the Christian religion when stripped of the supernatural. Dr. Mackintosh agrees with Professor Pfleiderer, and many more, that there is a Christian religion, even though miracles do not, and never did, occur. The Incarnation was a human birth, and the Resurrection was a pious myth; and although there is no doubt that the early Christians built up the Christian religion on these things as if they had been real, it would have been better for the early Christians if they had not. And it is much that one can say in support of the statement. Dr. Mackintosh says it to the extent of six hundred octavo pages. But it is certain that he will not have the patient hearing in this country he would have had in Germany. For men, even men who have examined these things historically like Dr. Mackintosh, and not dogmatically only, will ask whether the early Christians would have built up any Christian religion if they had not believed in the Incarnation and in the Resurrection of Jesus Christ. It is quite certain that these and the sinlessness of Jesus, about which Dr. Mackintosh says plain and painful things, were not mere accidents to the faith of the early Christians but essential. They were the things which they believed first, last, and all through. They appealed to these things as the foundation of their religion. They certainly held that if these things were removed their religion would collapse. If Peter never said, "Whom God hath raised up, having loosed the pains of

death; because it was not possible that he should be holden of it," these words, at any rate, express Peter's faith and the faith of the early Christians generally; and without that faith they would have had no Christian religion. And Dr. Mackintosh would also have had no Christian religion of which to write the Natural History.

QUESTIONS OF THE DAY. BY DAVID JAMES VAUGHAN, M.A. (*Macmillan*. Crown 8vo, pp. xv, 260.) The Vaughan family has been called to preach. Many are known to us, but in recent days chiefly these three—J., C. J., and D. J. Canon D. J. Vaughan has published least, and we are very thankful to have another volume out of his hands. It is the work of twenty years. Not the whole work, nor a selection of the best work, even in Canon Vaughan's own estimation, but the special work. These four-and-twenty sermons were all preached on special occasions, and their topics are special topics. Most of them are social, and these are the most interesting. And one feature of peculiar interest is that in those sermons which were preached twenty years ago Canon Vaughan saw the questions of to-day, and suggested the remedies we are beginning to apply. "Masters and Men"—what strides that question has made since 1872 in the direction of urgency! Canon Vaughan saw that one day it would press round our doors, and we should have to do something with it before we could pass out. And yet to that question also Canon Vaughan applies the great principle enunciated by the Hebrew prophet—"In quietness and in confidence shall be your strength."

THE CREDENTIALS OF SCIENCE THE WARRANT OF FAITH. BY JOSIAH PARSONS COOKE, LL.D. (*Macmillan*. 8vo, pp. x, 324.) We are always willing to listen to a man of science when he speaks of religion. We listen most eagerly when he speaks against religion. And of that some men of science are very well aware. Still we listen when a man of science is bold enough to eschew originality and piquancy and tell us plainly how he has found that saying true, "No God, no science." Dr. Parsons Cooke is one of the most eminent men of science in America. He is recognised gladly as an authority in one special department, and more than an amateur over a wide range. He is not less gladly recognised as a believer in revelation and the God of revelation.

He writes this volume with the direct purpose of showing that what is proved in science supports the belief in the God of our revelation; and what does not support that belief is not proved. Thus Darwin thought that, on the whole, evolution, as he understood it, negatives a God of any kind. Dr. Cooke shows that evolution as Darwin understood it, and still more as they understand it who out-Darwin Darwin, is unproved, and further removed from proof to-day than ever. It is a book of exceeding value. Might not the Trustees of one or other of the Gifford Lectureships invite Dr. Cooke now to deliver a course? It would be a welcome variety.

AN OUTLINE OF ST. PAUL'S EPISTLE TO THE ROMANS. BY C. E. STUART. (*Marlborough*. Crown 8vo, pp. 183.) The "Outline" is given in a series of chapters, each of which might have served as an expository sermon. The chapters are again divided into subjects well-marked by clarendon type. So that we have really a series of fertile notes, long and full, on this Epistle, by a scholarly and thoroughly evangelical preacher.

THE BIBLE BY MODERN LIGHT. REHOBOAM TO HEZEKIAH. BY CUNNINGHAM GEIKIE, D.D., LL.D. (*Nisbet*. Crown 8vo, pp. 515.) In whatever virtues Dr. Geikie may come short, it is not in diligence and promptitude. It is but a few months since the first volume of his *Hours with the Bible* was announced, and now the fourth is published. It carries the history of Israel well through the Decline. Next volume will cover the Fall and the Rising again. In this volume Dr. Geikie is perhaps at his best. The narrative is happily varied by the introduction of the prophets, and it is a real boon to see at a glance where the prophets did intervene in the history of Israel, and how. Besides, there is no other way than this of reading the history of Israel and reading it to our gain. The monuments are again called into aid, and in this period their aid is peculiarly valuable, although at times a little disconcerting. Dr. Geikie, it is needless to say, does not protrude the difficulties.

THE BIBLICAL ILLUSTRATOR. LEVITICUS AND NUMBERS. BY REV. JOSEPH S. EXELL, M.A. (*Nisbet*. 8vo, pp. 352, 343.) The two books are bound in one volume, but they are

paged independently. Otherwise they are as the others are of this gigantic and wonderful series.

PLEASANT PLACES. BY R. S. DUFF, D.D. (*Oliphant, Anderson, & Ferrier*. Foolscap 8vo, pp. 192.) We may doubt if illustration holds the place in the ideal sermon that the late Mr. Spurgeon gave it. But our doubts vanish before the real, when the sermon is for children. Then the question is not, Should I use illustrations, but how should I use them best. Some one says it is an elementary fact that the lesson should come before the illustration, not after, since no child will take the pill after the sugar. But surely the secret is to give the pill in the midst of the sugar, if pills have to be given at all. And Dr. Duff does that. More than you could have believed it possible he does that. Certainly he does not defraud the little ones of their story. But as little does he defraud them of their lesson. With an art that was not born but made, for it is patience and loving-kindness that does it, he gives the two together, and it is only the sugar that touches the delighted palate. Besides the sermons there are three addresses on Tasmania, bits of true history lovingly told, which the makers of school books should keep their eye on. The little volume is got up uniformly with Mr. Milligan's successful *Golden Nails*.

THE DAUGHTER OF LEONTIUS. BY J. D. CRAIG HOUSTON, B.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 380.) One's first dread that this is another religious romance of the "Prince of the House of David" pattern is speedily dispelled. It is no romance. It is true history. Yet it is history told after the modern and most attractive manner, the life being retained, and the makers of the history described as men and women, though they may be emperors, empresses, and even bishops. It is the Byzantine empire in the fifth century, a complicated period of history, with threads political and ecclesiastical, that are hard to unravel. But Mr. Houston has most happily found the personal history of Athenais, the brilliant maid of Athens who became the Empress of the East, a central motive of great interest and importance, and the rest falls easily around it. Thus we have the pleasure of following the personal fortunes of a fascinating woman, and the profit of learning, as we do so, the history of this great age. Mr. Houston is to be sincerely congratulated. He has won a real success.

St. Paul and the Gospels.

BY PROFESSOR THE REV. J. S. BANKS, HEADINGLEY COLLEGE, LEEDS.

THE object of this brief paper is to point out some coincidences of thought and language in Paul's Epistles with the Gospels. The harmony of Paul's teaching as a whole with that of Christ and the other apostles is too wide a subject to consider here. The fact of such a deep-seated and comprehensive harmony is beyond question, and is an important part of the internal evidence of the New Testament. But it will be enough here to instance a few coincidences which, from their concrete character, may even be more striking than a detailed argument. The resemblance is more in the substance of the thought than in the expression. The difference in expression, indeed, is such as to prove the spontaneous, undesigned character of the agreement. Considering the independent position of Paul and the little outward connexion between him and the other apostles, the coincidence will, I think, justify attention being called to it.

1. There are two passages in Paul's writings (Rom. xii. 2; 2 Cor. iii. 18) in which it is difficult to doubt a reference to the Lord's transfiguration. The gospel says, "He was transfigured (*μετεμορφώθη*) before them" (Matt. xvii. 2; Mark ix. 2; Luke does not use this verb). St. Paul twice applies the same word to the transfiguration of moral character in Christian believers. 2 Cor. iii. 18, "We all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed (*μεταμορφούμεθα*) into the same image from glory to glory, even as from the Lord the Spirit." Rom. xii. 2, "Be ye transformed (*μεταμορφώσθε*) by the renewing of your mind." Looking at the unusual character of the word, and the fact that these are the only New Testament passages in which the verb-form occurs, and especially at the reference to glory in the Corinthian passage, it seems probable that the apostle makes the Lord's physical transfiguration a figure of the moral transfiguration of believers in the perfecting of character. As the Lord's glorified body is the type of the glorified body of believers (Phil. iii. 21), so His perfect life is the type that is to be realised in their moral life. Morally as well as physically, believers are to be conformed (*συμμόρφους*, Rom. viii. 29) to their Head. In Rom. viii. 29, Paul says, "con-

formed to the image of His Son"; in 2 Cor. iii. 18, "transformed into the same image"; in both cases Christ's life is the image (*εἰκόν*) which is being reproduced in the life of Christian holiness, and the process is destined to completion. The transfiguration scene is to be repeated in the life of all the saved.

2. There is no need to point out in detail the parallelism of Paul's account of the institution of the Lord's Supper (1 Cor. xi. 23-26) to the three synoptic accounts. Paul says he received the account from the Lord. It reads like a transcript of the Gospel narrative. Dr. Gardner, Professor of Archæology at Oxford, has recently tried to prove that the synoptic accounts were derived from Paul. However wild the suggestion, it illustrates the similarity of the accounts. Professor Lobstein of Strassburg, himself an advanced critic, says that the theory "contradicts the historical results of inquiry respecting the origin of our synoptics."

3. The harmony of the Pauline and Johannine Christology would be too wide a subject to discuss here. We wish only to touch on one point, the affinity between the Pauline "image" and the Johannine "Word" (Col. i. 15; John i. 1). Here also we see substantial identity along with difference both of language and idea. With Paul and John alike, the standing name of Christ in His higher nature is Son, Son of God; but once in the Gospel John uses "Word," and once Paul uses "image" (twice indeed, see 2 Cor. iv. 4; cf. also Heb. i. 3). Bishop Lightfoot reminds us that image (*εἰκόν*) like Word (*λόγος*) is taken from the Alexandrian vocabulary; Philo repeatedly uses it. Both image and Word imply the identity with the Father, and yet distinction from Him, which is more plainly expressed by the term "Son." Yet it is easy to see that without the latter term it would have been difficult to prove the personality of the image and Word. Lightfoot finds in image the combination of the two thoughts of representation and manifestation, the latter mainly.

Again, St. Paul's "the first-born (*πρωτότοκος*) of all creation" directly recalls John's "only-begotten" (*μονογενής*, John i. 18, iii. 16), the first of course including a reference to creation, the second not.

"First-born" also belongs to the Alexandrian vocabulary, and implies priority to all creation and sovereignty over all creation (Lightfoot on *Colossians*, p. 213). Ellicott translates "the first-born before every creature," and writes, "The term is studiously used to define our Lord's relation to His creatures and His brotherhood with them, and is in this respect distinguished from 'only-begotten,' which more exactly defines His relation to the Father."

St. Paul's "His own Son" (Rom. viii. 32) may be compared with John's "His own Father" (John v. 18).

4. The vital union between Christ and believers is equally a characteristic doctrine of John and Paul, although the former generally receives the credit of the thought. The principal passage of course is Christ's figure of the Vine and the branches (John xv.). The truth is one of those which were reserved for the last teaching of our Lord (see John xiv. 23, xvii. 21, 23, 24; 1 John i. 3, ii. 6, 24, 27, 28, iii. 6, 24, iv. 13, 15, 16, v. 20).

The same true, essential mysticism, which is the very heart of the Christian religion, is found in Paul, although it has been somewhat overshadowed by the attention given in the Church to his doctrines of sin, atonement, and justification. Gal. ii. 20 is the figure of the Vine and the branches expressed in terms of experience. Paul's grand conception of the Church as a body, of which Christ is the Head, rests on the same truth (Eph. i. 22, iv. 15, v. 23, 30; Rom. xii. 12, 27); the figure of the temple and the foundation (Eph. ii. 21) implies the same thought. According to Paul, believers share in Christ's death, resurrection, ascension, and glorified life. We die on His cross, rise from His grave, sit with Him in the heavenly places. John's phrases abiding in Christ, Christ abiding in us, are common also in Paul (Rom. xvi. 7; 2 Cor. v. 17; Col. i. 27).

5. The peculiar meaning given to the term "flesh," in antithesis to spirit, is one of the characteristic features of Paul's teaching. It is impossible to understand his teaching in Rom. vii. and viii. (see vii. 18, viii. 8, 9; also Gal. v. 19, 22), unless we give to flesh in this connexion an ethical meaning. To find the seat or principle of sin in the material flesh of man's nature is as contrary to Scripture as it is to sound philosophy. All attempts to make Paul a Manichæan spring from explaining his language by Greek thought instead

of by the Old Testament. Dr. Laidlaw says (*Bible Doctrine of Man*, p. 84), "Flesh may be appropriately used for the principle of corrupt nature in the individual man, for the obvious reason that it is in the course of the flesh, or of the ordinary production of human nature, that the evil principle invariably originates and comes to light. Thus the phrase is some explanation of the condition of man's nature, which it describes." He also says that reference to the Old Testament line of teaching shows us "how the idea of flesh, even when ethically intensified to the utmost, is appreciably distinct from the Oriental or Greek idea of evil as necessarily residing in matter."

No one can read John iii. 6 without seeing that there we have the origin of Paul's great moral antithesis most tersely put. The contrasted terms evidently describe two contrasted moral states, the origin or cause of which is indicated. Meyer says, "The flesh is that human nature, consisting of body and soul, which is alien and hostile to the divine, influenced morally by impulses springing from the power of sin, whose seed it is, living and operating with the principle of sensible life, the soul. What is born of human nature thus sinfully constituted (and therefore not in the way of spiritual birth from God) is a being of the same sinfully conditioned nature, without the higher spiritual moral life which springs only from the working of the Divine Spirit."

In Rom. viii. 26, 27, the Holy Spirit is represented as the helper of human infirmity; and as the infirmity is especially felt in prayer, the Spirit becomes our intercessor. The intercessor within corresponds to the intercessor above (1 John ii. 1).

We have the same teaching expressed in altogether different phraseology in John xiv. 16, etc. The Revised Version significantly puts in the margin Advocate, Helper, Paraclete. It is certain that Advocate, Intercessor, must stand in the foreground of all exposition, while the more general thought of Helper is implied. St. Paul does not use the term Paraclete; yet the teaching is identical in substance.

7. St. John is rightly regarded as the apostle of love. The love of God and the love of man find in him their greatest expositor. There is no need to give illustrations; St. John's Gospel and Epistles are full of them.

It is equally certain that St. Paul is only second

to his brother-apostle in the earnestness with which he dwells on the same great themes. The love of God or, what is the same to Paul, the love of Christ, is his great impelling motive. He can never write or speak calmly on the subject. Directly he mentions the theme, his words become broken with emotion. "The love of Christ constraineth us" (2 Cor. v. 14). "It is impossible to read his Epistles without discovering that Christ's love had been so revealed to him that it had taken

possession of his thought and of every active energy of his nature, and stirred the profoundest depths of emotion" (Dale). See Rom. v. 8, viii. 35, 39; Eph. ii. 4, iii. 19; Tit. iii. 4.

According to Paul, also, the love of man is the essence of all morality (Rom. xiii. 8-10). John's strong saying (1 John iv. 20) is paralleled in Gal. v. 6. The translation "charity" in 1 Cor. xiii. concealed the identity of Paul's and John's teaching; the Revised Version removes the veil.

Creation Waiting for Redemption.

AN EXPOSITORY STUDY OF ROMANS VIII. 19-22.

BY THE REV. GEORGE PHILIP, D.D., EDINBURGH.

II.

Ver. 20. "*For the Creation was subjected to vanity, not of its own will, but by reason of Him who subjected it.*"

The question at once presents itself—"Who subjected creation to vanity?" Three different answers have been given—man, Satan, God. Each answer contributes to what we regard as the full answer. Satan tempted man to transgress. Man became transgressor. God summoned both to His bar and pronounced sentence. That sentence has been preserved (Gen. iii.). One cannot read it without feeling how heavily it presses on creation in its several departments: "The ground is cursed." It is doomed to bring forth thorns and thistles. "And the serpent is cursed above all cattle, and above every beast of the field." God subjected creation to vanity.

We do not here enter on the question—*why* man's disobedience should have entailed humiliation on guiltless creation. That question belongs to the secrets of the government of God. We accept and deal with the fact of subjection. The fall of the monarch was the blight of the empire. His subjects must go into captivity along with him.

According to Hitchcock, "No important change took place at the time of man's first transgression; in other words, the present system is that which was originally determined upon in the divine mind, and not the original plan, altered after man's transgression." The theory that, "when man transgressed there was an entire change throughout all

organic nature," he attributes, in large measure, to the influence exerted on public sentiment by Milton's *Paradise Lost*. "I fancy," he says, "that on many points of secondary importance the current theology of the day has been shaped quite as much by the ingenious machinery of *Paradise Lost* as by the Scriptures." No doubt Milton's descriptions of the effects of the Fall on lower creation are rich in poetic colouring. No doubt, too, his writings, like those of kindred minds—Dante's, for instance—have greatly influenced popular, and even theological thought. But neither Milton's, nor any other writer's descriptions of the effects of the Fall, could have exerted the influence which they have exerted unless they had been suggested by a solid basis of divine truth and actual fact.

"Modern science," says Godet, "seems to prove that the present condition of the earth is a natural result of its whole previous development, and that the miseries belonging to it are rather remains of the primitive imperfection of matter than the effects of a fall which intervened at a given moment. Is death, for example, which reigns over mankind, anything else than the continuation of that to which the animal world was subject in the epochs anterior to man?" "This," he adds, "is a serious objection."

No doubt it is. We simply confront it with Scripture, and ask, Is the testimony of Scripture on this matter to be accepted or set aside? It gives forth no uncertain sound. It tells us that in con-

sequence of the Fall—"through one man sin entered into the world, and death through sin." It tells us that in consequence of the Fall "the ground was cursed for man's sake." Is there no material difference between blessing and cursing? If words have meaning, at man's fall, Creation went a great step down, became entangled in "the bondage of corruption"—a bondage abhorrent to its nature, and from which it was formerly free.

What of the *vanity* to which Creation was subjected?

"Vanity" (*ματαιότης*) means emptiness—unproductiveness, fruitlessness; corresponding to "corruption" in ver. 21. Only according to Bengel, "Vanitas est quiddam subtilius quam corruptio." We must take care to make neither too much nor too little of the word. "It is not said," to quote Ellicott, "that the creation was subject to death or corruption, though both lie involved in the expression, but to something more frightfully generic; to something almost worse than non-existence—to purposelessness; to an inability to realise its natural tendencies, and the ends for which it was called into being; to baffled endeavour and mocked expectation; to a blossoming and not bearing fruit; a pursuing and not attaining—yea, and as the analogies of the language of the original significantly imply, to a searching and never finding." Speaking of animals, he refers to what he calls "their strange accumulations of sufferings"; and of the plant-world, "its oft-thwarted development and stunted growth; its palpable subjection to something more than perishableness, and something worse than decay."

But apart from the testimony of Scripture, there is a consideration fitted to settle all doubts as to the blight which creation suffered at man's fall; the "vanity" to which in consequence it was subjected.

The fall of man was the fall of Creation's Prophet, Priest, and King. It was not simply his deprivation of these offices, but his loss of power to exercise them aright. Fallen man was fallen nature in man. In all its departments Creation could not but feel the melancholy change. Through man's debilitated and degraded nature,

the earth has all along suffered in its resources, its uses, its beauty, and its progress; and though his sovereignty over the lower animals was repeated to Noah and his sons after the Deluge, when sovereignty has degenerated into tyranny, the greater is the opportunity of inflicting injury, and impregnating with evil those over whom the sovereignty is exercised. "A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel." If, under the benign sway of unfallen man, the lower animals could not fail to have become more enriched in nature and more serviceable in the business of life, it is impossible that under the iron rule of man, when once he fell, they should not have become deteriorated and enslaved. To go no further for illustration. What greater contrast could there be than that between the stately Arabian horse—cherished by a sympathetic master, who is proud of his possession—and the broken-down hack among ourselves, in the brutal hands of men of the lowest stamp? Could anything more calculated to foster the passions of the lower animals, to set them against one another and against man, be conceived than the cruelties to which they are subjected in the bull-baitings, the cock-fightings, the pigeon-shootings, the fox-huntings, the deer-stalkings, and such like that are practised under the names of "field sport" and "pleasures of the chase?" Is it any wonder that the world should be to a large extent in a state of warfare between man and beast—man making war on animals, and animals making war on man? One can imagine what might happen if animals could combine their force against man and make a united attack. What a change since Creation's monarch sat on the throne wielding his sceptre in giving names to the animals passing in loyal review before him! It would cost some trouble to have another such review. Burns' "Address to a Mouse" is to the point:—

I'm truly sorry man's dominion
Has broken nature's social union,
And justifies that ill opinion
Which makes thee startle
At me—thy poor earth-born companion
And fellow-mortal.

"The Resurrection of the Dead."¹

BY THE REV. J. C. CARRICK, B.D., NEWBATTLE.

NOR many months before his death, St. Gregory Nazianzen wrote regarding the ecclesiastical state of his age in an epistle to a friend (Ep. 55): "I am sick of struggling against the jealousies of holy bishops, who render harmony impossible, and make light of the interests of the faith in the pursuits of their own quarrels. For this reason I have resolved (as the saying is) to try a new tack, and to gather myself up, as they say the nautilus does when it feels the storm; to gaze from afar at others buffeted and buffeting, intent myself on the peace of heaven." It would be difficult to find more suitable expression for the religious state of mind of the great Christian divine and Scottish churchman whose earthly course so recently was closed, and who, more especially during the last few years of his life, sought after the things which make for peace, harmony, and charity. Like the great Oriental father, whose words we have quoted, and like many another pious Christian on the eve of departure from the world, his thoughts were more concerned with the land whither he was travelling than with the disputes and quarrellings of his fellow-pilgrims. Hence the appropriateness of the appearance of the present volume, which gathers up the thoughts and aspirations and beliefs of Professor Milligan's closing years. The same spirit of chastened piety—the fruit of a ripe experience, resulted when Jeremy Taylor was advanced in years, in the *Holy Living and Dying*. "I have lived," wrote the much-tried bishop in his dedication to Lord Vaughan, "to see religion painted upon banners and thrust out of churches, and the temple turned into a tabernacle, and that tabernacle made ambulatory and covered with skins of beasts and torn curtains; but we have no remedy but what we must expect from the fellowship of Christ's sufferings, and the returns of the God of peace." The same spirit of chastened, pious retrospection characterised the writings of Leighton during the eleven years in which he resided in a little farmhouse with his sister in

Sussex, after all the trials and struggles of Episcopalian and Covenanters were for him at an end; and the picture of the saintly old archbishop trudging through the rain to the little parish church of Horsted Keynes, near East Grinstead, and mingling in simplicity and gentleness with the rustic, and the humble preaching to them of the hope of heaven (the subject of his last sermon in Horsted Keynes church, where he was afterwards buried), is as touching in its beauty as it is instructive of the end of all earthly greatness. The closing years of the best men are spent in works of simplicity and gentleness and in thoughts of the Promised Land, of which from the altar-stone of the earthly sanctuary they catch a Pisgah view.

Following in the suggestive lines of his treatise on the Resurrection of Christ, which called forth the praise of so large a part of Christendom, Professor Milligan's last work deals with the "Resurrection of the Dead"—and a careful exegetical commentary is given, in twelve chapters, of the verses in 1 Cor. xv., which form the grandest panegyric in the world, and deserve to be written in letters of gold.

The first chapter is an elaborate treatise on the Resurrection of Jesus as the basis-doctrine and dogma of all resurrection. The gospel which St. Paul preached at Corinth was a resurrection-gospel, based on the rising of the Lord: "and that He hath been raised again" (1 Cor. xv. 4, R.V.) is the foundation truth of Christianity, and the basis of all Christian hope for ourselves and others in a future state. If the Head be not risen, the members of the Body cannot rise. On the other hand, to echo the Puritan, "on rising from your bed this morning, first your head rose, and with it your shoulders and your body, till all was raised, and of the whole it could be said that 'he is risen'" —so this resurrection of men is dependent absolutely on the resurrection of the Head of humanity.

In chapter after chapter of his book, Dr. Milligan unfolds the blessed truths which flow from this dogma. In verse 20, "But now is Christ risen from the dead," is not only an expression of time, it is also the mark of a change of tone and feeling, "as with a shout of joy and triumph, the miser-

¹ *The Resurrection of the Dead: an Exposition of 1 Corinthians xv.* By the late William Milligan, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. Edinburgh: T. & T. Clark, 38 George Street, 1894.

able consequences which he had shown must inevitably flow from the admission of the idea that Christ had not been raised from the dead," are thrown off by the apostle, and he finds in Christ's rising not only the ground of Christian hope, but the warrant and argument and evidence of Christian preaching.

The closing chapters describe the nature and action of the final Resurrection—"in a moment, in the twinkling of an eye, at the last trump." "The dead are dead," says Dr. Milligan, "and shall soon awake. We shall be changed. Let us admit that St. Paul expected not to die, and we may still urge that his inspiration, in any just sense of the word, is not weakened because the expectation was not fulfilled." The last chapter is a critical disquisition on the abolition of death. "When the question is asked, 'O death, where is thy sting?' our attention is not directed to the human victim of death, or of the fear of death, as he recalls his transgressions and trembles in the thought of judgment, but to Death itself with its dart in its hand, first raging over the field, and then not only prostrate, but the dart fallen from its grasp, and lying useless by its side." The mind harks back to the famous sculpture in Westminster Abbey representing Death as a skeleton with his dart emerging from a gated doorway, and creeping upwards to strike a woman, whom her husband agonisingly struggles to shield. What is spoken of is the abolition of this *creature*, which began not in this world, but ages before this world began, remembering as we do that in meteoric stones, and the like, shells have been microscopically detected, proving death elsewhere, and earlier than on this earth. Lastly, the hope of this joyful resurrection of the dead is shown by Dr. Milligan to have been the source of all St. Paul's energy and work—to meet the Lord, "and so to be for ever with the Lord." Labours for Christ, he says, "struggles in the distant recesses of the soul, and in the private chamber to rise above the world, and to gain in large measure the spirit of Christ"; the renouncing of the world and self-sacrifice and self-abnegation may seem fantastic and ridiculous to many; "but they assume a new character in

the light of the eternal world, and of the resurrection of Him who died for us, and rose again, that we, having partaken of His spirit, may also share His glory. They are the labours of the seed-time, to be followed by an abundant harvest. They are the battle to be crowned with victory, the race to be ended at a glorious goal, the voyage over stormy seas that the ship may reach a smiling land and may enter an eternal haven. In Him our weakness is strength, our tears are smiles, our sorrow is joy."

The greatest of sacred composers, the chief musician, whose remains rest in Westminster Abbey (Handel), passed away into the unseen on a Good Friday, "in hopes," as he whispered on his deathbed, "of meeting my good God, my sweet Saviour, on the day of his resurrection." Such is St. Paul's spirit, for though, on his own confession, life was to him very much one prolonged Good Friday, with its tribulations and hunger and nakedness and weariness and toils and perils, yet far off at the end of it, he saw the rolled-away stone, and the angels in white sitting, and the risen Lord walking among the resurrection flowers. This is not only Paul's Christianity; it is Christ's Christianity, for "Christianity," as Luther said, "is Christ and Christ only," and that Christ not a dead Jesus lying white and cold in a holy sepulchre, but a living Saviour and High Priest, who "liveth" and was dead, and is alive for ever more, and has the keys of Hades and of death." Over every Christian can be written the inscription, which is inscribed over General Wolfe's grave, "Here lies General Wolfe victorious." A better statement than that is also a truer Christianity and a more comforting belief:—"Over every Christian grave may be written—'He is not here; he is risen with the risen Head.'"

They looked, she was dead;
Her spirit had fled
Painless and pure as her own desire.
The soul undrest
From its mortal vest
Had stepped in its car of heavenly fire:
And proved how bright
Are the worlds of light
Bursting at once upon the sight.

Exposition of the First Epistle of St. John.

BY PROFESSOR THE REV. RICHARD ROTHE, D.D.

CHAPTER IV. 14-18.

"And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and believed the love which God hath among us. God is love; and he that abideth in love abideth in God, and God in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as He is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath torment; and he that feareth is not made perfect in love."

VER. 14. Vers. 14-16a return to the thought of vers. 9 and 10, namely, to the revelation of God's love in Christ. They do so in order to establish the reality of this revelation by appealing to the fact that John and his fellow-apostles were eye-witnesses of it. This is not an interruption of the writer's line of thought. Having stated in vers. 9 and 10 that the sending of the only-begotten Son of God for our redemption and salvation was the revelation of the love of God, and therefore, at the same time, of love in general in all its truth and fulness, he proceeded at once in ver. 11 to build upon this fact an exhortation to brotherly love; this exhortation led him to the reflection in ver. 12, which again led to the reflection in ver. 13—two reflections which form merely secondary thoughts in his line of argument. The thought that really fills his mind throughout the whole passage (cf. ver. 19) is the thought that, through the sending of God's Son for our salvation, we know that God is love, and that in this knowledge we find a great impulse to brotherly love. So long as the former, the revelation, namely, of God's love in the sending of His Son for our salvation, was not fully established, the exhortation to brotherly love, which is built upon it, had no sufficient foundation. John, accordingly, when returning from the secondary reflections we have mentioned to his main line of thought, begins to prove his assertion that God's love has been revealed in the sending of His Son for our salvation. He does so by appealing to the fact that he and his fellow-apostles have been eye-witnesses of it (ver. 14). By "we" John is thinking specially of himself, but he also includes the rest of the apostles.

We see from this the great value which John attaches, as regards this fundamental doctrine of Christianity, to his own and his fellow-disciples' testimony. He proceeds upon the assumption that only he, who has actually beheld Christ

personally, can have an absolutely certain impression of the love of God in Christ; and he accordingly regards his own and his fellow-disciples' testimony as a guarantee, with which Christendom cannot dispense. He is wholly averse to the common procedure of simply reassuring oneself with the consideration that the sending and the sacrifice of the Son of God is the proof of the unconditional love of God to men. The abstract idea, "Son of God," is not, in his opinion, sufficient to make this argument really convincing; but his thought is: only he who has seen this Son of God in the concrete manifestation of Christ can be absolutely certain of God's unconditional love. Accordingly, when we wish to form a right impression of the love of God in Christ, the apostle does not refer us to the dogma regarding Christ, but to the beholding of His historical person, as it is presented to us in what we are told by the apostles; and consequently the testimony of the immediate eye-witnesses must be of the greatest importance. For if they, face to face with the historical manifestation of Christ, could not avoid conceiving the thought of the unconditional love of God, a thought which was still altogether new to them; if they could not avoid doing so, while the purpose of the manifestation of Jesus was still hidden, and the fulness of the salvation, which He brought, could not be foreseen, there must have been something in this manifestation of Christ that compelled the human heart to have faith in God's unconditional love.

Ver. 15. But could even John and his fellow-apostles see that this Jesus, who had come from God as Saviour of the world, was *the Son of God*? Upon this everything depended; for it was in the sending of His Son that God's love was said to have been manifested. There was therefore special need of some further confirmation of the belief that Jesus was really the Son of God. John gives

this confirmation here. Everyone, he says, can be absolutely certain that Jesus is really the Son of God from his own experience, inasmuch as faith in Him as the Son of God has as its result fellowship with God. This must certainly be acknowledged to be an unmistakable proof of the Divine Sonship of Jesus. This abiding fellowship of man with God ("God abideth in him, and he in God") is just *salvation*; and the universality of this result ("whosoever shall confess") corresponds to the expression "Saviour of the world." "*Confessing*" is a way of denoting faith that is really made perfect (Rom. x. 9, 10). This is the ultimate and for each one absolutely evident proof of the Divine Sonship of Jesus; this, namely, that faith in Him, inasmuch as it puts us into fellowship with Him, at the same time thereby puts us also into fellowship with God. Whoever has not attained to such faith has as yet only a half faith; whereas he, who has experienced that life in fellowship with Jesus is a life with God, can no longer entertain any doubt as to the divinity of Jesus. But this is possible only to the man to whom the thought of a real fellowship with God is not foolishness.

Ver. 16. For John's purpose, however, it was not sufficient to have established, upon his own and his fellow-apostles' testimony, the fact that in Jesus Christ God had sent His Son to be the Saviour of the world. If this fact was to be regarded as a revelation of the love of God, it was of supreme importance that those witnesses should actually have been so impressed by that fact that it became to themselves a definite revelation of God's love. John, accordingly, now expressly asserts that such had been the case. "*And we,*" he says, have really known and believed the love of God to us in the sending of His Son to be the Saviour of the world; we have actually seen in it the revelation of God's love to us. To see that the Father has sent the Son to be the Saviour of the world is not *per se* sufficient; the question remains, whether they that beheld this sending of the Son by the Father also actually beheld in it the love of God to men. This verse is consequently by no means a continuation of the thought of ver. 15, which merely contains a subordinate digression. It is rather the continuation of ver. 14, as the similar beginning of both verses plainly shows. If ver. 15 is removed in thought, they are seen to hang together very closely.

We have known and believed: neither of these

two expressions is meaningless; and even the order in which they stand is not accidental (cf. John vi. 69). Here the real stress lies upon the *knowing*, i.e. upon the circumstance that the apostles received *such* an impression from the fact mentioned (ver. 14), that it reflected the love of God to men in their self-consciousness. For this reason, knowing is spoken of first. It was important, however, to know whether this original impression abode with them; and in order to state this, the mention of *believing* is absolutely necessary. The more that original impression was afterwards retained by the apostles, so much the stronger and more certain must it have been. Notice also the expression, "*have believed.*" It asserts that in the case of the apostles this believing, this trusting that impression, was an already absolutely complete act. The two together, the knowing and the believing, form a full, perfect conviction.

"*Which God has among us*" (not "toward us") indicates the circle, wherein God manifests His love (cf. ver. 9). Here John sets forth the absolute certainty of the love of God, which the sending of Christ as the Son of God has produced in them, the immediate eye-witnesses. This certainty of the love of God was the first and also the abiding impression. When the visible presence of Christ was withdrawn from them, and when they, in consequence of their faith in Him, found themselves in an increasingly hostile world, with which they had to fight; when, in their own external life, they had experiences of the most bitter nature, and when it became increasingly difficult for them to anticipate the further progress of the great work that had been begun,—these mysterious providences were not able to weaken the impression of the love of God which the beholding of Christ had made upon them. An impression that stands such a test must be a cogent testimony to us. If we are to believe in human testimony at all, we must allow the validity of the testimony of such men.

A new verse should begin with "God is love" for in these words the apostle's line of thought takes a fresh start. He returns to the assertion made in ver. 8 that God is love, in order to derive from it, in a new way, an exhortation to brotherly love. If God is love, then to abide in love is substantially at once an abiding of the loving one in God, and of God in him, i.e. an abiding

in fellowship with God. This abiding in fellowship with God is the perfecting of love in us; and love, as being freedom from all fear, is a condition of transcendent blessedness. The author develops these thoughts on to the end of ver. 18. Here, in the last clause of ver. 16, he merely repeats his fundamental principle, that God is love, and argues from it that he that abides in love abides in fellowship with God. The conclusion itself is one that cannot be logically denied. The essentially divine nature of love is widely admitted; God is declared to be essentially love, and the life of love in man to be essentially divine life; and yet there is a general reluctance to draw the inference that the true life of love is essentially a life in actual fellowship with God. Here, again, we have the surprising and yet thoroughly intelligible fear of the thought of a real fellowship with God. It is certainly intelligible that this thought should cause fear, when we consider what we are. We are afraid that God must refuse to have an actual fellowship with us; for along with fellowship with God we would fain retain somewhat of sin. In that case, however, our love is no genuine love; for only a love that is divine can be genuine love.

Ver. 17. Abiding fellowship with God is the perfecting of love in us; and the latter includes in itself perfect confidence towards God even in respect of the account to be rendered by us before His judgment-seat. "Herein," namely, in the abiding of God in the one that loves and of the latter in God—*i.e.* in this abiding fellowship between us and God. "Love is made perfect with us," namely, the love of God, as ver. 16 most naturally suggests. The expression is certainly harsh; but it is found elsewhere (2 John, vers. 2 f.; 2 Cor. xiii. 14; Luke i. 58). "That we may have confidence" assigns the purpose which God has in view, when by means of His abiding fellowship with us He causes His love to be made perfect with us. He seeks thereby to make us have perfect confidence in the day of (divine) judgment. Why we have this confidence, so far as the love of God is made perfect with us, and indeed only on this assumption, is stated immediately in the clause "because as He is, even so are we in this world." Because we, if the perfect love of God dwells in us, are already constituted in the same manner as Christ, our Judge. For that which is peculiarly characteristic of Him is just this, that the love of God dwells in Him in an absolute

manner (John xvii. 21-24). If we are like Him, our Judge, why should we tremble before His judgment-seat? Wherever love is not yet made perfect, there is of course a lack of likeness to Christ, and consequently also occasion to be afraid of the divine judgment which awaits us. "In this world:" we being in this present world as compared with Christ who is in heaven (Phil. iii. 20 f.; Col. iii. 1-4; John xvii. 11, 15, 18). There is little reason for assuming that there is in these words an allusion to iii. 2. It might be supposed that John feels that he had made a statement there which contradicts what he asserts here. There he had said that only in the future, only at the future manifestation of the Redeemer, should we be like Him; while here he assumes the possibility of our being like Him even here and now. And therefore he immediately adds that the likeness to Christ, of which he speaks here, can be realised even now, even in this world. If this, however, were the meaning of the words "in this world," he would certainly have added "already" or "even."

John regards the perfecting of our love as the result of abiding fellowship with God. Love is no doubt the presupposition of this fellowship of God with us; but, on the other hand, it is abiding fellowship with God that makes us perfect in love. It is only in the experience of the love of God that our love can grow strong; in this experience it is ever purifying itself and kindling itself afresh. It is therefore vain to endeavour to attain to proficiency in loving if we look away from the religious side, namely, from love to God. If we confine ourselves to our relations with our fellow-men we do not get beyond the simplest elements in the school of love, and cannot learn the sweetness of love, its pure and bliss-giving power. Only divine love has this power. Now, love perfects itself in becoming absolute confidence and trust. It is a psychological impossibility for love and want of trust in its object to exist alongside of one another. Love is essentially an absolute surrender to its object; and it is a merely imaginary love that goes hand in hand with want of trust. Jealous love is an altogether unreal and impure love. The real power of such love is not that of self-denial, but that of selfish enjoyment. Accordingly, love to God demands for its perfect reality that absolute trust in Him from which all fear is excluded. From this we can perceive how much it signifies,

to love God, and how elementary our love of God still is. Our sin is always a hindrance to this love; for along with sin we have always the consciousness of an account that we have to give unto God. So long as, in respect of this sin and the account we have to give for it, we do not have perfect confidence in God, our love of Him is not yet made perfect. And this perfect confidence in God is exceedingly difficult of attainment; for love to God sets our sin in the blackest light, and hinders us from looking forward to the judgment with tranquillity. At least, it more and more expels all the false grounds of comfort that originate in an unholy, indulgent way of regarding our sin. God, however, desires to promote our love to Him to such an extent that we can even look forward to the future judgment with perfect confidence in Him; and in the Christian dispensation everything is disposed with an express view to this, that along with our love to God this confidence in Him should be equally developed. God is far from desiring to keep alive in us the fear of the day of His judgment; and to cultivate this fear in us is to misunderstand the gospel. So long as the fear of judgment predominates in us, we must put no confidence in the reality of our love of God. In proportion as genuine love is made perfect in us, we understand the greatness and holiness of the love of the future Judge, and become assured that our life is in sympathy with His; that, in spite of our weakness, we are even now of the same mind as He is; and therewith all dread of rendering an account to Him subsides.

Ver. 18. Here we have another argument in favour of the assertion just made, that perfect love gives confidence even in view of divine judgment. Love is from its very nature incompatible with fear, and consequently excludes it; when love is perfect, it, as a matter of course, excludes fear entirely. "There is no fear in love"—quite a general, abstract statement. What is spoken of is fear in general, not merely fear of the divine Judge; so also love in general, love in its essence and idea, not God's love to us, as in ver. 17. Love and fear are represented as being mutually opposed principles; and it is consequently maintained that in a mind filled with love in a perfect manner, fear can have no place whatever. How far these two, fear and love, exclude one another is explained in the clause "because fear hath torment." The argument is not fully stated, but the omission is easily supplied.

One premiss is wanting—namely, love is in its very nature blessedness. Fear necessarily implies a condition of the self-consciousness, that is full of anxiety and distress. The clause, "he that feareth is not made perfect in love," contains an answer to a natural but unuttered objection to the assertion that there is no fear in love. It might be objected that, as a matter of fact, there is frequently fear in love, and that, too, even in the case of Christians. The answer is that, wherever this is the case, it is simply a sign that love is not yet made perfect. Fear shuts us up within ourselves; it is selfish by nature, and regards the relation between us and the object of our fear as a relation of hostility. Love is, on the contrary, the complete abolition of all selfishness; it always presupposes a friendly fellowship between us and the object of our love. Accordingly, there cannot be fear in love. Not indeed that every kind and degree of love expels fear; but perfect love, which is free from selfishness, does so;—self-seeking love always fears. The last touch which love puts to its own work is wholly to banish fear. Nor is there anything else that can really do so. Even in relation to men we can be delivered from fear only by the full surrender of ourselves to them, which makes them no longer strangers to us. If we are closely united to them by love, how can we still fear them? Our relation to them is now a relation of mutual giving and taking. The most striking illustration of this is the relation of a child to its parents. Wherever true love exists, the feeling of another's superiority to us is far from filling us with fear; it rather inspires us with confidence in him. This is the case with the child in its relation to its parents; so is it with us also in our relation to God. There is only one way of being delivered from all dread of God, namely, by keeping in full fellowship with Him, by yielding ourselves entirely to Him, and experiencing in return His complete devotion to us. The thought of the absolute supremacy of God over us, when considered by itself, seems to make deliverance from the dread of God an impossibility; but everything that is terrifying in this thought vanishes at once for him who loves God, and knows himself to be at peace with Him.

"Fear hath torment." It is the selfishness which lies at the root of all fear, that is the source of the torment which, according to all experience, goes along with fear. The condition of fear is fuller of torment than the experience of the

dreaded evil. And this anguish is inseparable from the selfish attitude. He who confines himself with his puny ego to himself, who hostilely separates himself from the great world round about him, and, instead of devoting himself to it, seeks rather to assert himself over against it and repels all its influence upon him; he, who acts thus, undertakes a work, of whose vanity he must become conscious. The disproportion of his own ability compared with the boundless power of this world must fill his soul with fearful anxiety. In this loneliness of his existence, surrounded by powers which he has made his enemies, his life can only be a life of unbroken fear. Love, on the contrary, is blessedness; for it stands in profound peace with the whole surrounding world. Since it lives in friendship with all things, all things work together with it; all other things share in its interests, just as it shares in the interests of all others. It stands in the midst of a fulness of life which pours in upon it from all quarters. It finds satisfaction for every need, whereas selfishness pines away in its weakness. Such being the blessedness of love, it cannot be thought of as having aught in it of the torment which is inseparable from fear.

But this perfect love has not yet been bestowed

upon us. We are imperfect in love, in proportion as we still complain of the burden of our existence, in proportion as life is still grievous to us. It is salutary to measure the degree of our love by this criterion. We are often of opinion that the feeling of a pressure upon our life is the symptom of a highly cultured mind; it is rather a symptom of the weakness of our love. Here John shows us the only way that leads with certainty to the goal. We must learn to love; we must labour at the continuous perfecting of our love. This is the testimony also of universal experience. There is no truly loving heart that is unhappy, nor is there any truly happy person that does not love. Love is the really bliss-giving boon of human existence. We, however, are only too ready to forget that the measure of our happiness can be no other than the measure of our love; and that we must not only merely learn to love, but that our loving really brings us peace and blessedness, only if we aim at the perfecting of love in us. Only pure, perfect love blesses purely and wholly; and on the whole we too seldom endeavour after such love. Hence men's belief, that there is no other blessedness than love, is so faltering. There are really only a few truly happy men.

The Books of the Month.

PART II.

A CONCORDANCE TO THE SEPTUAGINT. BY THE LATE EDWIN HATCH, D.D., and HENRY A. REDPATH, M.A. (Oxford: *At the Clarendon Press*. Large 4to, pp. 505-696.) With this third part Mr. Redpath has seen the half of his important work published. It is greatly to be hoped that both he and the delegates have been encouraged by a liberal sale. The price may seem high; it is really wonderfully low. For the mechanical labour is enormous; and what is it to the mental toil? Let it be said again that this is and will remain the Concordance to the Septuagint, and not to the Septuagint only, but to all the Greek versions of the Old Testament and the Apocrypha.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. BY FRANCIS BROWN, D.D. (Oxford: *At the Clarendon Press*. 4to,

Part III. pp. 177-264.) The third part carries us from זרה to נָרִישׁ. And on its way it encounters some great words, such as that far-darting Apollo דִּבְרִי. דִּבְרִי receives exactly two pages' space. But if the matter in these two pages had been printed as ordinary books are printed, it would have filled twenty pages easily. There never surely was a book written in which space was so economised. The labour of it, and the little show for the labour! And yet the one surprising thing that casts all other surprises into the shade is its accuracy.

SIN AND THE UNFOLDING OF SALVATION. BY THE LATE PROFESSOR DAVID GRACEY. (*Passmore & Alabaster*. 8vo, pp. xii, 291.) These are the lectures in theology which Professor Gracey delivered to his students at the Pastors' College. Now, theology is what we know

about God. And it is a humiliating thought that what we know about God should be described under this general title, "Sin and the Unfolding of Salvation." No doubt the unfolding of salvation is hopeful and even emotionally beautiful. But sin is not. And the unfolding of salvation had not been but for sin. So, in spite of divines, ancient and modern, in spite of Ken's astonishing

O happy sin! which to atone,
Drew filial God to leave His throne,

it is a humiliating thought that our knowledge of God is the unfolding of a remedy, our theology a doctrine of sin.

The title gives Professor Gracey's position, and suggests many things. The lectures would no doubt have been different in form (though not at all likely in standpoint) if they had been written to-day. In particular, that helpful distinction between the biblical and systematic theology would have been considered. But the work is the work of a painstaking as well as an earnest man. His old pupils will be glad to have them in this truly worthy shape, and others will find no little profit in them, and may think that it might have been well for themselves if they also had been his pupils.

THE ART OF ILLUSTRATION. By C. H. SPURGEON. (*Passmore & Alabaster*. 8vo, pp. 200.) Spurgeon's *Lectures to my Students* are among the raciest things that even Spurgeon ever spoke. This is a third volume. It was spoken long ago. It is published only now. The delay was due, it seems, to the desire to make better. But it is well enough as it stands, the best thing on this subject in our tongue. It is Spurgeon's own subject. There is nothing he knew so well. And his belief in the greatness of the illustration is so great that he has lifted it into a place from which it will take several volumes of illustrations to drag it down.

SCIENCE AND THE FAITH. BY THE LATE AUBREY L. MOORE, M.A. (*Kegan Paul*. Crown 8vo, pp. xlvii, 235.) It is the fourth edition of a book which made Aubrey Moore known as a skilful critic and reviewer. The books reviewed are Drummond's *Natural Law*, the Duke of Argyll's *Unity of Nature*, Temple's *Bampton Lectures*, Cotter Morison's *Service of Man*, and Martineau's *Study of Religion*. We are not ready

for more of Drummond yet. But if we were, this is as able and overpowering as anything that was written on the subject. But the study of Temple, and still more of Martineau, are as fresh as ever, and very valuable. Then, besides the reviews, there are three articles on "Darwinism and the Christian Faith" that are more timely now than ever; and there is a Church Congress paper that made the Church Congress memorable, so clearly and so easily were the real points of contrast between science and the faith laid open to men's understanding.

JAMES GILMOUR AND HIS BOYS. By RICHARD LOVETT, M.A. (*Religious Tract Society*. Crown 8vo, pp. 288.) James Gilmour had to send his boys home to be educated, as, alas! every missionary has to do. So he wrote letters to them, long letters or short, serious or humorous, as bad Chinese pens and worse Mongol companions would permit. And these letters, or a selection of them, are published here. There is more than James Gilmour's letters. There are introductory words by the editor, and some things by James Gilmour we have had elsewhere. But the letters are the principal matter, and they are well worthy of the excellent English paper they are printed on, and the sympathetic friends they are sure to make.

PRESENT DAY TRACTS. VOL. XII. (*Religious Tract Society*. Crown 8vo, pp. 320.) Six different tracts and six different writers are found in this newest issue of the series—(1) "Testimonies of Great Men to the Bible and Christianity." By John Murdoch, LL.D. (2) "Theology an Inductive and a Progressive Science." By Rev. Joseph Angus, D.D. (3) "Modern Scepticism compared with Christian Faith." By Rev. M. Kaufmann, M.A. (4) "The Problem of Human Suffering in the Light of Christianity." By Rev. T. Sterling Berry, D.D. (5) "The Psalms of David and Modern Criticism." By Rev. S. G. Green, D.D. (6) "Christ's Doctrine of Prayer." By Rev. R. M'Cheyne Edgar, D.D. Those are the subjects and those are the men, and what need be said more? To not a few now the fifth will be reckoned out of place. But no doubt it is because of the relation of our Lord to the authorship of the Psalms that that is considered a necessity of apologetic.

THE GOLDEN SECRET IN CHRISTIAN WORK. BY J. OSWALD JACKSON. (*Religious Tract Society*. 12mo, pp. 64.) The golden secret in Christian work—can you not name it in a moment? Andrew could. And Philip. And Jesus Himself knew and used it always. It is “the principle of individual effort, of *one bring one*.” It deserves emphasis. It needs it greatly now. And it never has been explained or emphasised more sincerely or more attractively than here.

THE MONEY OF THE BIBLE. BY GEORGE C. WILLIAMSON, D.Lit., M.N.S.L. (*Religious Tract Society*. Crown 8vo, pp. 96.) An excellent subject surely for one of the “By-Paths of Bible Knowledge.” For we need this information frequently, and we need it in a pleasantly accessible form. Dr. Williamson knows his subject—how large a subject it really is, and how difficult! He writes here for beginners, for Bible students indeed, not for students of numismatics. The little book is well besprinkled with cuts of Jewish coins, and there is a beautiful page of facsimiles, so well done that you really need not go to a museum any longer. Here is the widow’s mite, and here is the penny they showed Him, with the image and superscription clear and unworn as when He held it in His hand.

MONUMENTS OF EARLY CHRISTIANITY. BY F. C. CONYBEARE, M.A. (*Sonnenschein*. 8vo, pp. 360.) A Repertory of Select Martyrdom, written in the Armenian tongue, was published at the Armenian Monastery of San Lazaro in Venice in the year 1874. And now Mr. Conybeare has translated the same into English. That he was well fitted for that task we knew, and his translations are highly valuable. In many instances they give us a better text than we have hitherto had in English. But Mr. Conybeare is not such a translator of the Acts of the Saints as we have been accustomed to. He has no respect for the miraculous that hedges round their Acts; he has little belief in the sainthood of the Saints themselves. It is not impossible, according to Mr. Conybeare’s own narrative, that he translated these Acts for the very purpose of showing their unsaintliness; though it is more probable that he was simply following where

science seemed to him to lead. In any case the book is a fresh contribution both to science and martyrology.

GEORGE CHAPMAN. (*Sonnenschein*. Crown 8vo, pp. xvi, 276.) This book will find favour in Brighton. For it was there George Chapman spent the working period of his life. And he did work. No doubt he killed himself with it. Yet it is certain that he counted it no unwilling sacrifice. For not even he who most abhorred George Chapman’s “High Churchism” would deny or doubt his unselfish devotion to the cause of Christ, his genuine love to the Master’s person. This is the utility of the book. As literature or history, it is naught. As a lesson in spending and being spent, it is everything.

THE HIBBERT LECTURES, 1893. THE BASES OF RELIGIOUS BELIEF. BY CHARLES B. UPTON, B.A., B.Sc. (*Williams & Norgate*. 8vo, pp. xii, 364.) Mr. Upton’s purpose is to show that religion (that is some relation between man and God) is a necessity to men; that therefore every right-thinking man is a religious man; that the future religion which will swallow up all others is the Christian religion, but that its form will be very different from any of “those complex forms of theological dogma which now claim to be considered orthodox.” With the greater part of his lectures, therefore, there is cordial agreement. He writes philosophically, with the knowledge and in the spirit of a true lover of wisdom. And then the rest is determined, as always, by his previous attitude to Jesus Christ. With that it is not possible to agree. But even then it is pleasant to know that there is no mist or misconception. For while Mr. Upton heartily accepts Dr. Lyman Abbott’s “happy characterisation of Jesus as the ‘greatest religious genius’ of our race,” he clears himself completely from any suspicion that he considers Him more than that, though he does not know what more. Thus Mr. Upton can poke a little fun at Dr. Abbott and “his *confrères* of the neo-orthodox school.”

Well, no doubt the book has an audience, and even a large one. It is an argument for theism, a strong argument, temperately but unswervingly put. How convincing it would be if only “previous attitudes” were out of the way; if only the agnostic, for example, had not already turned his

Unknown into the Unknowable, his ignorance into omniscience, and now cannot see because he will not.

"CHURCH BELLS" SPECIAL PART. IN THROUGH AND OUT OF THE WILDERNESS. (*Church Bells* Office. 4to.) The preacher is Canon Body, and the sermons are six of his finest. They were preached at St. Peter's Church, Kensington, during Lent this year. And of course you have, besides the sermons, the matter of a very able and responsible journal throughout six successive issues.

PAMPHLETS AND SERMONS. (1) *The Making of the Bible*, by the Rev. Charles Mackie, M.A. (Aberdeen: A. Brown & Company). A

popular statement of "the results of rational critical investigations into the making of the Bible." Able and fearless. (2) *The Gospel Problem: Fourfold not Synoptic*, by J. J. Halcombe, M.A. The reprint of an important letter in the *Guardian*. (3) *The Centenary of the Bagster Publishing House* (S. Bagster & Sons). Full of interesting Bible lore. (4) *Present Day Tracts: Christ's Doctrine of Prayer*, by the Rev. R. M'Cheyne Edgar, D.D. (Religious Tract Society). A study in biblical theology, with a very practical aim. (5) *The Risen Christ the Actual Head of the Church*, by the Rev. W. Douglas Mackenzie, M.A. (Edinburgh: Congregational Union). The Chairman's Address at the Annual Meeting of the Congregational Union of Scotland. Important and interesting.

Contributions and Comments.

Romans v. 20.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound."

"Let us know,

Our indiscretion sometimes serves us well,
When our deep plots do pall; and that should teach us,
There's a divinity that shapes our ends,
Rough-hew them how we will."—*Hamlet*, act v. scene 2.

SHAKESPEARE says, "All the world's a stage, and all the men and women merely players"; and it was that figure which was in Paul's mind when he wrote the above verse, only his meaning was different from Shakespeare's. To him the stage is time, and the play which men are playing on the stage of time is one that has been composed, its acts divided, and its parts apportioned by none else than God. Paul wrote this Epistle to the Romans at or near Corinth, which important Grecian city not only had its temple sacred to Venus, but its stadium and theatre, as indeed every Grecian city of moderate importance at that time had. The no mean Roman city of Tarsus would have its theatre,—as we know Jerusalem also had,—where Paul spent the greater, freer, and more critical part of the first half of his life. A man of Paul's education and observation would therefore, we may be sure, be well enough acquainted with the stage methods of the time, even although he never saw a play, which,

however, we can hardly imagine would be the case. And it shows the robustness and fearlessness of Paul's Christianity,—it suggests, also, the faith which Paul had in the power of Christianity to permeate every sphere of human action, and to raise it up into a purer atmosphere,—that with perfect equanimity, and with beautiful and forceful adaptation, he here brings into play a certain device of the drama to illustrate the wonderful thought that is in his mind.

Of Shakespeare's works, *Hamlet* is the one in which that device may be best studied, and that because no other of his plays so faithfully and powerfully illustrates this verse of Paul's as *Hamlet* does; and also because of this, that in those lines which I have put at the head of this article that play contains thoughts which, from the author's point of view, and in the sphere in which his mind was moving, run exactly parallel to the thoughts embodied in the verse from Paul.

Let us take notice how this is.

The offence, in the play, is of course the murder of the king by his brother, and it is worthy of notice that the offence was committed in an orchard; that as the poison poured into Adam and Eve's ears was, "Ye shall be as gods," so the temptation which came to the king's brother was, "Ye shall be king."

Then the offence, like the spreading, multiplying

offence of our first parents, went on to do its work, and to look as if it were to succeed. The new king married the widowed queen, and, as it is said in Scripture of the men before the Flood, that the purposes of their thoughts were only evil, so the "playing king" is made ominously to say, "Our thoughts are ours, their ends none of our own," the truth of which began to appear by the appearing on the scene of events of a new character. That new character was Hamlet—not that he, any more than the Law before the time of Moses, was altogether new. He has been quite near, at the college of Wittemberg, all along, and his presence, depend upon it, more or less felt; but he had not been active before in connexion with the offence, which he now is; and he is made by the dramatist to enter now, that the offence of the king may abound. After that the fortunes of Hamlet and the king, very like the fortunes of the Law and the rabble at certain times of Jewish history, vary. At one time it would seem as if the new character would manage to show up the offence in all its hideousness very soon, but anon it seems as if he never would; only we know that the author will carry out his high purpose, and so Hamlet comes on the scene again, to the great discomfort of the king, who tries various pretexts and schemes to get him out of the way, but in vain. The result is that the offence slowly but surely abounds in three ways:—

(1) The evil of it, like a sinuous flood that will not be kept back, gathers round the offender, causing him to say—

O, my offence is rank, it smells to heaven;
It hath the primal eldest curse upon't—
A brother's murder.

(2) As it flows onwards to its flood, "the foul fiends, wrath and misconception," wallow in its waves, and murder and suicide attend its progress; and

(3) The audience, who in the play take the place of the people of Denmark, have during the course of it come to be informed and convinced not only that the king was murdered, but murdered by his own brother.

And these three ways of the abounding of the false king's offence are ways in which Adam's offence did abound, as may be abundantly discovered by reading the Law and the Prophets.

So full of artless jealousy is guilt,
It spills itself for fear of being spilt;

and it is that very fear in the king's heart that finally causes *his* guilt to flow over and to deluge himself and others in death, as happens in the final catastrophe of the play.

Shakespeare might have so managed the close of the play that Hamlet had not died, but he purposely does not so manage it, and Hamlet, who, whatever his faults may have been, had a soul most honourable, is murdered. And it is in that, the death of Hamlet, most of all that the offence is seen most to abound; for, the son of a noble father, of whom Horatia said, "I shall not look upon his like again," he was also the rightful but outcast, disinherited heir of Denmark, who, all along, in a land given over to wickedness, was actuated by honorable motives.

Now that which was the means of drawing on Hamlet's death was his uncle's offence, just as the offence of Adam was the cause ultimately of our Saviour's death; and Christ was the predestined culmination of the Law, which, like Hamlet, had entered that the offence might abound.

The recognised flaw in Hamlet's character is his dallying with opportunity; and chiefly his not taking advantage of it when, finding his uncle trying to pray, he did not there and then despatch him, as he might easily have done. But God's ways are not ours; and Hamlet's action is exactly similar to that of the Lord's toward Israel, many and many a time when it might have taken vengeance, but by God's goodness held back.

Of course we cannot precisely apply the latter half of Paul's verse to Hamlet's death, as we can and do to our Lord's; but we can apply to the whole tragic ending of the play that sentence in it which, moving as I have said on a lower plane, is of parallel meaning with Paul's, and say, "There's a divinity that shapes our ends, rough-hew them how we will."

And if we think of the loathsome social condition of Denmark presented to us by Shakespeare, we may indeed see God's grace abounding over the sin of the time in just the awfulness of the final tragedy which, if we could suppose it to have really happened, could not but leave the impression that "God is in Heaven."

DONALD M. HENRY.

Whithorn.

Brockelmann's "Syriac Lexicon."

Lexicon Syriacum. Auctore Carolo Brockelmann. Præfatus est Th. Nöldeke. Part I. Four Shillings, net. Edinburgh: T. & T. Clark.

THE appearance of a new Syriac Lexicon, designed to meet the wants of students, is an event of considerable importance for the progress of Semitic studies at home and abroad. The work, of which the first part has just been issued, will be welcomed on all hands as filling what has for long been the most conspicuous *lacuna* in Semitic bibliography. Bernstein's glossary to his Chrestomathy, excellent so far as it goes, is, of course, limited in its range, and Michaelis' edition of Castle is now both antiquated and expensive. Moreover, the last half century has witnessed a revival of Syriac studies both in this country and on the continent, the result of which has been the publication of many most important works in all departments of Syriac literature. The time has more than come, therefore, for the preparation of a dictionary which should satisfy the requirements of modern Semitic scholarship, and at the same time be more within the reach of the average student than Payne-Smith's monumental "Thesaurus." Such a dictionary it has been Dr. Carl Brockelmann's endeavour to supply.

The author, a privat-docent in the University of Breslau, is a pupil of Professor Nöldeke of Strassburg, perhaps the most distinguished living Semitic scholar, whose name appears on the title-page of the new dictionary as a guarantee of the excellence of his pupil's work. Dr. Brockelmann's graduation thesis, we may remark, was an elaborate examination of the relation, from a literary point of view, subsisting between the famous Arab historians, Ibn-al-Athir and At-Tabari, which secured the warm commendation of Wellhausen in the *Zeitschrift* of the German Oriental Society.

Of the merits of the new dictionary as a whole it will be time to pronounce when the complete work is before the public. Superiority in one respect, at least, over all its predecessors is apparent, from the fact that it will contain *all the words in the literature hitherto published*, with appropriate references. That the author has faithfully endeavoured to accomplish this result is clear from the frequent references in the part before us to such works as Dr. Budge's *Book of Governors*, or MM. Duval and Berthelot's *La*

Chimie au Moyen-âge, both bearing the date 1893. Nor has he been content to register the contents of formal treatises only, but has laid the catalogues of the various collections of Syriac manuscripts under contribution, in particular the late Professor Wright's great catalogue of the MSS. in the British Museum. Another praiseworthy feature of the new lexicon is the treatment of the foreign words which bulk so largely in the vocabulary of Syriac. These are carefully traced to their respective origins, Greek, Persian, or other, while the student is referred in doubtful cases to the works of Lagarde, Nöldeke, or other competent authority.

The words are arranged according to roots, first the simple stem of the verb, then the derived nominal forms. These root-words are easily found, being printed in Lagarde's large Syriac type, while the derivatives appear in a smaller size of the same. References throughout to Nöldeke's standard grammar save the discussion of anomalous forms, while the works excerpted are indicated by abbreviations, of which a list is given along with Part I. This list is, unfortunately, not quite complete, and should be revised when all the parts have been issued. The meanings are given in Latin as still, we presume, the nearest approach to a universal language, with the addition in certain cases of the corresponding English term.

The publishers—Messrs. T. & T. Clark, Edinburgh, and Reuther & Reichard, Berlin—have earned, and will certainly receive, the thanks of every Semitic student for thus coming forward to remove what had almost become a scandal to international scholarship, the lack of a student's dictionary of a language so important to the philologist, the historian, and the theologian. We are glad to notice that the size of the volume will not be so great as was at first anticipated, the publishers now announcing that it will probably not exceed 500 pages. The price will no doubt be in proportion, and thus the work will be brought within the reach of a still larger number of students. A. R. S. KENNEDY.

The Wages and the Gift.

Rom. vi. 23: Τὰ γὰρ ὀφώνια τῆς ἀμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

PAUL delights in contrasts, and in the words before us he closes a passage dealing with the service of

sin and the service of righteousness with a striking and thorough contrast. In these words there are three contrasts, and these may be looked at briefly in the light in which modern thought more clearly displays them.

(1) There is a Contrast of Character—God and Sin. While in the preceding passage Paul has personified sin and righteousness, he here retains only the personification of sin, and gives us, instead of the personification of righteousness, a personality. This is significant. Although the writers of the New Testament do recognise and assert the existence and the activity of a personality whose being and whose work is wholly evil, yet it would be the contradiction of a theistic position consistent with itself to contrast God and Satan in a passage such as this. The ideal of righteousness is necessarily and eternally personal. But as evil has no ideal, so it is the negation and extinction of personality. As Lotze has truly and nobly argued, God alone is perfect personality; and men become truly and fully personalities as they approach to God. Personality is self-consciousness, self-control, and self-completeness; and good alone can have these marks. Evil constant, consistent, complete, is deception, division, and despair; and the being in whom evil is altogether divorced from good must be impersonal. It may have intelligence, desire, and purpose of a sort, but not such as constitute true personality. Accordingly, although it would be an anachronism to ascribe to Paul any such reasoning, yet it is very significant that here he does not contrast God and Satan, a contrast that would have been rhetorically more complete, but doctrinally less comprehensible.

(2) There is a Contrast of Connexion—Wages and Gift. The former term suggests desert, necessity, inevitableness; the latter generosity, spontaneity, initiative. Sin's result is according to law: God's act is of grace. The death in which bad men find their desert is necessary, inevitable under moral law; but the life wherewith good men are blessed is not the wages of their goodness, but a generous and spontaneous expression of God's grace. Man's conscience does undoubtedly testify that there is this necessary and inevitable connexion between sin and death; and man's religious consciousness as clearly testifies that it is no necessary inevitable consequence of his deeds that brings the good man perfection and blessedness. The ethical inquiry of the present century confirms

the apostle's conviction of the inevitableness of the consequences of sin. Modern fiction lays stress on hereditary transmission of evil, on the fixity of evil habits, on the certainty of social retribution, and the irresistible and inevitable process of moral deterioration. Then, on the other hand, more cautious thinkers and exponents of the evolutionary process are led to recognise that the higher stages are inexplicable by the lower. Matter does not account for life, nor life for mind. Progress demands at various stages a divine initiative. This is what religious experience lays stress upon. The higher life of perfection and blessedness is not explicable by man's intellectual, emotional, moral faculties and attainments. It is the gift of God. This stage in man's progress demands a divine initiative to explain and account for it. Thus the process of moral deterioration does not demand the divine intervention, does not require for its explanation a personal action; whereas the progress of moral development does demand the divine initiative, is explicable only as the act of God.

(3) This is a contrast of Condition—Life and Death. This contrast is not merely in the physical sphere; eternal life and eternal death do include physical life and physical death, but their significance is not exhausted thereby. To those who believe that the physical is but preparatory for, symbolical of, the spiritual, there will be no difficulty in recognising and asserting that physical life and physical death are spiritually significant, prophetic, and interpretative. But the physical is only of subordinate significance. The essential characteristics of eternal life and eternal death are spiritual. And here religious thought is richly illustrated, and assuredly confirmed, by biological research. We are learning constantly that the disuse or abuse of any organ results in its deterioration, and finally in its, if not total extinction, yet reduction to impotent, rudimentary form; while the exercise of an organ is the condition of its development. Eternal death may then be regarded as the atrophy or abortion of man's spiritual faculties; while eternal life is their development in perfection by their normal exercise. Thus the thought of the apostle is no rhetorical conclusion of an argument, but is a truth that is being proved, by the advance of man's knowledge and the growth of his thought, ever more significant and valid.

Macduff.

ALFRED E. GARVIE.

Romans iv. 1.

DOES not the Revised Version of this text fail to express the apostle's meaning, and to indicate his line of thought? The text translated by the Revisers reads, *τί οὖν ἐροῦμεν εὐρηκέναι Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ σάρκα*. And their translation is, "What then shall we say that Abraham, our forefather according to the flesh, hath found?" Against this punctuation and translation several weighty objections can be urged. (1) The phrase *τί οὖν ἐροῦμεν* occurs frequently in this Epistle (vi. 1, vii. 7, viii. 31, ix. 14, 30) as an abrupt question introducing an objection to be dealt with, or an important consideration bearing on the argument, and in every case except viii. 31 (only an apparent exception) must be separated by a note of interrogation from what follows. Without sufficient reason, which is absent in this passage, the same construction should not be abandoned here. (2) If *Ἀβραὰμ* be the subject of *εὐρηκέναι*, as in the usual translation, there seems to be no sufficient justification for the use of the perfect tense. Moule's explanation, "The perfect tense suggests the *permanence* of Abraham's position in men's thoughts," is rather forced. (3) *κατὰ σάρκα* is tautological when connected, as in the Revised Version, with *προπάτορα*. (4) There has been hitherto no discussion of, or reference, to a *εὐρίσκειν τι* which would explain the introduction of the question as given in the Revised Version. And (5) there is no answer to it in what follows.

A note of interrogation should therefore be put after *ἐροῦμεν*, and *κατὰ σάρκα* should be connected with *εὐρηκέναι*. The translation would then be, "What shall we say? That we have found (*i.e.* obtained or received) Abraham [as, or to be] our forefather, according to the flesh [= by our own works]."

In using the word *we*, Paul is speaking in the name of all Christians without regard to race or circumcision, not in the name of the Jews or Jewish Christians. It is a fundamental thought in Paul's gospel that the seed of Abraham to whom the promises are made are not his bodily descendants, but those who are partakers of the salvation promised through him, to whatsoever race they belong. "And if ye are Christ's, then are ye Abraham's seed, heirs according to promise" (Gal. iii. 29, R.V.). This thought is emphasised in

Romans iv. The question the apostle asks is, Have we obtained this privilege of having Abraham as our father by our own works? And chap. iv. is an answer to this question. Abraham himself obtained the gift of salvation not by works, not even on the condition of circumcision, but by faith and prior to his circumcision. And his real children and heirs are not his bodily descendants, but those who trust in God and in His word, as Abraham did.

This translation keeps up the line of thought which both A.V. and R.V. break; it gives *τί οὖν ἐροῦμεν* its proper construction; it justifies the use of the perfect tense as describing a privilege which the Christian has received, and *in which he remains*; and it makes *according to the flesh* a real part of the question instead of being as in the Revised Version an unnecessary appendage to *forefather*.

Readers of German will find this interpretation given, and authorities quoted in its support, by Luthardt: *Der Brief Pauli an die Römer*, a very excellent section of Strack und Zöckler's *Kurzgefasster Kommentar*.

JOHN A. BAIN.

The Manse, Westport, Co. Mayo.

Kautzsch's New Edition of the Psalter.¹

VI.

THE margin of the Revised Version gives the same view of Ps. xvii. 3 as Kautzsch advocates: "Findest no evil purpose in me; my mouth, etc."; or, as Kautzsch himself puts it, "findest no evil thoughts, etc." In the Critical Notes the reason is given: "With the LXX., Targ., etc. connect *וּמַחֲשֵׁב* with *הַמִּצָּח*. The meaning of the M.T. is, 'My evil thought does not pass the bounds of my mouth.' But this would imply a supposition which the Psalmist was far from cherishing: he had learned to regard evil thoughts as in themselves condemnable." To this may be added a consideration suggested by the structure of the verse: the clause *בְּלֹא-יַעֲבֹר-בִּי* seems to correspond to a preceding clause, *בְּלֹא-הִמָּצָא זַמְתִּי*. This seems more likely than Delitzsch's proposal to take *זַ* as the subject of the clause, and read *זַי* at the end.

¹ See THE EXPOSITORY TIMES, October 1893.

It is very unsatisfactory to find that the next verse is left untranslated, and no note is appended by way of explanation. Yet even this is better than the procedure of our Revisers, who give no intimation of the presence of a difficulty here. Professor Cheyne, in the *Golden Treasury* edition of the Psalter, leaves לִפְעֻלֹת אָדָם untranslated, and renders שְׁמַרְתִּי by "I have shunned": in the *Bampton Lectures*, pp. 465, 466, he seems to waver between the view that the passage is corrupt, and the opinion that ל is the Aramaising sign of the accusative, לִפְ being governed by שְׁמַרְתִּי. The objection to the latter view is that it would give us an accusative at the beginning of the clause and another at the end, with a verb in the middle governing both. His reason for rejecting Ewald's interpretation of ל, *quod attinet ad*, that the only indubitable instances of this use are in prose passages, is scarcely conclusive. But there is a real difficulty in accepting that idea of the use of שְׁמַר which is common to him, Delitzsch (*mich gehütet vor*), and Ewald (*hab'ich gemieden*). Nowhere else, certainly not in the two instances (1 Sam. xxv. 21; Job ii. 6) mentioned by Delitzsch, will the word bear this sense. I think De Witt's translation and note come nearer the truth than any other—

"In the doings of men, by the word of Thy lips,
I have noted the paths of the oppressor.

Heb. shāmarti, *I have kept* before me, that is *noted* that I might avoid them." The point most open to criticism here is the taking ל as circumstantial; this is Delitzsch's method, supported in his case by a reference to Ps. xxxii. 6, lxix 22, neither of which is a true parallel. Our conclusion, respecting the verse as a whole, is that it is probably corrupt; but that if it is to be translated, the rendering should be—

As to the doings of men, by the word of Thy lips,
I have noted the paths of the oppressor.

There is no justification for the omission in this translation of the words corresponding to הַלְבִּי, סֵנֶרָה xvii. 10. The critical note runs as follows: "Dyserinck's conjecture is worthy of notice; הַלְבִּי; according to this the corruption originated in the eye passing from the first ב to the second." If Kautzsch thinks so highly of this conjecture, he should be bold enough to incorporate it in his text. But there is no need for it. הַלְבִּי, *fat*, is but another name for those "inward parts" which the Semites looked on as the seat of the passions, and

the expression used by the Psalmist simply means, "They have repressed their natural feelings of pity." Cheyne's Note, *Bampton Lectures*, p. 446, gives a much better explanation than Ewald's *feistes herz*, Delitzsch's *Fettklump*, or De Witt's *gross heart*.

In the eleventh verse of the same psalm the rendering "our steps—already have they surrounded me" is thus annotated, "This rendering assumes that the Psalmist suddenly breaks off the statement he had intended to make. But it is highly probable that the text is corrupt." Why corrupt? The manner in which חֲרִיב and פִּימֹן are used in this psalm forbids any surprise at אֲשֻׁרֵנו standing in such a position: it is an easily understood *Accusativus Respectivus*. "At each of our steps," the Psalmist begins his sentence, then he suddenly breaks off and returning to the singular number (Kethib, LXX., Vulg.) which prevails throughout the psalm, he ends with, "they have now surrounded me." Perhaps our editor has been somewhat influenced by the fact that the LXX. were puzzled by the word in question. They render, ἐκβάλλοντές με. But it is a set-off against this when we find that for אֲשֻׁרֵי (Job xxxi. 7) they give ὁ ποὺς μου.

Kautzsch's translation of xvii. 14 commences at the words, "And whose belly Thou fillest with Thy treasures." His note is, "With Olshausen and others we must evidently regard יֶדֶךָ יְהוָה as a gloss on חֲרִיב (ver. 13) which has come in by mistake after מִמֵּתִים, and has thus necessitated the repetition of this word. The accents require us to connect מִמֵּתִים with מִחֲלֵךְ, although the Hebrew that results is of a curious type. But to join מִחֲלֵךְ with the following ('from the people whose portion in [their] life is of the world,' Hupfeld) does not help us any better." There can be no doubt that the first three words of the verse, מִמֵּתִים יֶדֶךָ יְהוָה, should be struck out. There can be equally little question that מִמֵּתִים מִחֲלֵךְ is curious Hebrew. There seems no sufficient reason why we should not eliminate מִחֲלֵךְ, believing it to be a mistaken reduplication of the next word, חֵלֶק. We then have a verse consisting of four clauses, each of which contains three accented words, and the resulting sense is one that commends itself—

From men whose portion is in life, and whose belly Thou
fillest with Thy treasure,

They are satisfied with sons, and leave their abundance
to their babes.

The specimens we have now given will suffice to show how many interesting questions are raised by the perusal of this new edition of the Psalter. Many of these questions it does not answer; some of them cannot be answered; it is earnestly to be hoped that there will always be a succession of

students who will go on attempting the impossible, and thus, at least, compelling their readers to think closely about the *ipsissima verba* of this most precious Book of Psalms.

JOHN TAYLOR.

Winchcombe.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

"I WAS glad to observe in Dr. Whiton's American letter in your last issue a reference to Dr. George D. Herron, Professor of Applied Christianity in Iowa College. Although not yet widely known on this side of the Atlantic, Dr. Herron is a growing authority in America on the sociological aspects of the Gospel of Christ. Of his *Plea for the Gospel* Dr. Barrow wrote that it was a 'Miltonic plea for righteousness,' and of his latest book, *The New Redemption*, I can myself speak in terms of grateful admiration. Its subsidiary title, 'A Call to the Church to Reconstruct Society according to the Gospel of Christ,' admirably describes the aim of a book which is the product of disciplined thought and the purest devotion. To all who are interested in the social problems of the day I can most cordially commend this little book, whose six chapters contain condensed thought on themes of pressing and practical import."

Thus Dr. C. A. Berry of Wolverhampton writes to a recent issue of *The Christian World*.

Two small volumes by Professor Herron have been issued in this country, *The Larger Christ* and *The Call of the Cross* (Oliphant, Anderson, & Ferrier. 1s. 6d. each). Stray magazine articles have been seen in American periodicals, and have received some attention here. And among the rest there is a short paper in the April issue of

Christian Thought, of which the title is "The Quality of Immortality."

Immortality is a subject we are accustomed to see handled along the lines of biblical theology. Professor Herron does not follow these lines, and rarely makes a quotation from the Bible. But we know no other source from which he can have derived his somewhat novel ideas; and as we read we find ourselves constantly checking them by a mental reference to the teaching of Scripture.

One of the happiest gains of biblical theology is the distinction it has made between immortality and everlastingness. We now know that the much-discussed problem of the Old Testament belief in immortality is not a question of the belief in a continued existence after death. Even Schultz admits that in the very earliest portions of the Old Testament the belief in a continued and everlasting existence after death is already a familiar commonplace. And it is not a peculiar possession of the family of Abraham, nor even of the Semitic race. It is common property among the cultured nations of antiquity as early as they have history to appeal to. The question is not, Does the Old Testament believe in everlastingness? but, Does it believe in immortality, in the deathlessness of the *man*, with his capacities and their exercise.

Professor Schultz says no. He cannot find that saint or prophet looked forward to the "hereafter" with any joy, or even approached it without a shudder. For the life in Sheol was not life, it was a dreary, monotonous, impalpable existence, and they knew of no life besides. Professor Davidson says yes. He interprets certain celebrated passages otherwise than Professor Schultz, and he finds that the Old Testament belief in God—in the God of the Old Testament—demands a belief in the joy of fellowship with Him after death. Professor Herron agrees heartily with Professor Davidson, and proceeds at once to discuss the quality of the immortality that the Bible throughout reveals.

Immortality is personal. For the deathless life is an ethical life. It is character that outlives death. And it is character that makes personality. With all changes of the risen Christ His character was the same. "Peace I leave with you," were His latest words before the change came; "Peace be unto you," His earliest after. Before, Peter boasted of his love to Jesus, after, he reaffirmed it without the boast: "Though all men shall be offended, yet will I never"—"Lord, Thou knowest that I love Thee." He was the same Jesus, because His character was the same, peace-bringing, love-compelling. "But now is Christ risen from the dead, and *become the first-fruits.*" As His personality remains, so shall ours. Immortality is personal.

Immortality, says Professor Herron, is also social. "Death does not break the continuity of life in its relationships any more than it destroys personality. Every sacred tie that binds life to life, that links heart to heart, that draws mind to mind, be the tie political, be it social, be it domestic, is immortal. The immortality of friendship is its hope and glory." These are his words. But in heaven we neither marry nor are given in marriage? That, says Professor Herron, "does not sunder the affinities of human souls. The father and son who have walked together in sacred companionship will be made more companionable by death. The

mother and daughter who have united their lives in lofty purposes and great purities will be more united by death. The husband and wife who have trodden through the vicissitudes of years, breathing prayers of care over their children, sustaining each other through tribulation and anxiety, leaning upon each other even when they knew it not, are only borne into a freer union and purer communion through the gate of death."

And immortality is national. That, says Professor Herron, is one of the themes of the Apocalypse. The nation retains and persists in its personality. The nation has a deathless personal life as truly as the individual. For it was a new heaven and a new *earth* that John saw. And in that new earth he saw the nations still walking as nations. Therefore, to John, the spirit of patriotism is immortal. And to Professor Herron, Washington and Lincoln are the same patriots still as when their place knew them here, and they served the nation which they loved and love so well.

Mr. R. H. Charles sends from Oxford to a recent issue of the *Academy* a restoration of the original order of St. Luke iv. 23, 24. Though all the MSS. and Versions support the present order of these verses, Mr. Charles believes that it is not the original order, and that we are here in presence of a disarrangement that must have taken place at the very beginning.

We are very reluctant to go behind all manuscript authority. We regard unsupported emendations of the text, even of the Old Testament, where our MSS. are so late and so uniform, with extreme distrust. And yet Mr. Charles, by a simple rearrangement, makes so intelligible and natural a highly abrupt, if not disconnected, passage, that his "restoration" deserves a little patience at our hands.

The 22nd verse runs: "And all bare Him witness, and wondered at the words of grace which

proceeded out of His mouth: and they said, Is not this Joseph's son?" His townspeople were struck by the grace of His words, but their admiration was qualified by the limited respect they had for His person. To this lack of respect Jesus replies, not, Mr. Charles believes, in the words that immediately follow in our text, but in the words of verse 24: "And He said, Verily I say unto you, no prophet is acceptable in his own country." To which they immediately rejoin, giving his last words a pointed and personal application, *This* is your country; do *here* what you have done at Capernaum. Whereupon our Lord's words in the beginning of verse 23 follow, and form a natural transition to verse 25.

Then Mr. Charles places side by side the received text according to the Revised Version, and "the original order" as he has thus, he believes, restored it:—

ST. LUKE IV. 22-26.

Received Text.

22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?
23 And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. And he said, Verily I say unto you, No prophet is acceptable in his own country.
25 try. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, etc.

Rearranged Text.

22 And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?
24 And he said, Verily I say unto you, No prophet is acceptable in his own country. (And they said unto him) Whatsoever we have heard done in Capernaum, do also here in thine own country.
23^b And he said unto them, Ye will certainly say unto me this parable, Physician, heal thyself. But
25 of a truth I say unto you, there were many widows in Israel in the days of Elijah, etc.

the word *Abrech*. What *Abrech* really means our translators did not know. They gave it the rendering "Bow the knee" simply because of its similarity to the common Hebrew word *barak*, to kneel. But they gave it with hesitation, and added an alternative rendering in the margin. This alternative rendering, "Tender father," has been discarded by the Revisers. For it is less appropriate, and it is due to another and more fanciful derivation of the word *Abrech*, as if it were made up of the two Hebrew words, *ab*, father, and *rak*, tender.

The Revisers have not only rejected "Tender father," they have gently hinted that they doubt the correctness of "Bow the knee." They retain that rendering in their text, knowing nothing else to put in its place. But in their margin they add: "*Abrech*, probably an Egyptian word, similar in sound to the Hebrew word meaning *to kneel*." In truth the word has ever been an unsolved puzzle, and the wildest suggestions have been seriously discussed, including that of the Targum of Onkelos, that it comes from *ab*, "father," and *rex*, "a king."

In his recent volume, a volume whose permanent value is lost under the ephemeral title of *The Higher Criticism and the Monuments*, Professor Sayce suggests a new derivation and a new meaning. He believes that the word is neither Hebrew nor Egyptian, but Babylonian. For in the cuneiform tablets a Sumerian word has been found of closest resemblance, *abrik*, which means a "seer." *Abrik* is borrowed by the Semitic Babylonians, under the slightly altered forms *abrikku* and *abarakku*, and it is *abrikku* that is found in Genesis. That the Egyptian populace should have saluted Joseph as "seer" appears to Professor Sayce most appropriate and most probable, for it was by exercising his gift as "seer" that he had won his exalted position. And since the discovery of the Tel el-Amarna tablets, no one has any difficulty in understanding how a Babylonian word could have found its way into the popular speech of Egypt.

When Pharaoh had arrayed Joseph in vestures of fine linen, and made him to ride in the second chariot which he had, it is said that "they cried before him, Bow the knee" (Gen. xli. 43). This phrase, "Bow the knee," is an attempt at translating a single word in the Hebrew Bible. It is

But now, just as the editor of the *Record* has accepted this "most happy and probable suggestion," he receives a letter signed "Annie Reichardt," which contains an item of evidence that has been unexpectedly overlooked. The writer of the letter is evidently familiar with the language as well as the customs of the modern Egyptians, and she says that *Ibrik* is in common use at the present day both in Egypt and in Syria. Camel-drivers say "*Ibrik*" when they want their camels to get down on their knees, and slave-mistresses in the harems say "*Ibriky*" when they are ordering a slave girl who has been chastised to get down on her knees and profess repentance. If, then, the *Record's* correspondent is not wholly mistaken, which seems improbable, the translators of the Authorised Version made a happier hit than they knew when they translated *Abrech*, "Bow the knee."

In the *Guardian* of April 4, Archdeacon de Burgh of Kildare draws attention to the singularity of the expression "Noise of the waterpipes," which is the Prayer-Book version of Psalm xlii. 7. Certainly the expression has a modern aspect, and suggests very modern sights and sounds. It is also, however, a comparatively modern translation, being due to the Latin version of Pagninus.

The Hebrew word occurs only here and in 2 Sam. v. 8. It signifies evidently a conduit or watercourse made by art and man's device. So that waterpipe, but for its incongruous modern suggestion, is not so far off the mark. It is preferable to "gutter," which the Authorised Version, following Wiclif, gives us in 2 Sam. v. 8. And it is immensely better than Coverdale's unexpected translation: "At the noyse of thy whystles," for it certainly is a waterpipe, and not a windpipe, of which the psalmist sings.

But Psalm xlii. is poetry, and not prose. Indeed it is one of the most highly poetical and imaginative of psalms in the whole Psalter. And "waterpipe" is too prosaic a translation. The "water-

course" of the Authorised and Revised Versions is better. But Archdeacon de Burgh believes that the oldest version of all is still the best, though the Revisers have given it a place only in their margin. He believes that "cataracts" is the right rendering of the Hebrew, and it has the support both of the Septuagint (*καταρρακτῶν*) and of the Vulgate (*cataractarum*).

What was this cataract that the Psalmist saw? Dr. Kay thinks it was "a tornado waterspout rushing down from the sky." And he quotes Dr. Thomson, of *The Land and the Book*, who repeatedly witnessed the bursting of a cloud in the neighbourhood of Hermon, as well as tornado waterspouts in the Mediterranean. But Professor John de Witt of New Brunswick, in his most scholarly and reticent new Commentary on the Psalms, believes that an actual waterfall was within the Psalmist's hearing, or in his mind's ear, and would hesitatingly identify it with the Lake of Muzerib, "the outflow from which into the Meddan forms a magnificent waterfall of sixty to eighty feet, the only one in Syria."

Messrs. Hodder & Stoughton have this month published two volumes, one of which will receive the utmost measure of attention, and the other will deserve it. The one is Professor Henry Drummond's *Ascent of Man*; the other is Professor George Adam Smith's *Historical Geography of the Holy Land*.

Professor Drummond's book will receive its exceptional attention because it is Professor Drummond's. Chiefly by means of a faultless English style, but largely by means of a faulty theological science, Professor Drummond has won for himself a name among bookbuyers that has not often been surpassed, and all he does will prosper. If it had been published anonymously it would not have received this attention. For its style is neither so surprisingly felicitous as that of *Natural Law in the Spiritual World*, nor its science so unscientific.

This is probably due in large measure to a circumstance that was accidental. A considerable part of *The Ascent of Man* has already appeared in periodical literature. That would not in the least degree have affected us. We could read, and did read some chapters of *Natural Law in the Spiritual World* again and again, and with ever-increasing interest and astonishment. But it has affected Professor Drummond. He read his impassioned rhetoric on the cold printed page; he read the impression it made upon others, and in an hour that would have been fatal to a less exalted reputation, he revised it all, checking the rush and breaking the spirit of his English style, and making his science and theology more timorous and more tame.

So the *Ascent of Man* would not have made Professor Drummond's reputation; but it will sustain it. It will sustain it when another *Natural Law in the Spiritual World* would have shattered it. So great was the success of that book that it must have been a fascinating temptation to return upon it, and all its epigrammatic recklessness. Professor Drummond has resisted that temptation. And although his friends may be more disappointed than even his envious enemies, in the days to come all alike will rejoice that he has shown himself able to sacrifice an epigram and save a truth.

The *Ascent of Man* will disappoint Professor Drummond's friends and Professor Drummond's enemies. His enemies have been waiting for this book. It seemed doubtful if any Christian man could write on evolution to-day without giving himself away—any man, that is to say, who was bound to reckon with the Lord Jesus Christ. The last man likely to escape was Professor Drummond. Yet he has escaped. He has saved himself by losing himself. In the very beginning of the book he acknowledges the impossibility. He craves indulgence. He throws himself on the mercy of future investigation. He frankly, penitently one might say, acknowledges the incompleteness of

investigation to-day. He says the time is not yet come for reckoning with the Lord Jesus Christ, and he does not reckon with Him.

This moderation will disappoint his enemies. It will still more disappoint his many friends. They looked for the last word on evolution from Professor Drummond—the last and closing religious word. He has not spoken a religious word at all. His book is not religious. The religious question is continually in sight, no doubt. It hovers on the horizon every page you turn. But you never get speech of it. You never know from Professor Drummond what is to be done with the Fall of Man, or how it came to pass that just in the days of Cæsar Augustus and in the village of Bethlehem, Mary gave birth to Him whose name is above every name.

Close following Professor Drummond's *Ascent of Man* comes his colleague's new book, *The Historical Geography of the Holy Land*. Professor Smith will have one reader where Professor Drummond will have ten. And yet he also handles a subject of living interest, and he handles it in a style of exceeding freshness and force. But the interest is narrower in range and less personal in its application.

Professor Smith's subject is as full of thorns and briars as Professor Drummond's. But he must have had a joy in his work which Professor Drummond never knew. For no call has come to him to hold his hand, and no fear has overtaken him that his work will not stand. Never since the issue of the *Origin of Species* did Darwinism tremble as it trembles for its very existence to-day. Says Professor Drummond himself:—"There is everywhere at this moment the most disturbing uncertainty as to how the 'ascent' even of species has been brought about. The attacks on the Darwinian theory from the outside were never so keen as are the controversies now raging in scientific circles over the fundamental principles of Darwinism itself." The whole doctrine as Darwin

fought for it, and as Professor Drummond expounds it, is in danger of disproof and discredit. In the geography of Palestine there are many places that have not yet been identified, and many identifications that will yet be disputed; but Professor

Smith has no fear, and we have none, that the lie of the land has been set down wrong, that the Jordan may be found after all to be flowing not towards the Dead Sea but towards the Sea of Galilee and the mountains of Lebanon.

The Eschatology of Isaiah.

BY PROFESSOR THE REV. A. B. DAVIDSON, D.D., LL.D., EDINBURGH.

ALL the great prophets, and many of the smaller, have an eschatology or doctrine of the last things. This is a doctrine of the final condition of men and the world, but generally also of the movements which will issue in this condition. On the final condition itself the prophets naturally agree with one another; it is a perfect kingdom of God, and its characteristics are those that must exist where God reigns,—it is righteousness and joy and peace in a transfigured world,—the earth yields her increase, and God blesses men. On the movements that lead the world into this condition the prophets present various views, according to the age in which they live and the state of the nations in their day. There are three things characteristic of the prophets, which it is useful to keep in mind when interpreting them. First of all, they are men of their own day, and as moral and religious teachers it is the state of things in their own day, whether within Israel or among the nations without, from which they start, and which forms the ground of their prophecies. Secondly, they are, however, always prophets even in the sense of being predictors; they have an outlook into the final future. It has become now a commonplace on prophecy that the prophet is not a mere predictor, and this is true; he has a much wider sphere of action. But while prediction of mere contingent events occupies little place in prophecy, though instances of this are not wanting, prediction of the great issues of the kingdom of God, and of its final condition, is just the chief function of the prophet. It is in the exercise of this function, in directing men's eyes to the ideal future, and in striving to realise it, that the prophets pour out all their wealth of ethical and religious teaching. And thirdly, the connexion between the prophet's own present and the ideal future seems always to him immediate. The forces

which he perceives operating in his own day will run out into the perfect kingdom of the Lord. It is God that animates these forces, and they will issue in the realising of His final purpose. Hence to the prophets the ideal future, under whatever name it may be called, whether the coming of God, the day of the Lord, or the reign of the Messiah, seems always near. The nearness is not strictly temporal, it is organic and causal. The prophets operate with moral conceptions as universal as God and the world, and they animate the events taking place in the world around with them these conceptions. What they seem to themselves to perceive going on is not a conflict between good and evil, between the true and the false, between Jehovah and idolatry, but the conflict; it is a struggle of principles, of principles in their absoluteness, and the issue is necessarily final.

The idea of "the day of the Lord" is common in the prophets. It is an idea older than any of the prophets who have left writings, for we find it in Amos already a commonplace in the popular faith (ch. v. 18). And the instance is one that teaches us caution. Though the idea appears for the first time in Amos, it did not originate in his age, but in one long anterior to him. The idea is; but the other side of the conception that the nature of Jehovah is ethical, and His rule of the world is moral; and though all the applications of this principle may not be so old, the principle itself is certainly as old as Israel is.

This idea of the day of the Lord may be considered a little. To begin with, all Israel's spiritual blessings came from Jehovah, and even all Israel's blessings of whatever sort. He taught Israel's arms to fight, and made him tread on his high places. Salvation belonged unto the Lord. And in whatever form or degree salvation was attained,

it was through Him. All the strength of the nation arose from being strengthened by His Spirit. God Himself was Israel's highest blessing; He was the portion of her cup. His nearness brought salvation near; His presence in fulness was the end of all development in Israel and Israel's glorification. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isa. lx. 1). Then was the meaning and the purpose of the covenant realised,—Jehovah was Israel's God and Israel was His people.

That this union of Jehovah with Israel should yet be realised, all the prophets believe. No doubt ere that time come there shall be great sorrows, and Israel shall seem forsaken by God. Every prophet predicts the dissolution of Israel, but they look across the dark stream of death and behold a new life on the other side. They usually place the two, destruction and restoration, side by side in abrupt opposition to one another. Usually they do not bridge over the chasm between Israel's dissolution and her restoration. They move in the higher region of divine procedure: as God chastens Israel by dispersing her in His anger, so He gathers her together again in His returning mercy. But in the earlier prophets the internal processes within Israel which mediate this restoration are little touched. In some cases the chastisement brings home the sense of their sin to the people's mind, but even this may fail, and God restores the people for His name's sake. An approach towards a solution perhaps appears in Isaiah's idea of a remnant. The people of God may be reduced to a tenth, and even the tenth may be subjected to repeated diminutions, but it is not destroyed; the continuity is maintained, and the holy seed blossoms out into a new people (Isa. vi. 13). In later prophets, such as the second half of Isaiah, the internal process within Israel which mediates God's returning mercy and Israel's restoration is more fully understood—the sufferings of the servant of the Lord atone for the people's sin. But whether the prophets express or represent to themselves the means of Israel's restoration, except that God in His mercy shall accomplish it, they all believe in it. When they accompany to the grave, with bitter lamentations, the bier on which is laid the virgin daughter of Israel, they sorrow not as those that have no hope. She shall rise again. "Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you

to come up out of your graves, and bring you into the land of Israel" (Ezek. xxxvii. 12).

Now the source of all blessings to Israel being Jehovah, the fulness of Israel's life and the perfection of her attainment is often described as the *coming of the Lord*. What precise conceptions the prophets formed of this coming of God among men may not be easy to determine. But it was not merely a coming in wonders, or in the word of His prophets, or in a spiritual influence on His people's minds; it was something objective and personal. And when God came, He came in His fulness. He revealed and communicated all that He was. The age behind was wound up, and a new age commenced. The processes that had been long going on ran out, and new lines of movement began. His coming was to the world, and was not only the perfection of Israel, but the restitution of all things. It was a thing which not Israel and men but the inanimate world had longed for and rejoiced in: "The Lord is King; let the earth rejoice; let the multitude of isles be glad thereat" (Ps. xcvi.).

The broadest eschatological idea in Scripture is the idea of creation. The fact that Jehovah is Creator of the world guarantees that the world shall not remain in the confusion in which it now lies. "Thus saith Jehovah, Creator of the heavens (who is God), former of the earth and maker of it—He created it not a confusion, He made it to be dwelt in" (Isa. xlv. 18). The confusions that reign on the earth, the wars and desolations, the conflict of nation with nation and of men with men in thought and in interest, the obscuration of the true idea of God, out of which all this conflict arises,—all this is alien to creation, contradictory to the idea that "the earth is the Lord's"; and the Creator's thought in creation must yet work out its own validity, and cast such things off. The cosmogony in Gen. i. expresses similar ideas in another form. That cosmogony may not be science, though it is a singular approximation to science generalised into a moral teleology. It may not be an account of how creation actually came about, but it is a glimpse of singular insight into creation as it now exists—into the various groups into which created things may be classified, the teleological relation on the whole of these groups to one another, or of each group to the one in the scale above it, and the teleology of the whole. From whatever source the writer drew this cosmogony, he does not introduce

it for its own sake as an independent piece of physics. The meaning of the whole is expressed in ch. ii. 2, 3, "And God rested on the seventh day . . . and God blessed the seventh day, and sanctified it." Creation culminates in the fellowship of God with His creation, and this fellowship is the Rest of both. The passage belongs to the legislative part of the literature of Israel. Prophecy and legislation did not differ from one another in their ideals, but rather in this that the prophetic ideals were projected on the future, and hence their extraordinary purity; while the legislation sought to impose the ideal upon the present and the existing people, and to look at the present as realising it. The consequence was that the ideal by being broken into ordinances and observances was blurred and tarnished; and though the imposition of the name of the ideal on the present expressed an aspiration, the consequence of it was that the true ideal sometimes disappeared from sight.

The "coming of the Lord" is a more fruitful eschatological idea, and in one aspect becomes a Messianic idea in the strict sense. It may be doubted whether the Messianic hope was in early times in Israel an independent line of hope, as it became afterwards. At anyrate, it is always an element of the larger eschatological hope. The words quoted from Delitzsch in THE EXPOSITORY TIMES for May (p. 390), to the effect that "the Redeemer of the world is Jehovah; the advent of Jehovah is the centre of gravity of Old Testament revelation," certainly express the truth. Salvation belongeth unto the Lord. This is the positive position laid down in the Old Testament—the Redeemer is God. It lays down a similar positive position in regard to the Spirit—the Spirit of God is God. But to add to this positive statement a negative one, and say, the Redeemer of the world is Jehovah, and not the Messiah, may be very thoughtless. Such an antithesis, or even a distinction between Jehovah and the Messiah, may suggest an idea of the Messiah which has no existence in the Old Testament; the very conception of the Messiah may be that of one with whom Jehovah is in union, in whom He is embodied, through whom He is manifested in the salvation and rule of His people. While it is the coming of the Lord among men, His personal manifestation that brings salvation, is it not possible that this straight line may, so to speak, receive a deflection; that His personal manifestation may take on a

mode or form; and that this mode of manifestation may be the Messiah? This is the question raised by the astonishing Messianic prophecies of Isaiah. Of course, even if the question should be answered in the affirmative, another would rise, namely, What approximation this manifestation of Jehovah in the Messiah makes to the Christian idea that God *became* man? There may be something in this positive idea not yet reached in the Old Testament.

It needs to be remembered that the idea of *to save* in Isaiah may not be the same as in a more developed theology. Salvation is *deliverance* from oppression of outside foes, and from evil of all kinds. This is an element in the idea of salvation even now; but when the people of God formed a state it was naturally very prominent. Further, into Isaiah's idea of salvation the conception of atonement does not enter. This conception belongs to a later time. God forgives the people's sin of His mercy. In a certain sense the disasters and sufferings of the people might be considered an atonement for their sins; they revealed something of the nature of God, the acknowledgment of which on the part of the people was of the nature of a satisfaction. The anger of God, like the anger of man, is an affection, a *pathos*, of which He is capable, and the capacity might perhaps be called an attribute; but His anger is not an attribute like His mercy and compassion. It is transient, and gives way before these other unchanging attributes. In other respects, Isaiah's idea of salvation differs little from our own. It embraces the forgiveness of sins and restitution of the people to the favour of God; it contains faith and penitence on their part; and as the Messiah is but the perfect type of the people whom He rules, and His virtues descend upon them and become theirs also, it contains "the spirit of the knowledge and the fear of the Lord" (Isa. xi. 2). It has been said that Isaiah's ideal is merely a well-ordered, justly governed state. But the fact that the immediate ruler of this state is God gives a complexion to every act done in it. The prophets do not degrade religion into politics, they elevate politics and civil morals into the sphere of religion.

In all ages Jehovah is the Saviour, and if He employs agents it is the *divine* in them that operates towards salvation. This is the fundamental idea, and is true of the Messiah as well as of others. In the pre-Mosaic age the bearers of the *divine* were the patriarchs, who were Jehovah's

prophets and had His revelation, and were the embodiment of salvation in the world: "In thee and in thy seed shall all the families of the earth be blessed." During the monarchy the Davidic king is the ideal figure and power. In the East the saying, *l'état c'est moi*, I am the state, may be used truly by the king. His personal character is revealed in his rule, and becomes the character of his people. Further, the king was the representative of Jehovah, the true King of Israel, and there was room for the loftiest idealising of himself and his rule, and for approximating him step by step to the Divine Ruler Himself till in some sense they were identified, and the king was named Immanuel, God with us, and El Gibbor, Mighty God. After the destruction of the monarchy the Davidic king drops out of sight, and another figure takes his place, the servant of the Lord. It is the divine that is still operative, but the divine is now the Word of God, the revelation of the true God, which is little different from God operative through His Word. This Word embodied in Israel, incarnated in Israel, is the servant of the Lord, who shall be the light of the nations. After the Restoration, as was to be expected, the Priest becomes more prominent; the people returned from Captivity with a profounder sense of sin, and henceforth the idea of atonement occupied men's thoughts more deeply.

The discussion of Isaiah (chs. vii.-ix., xi.) being reserved in the meantime, one or two things may be said of the ideas connected with Jehovah's coming and the day of the Lord.

i. As it was a day of the manifestation of Jehovah in His fulness, and therefore in a way to realise His purposes, which with Israel and even with the world were those of grace, it is fundamentally a day of joy to Israel and even to the world: "Say among the nations that the Lord is King; let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof; let the fields be joyful, and all that is therein . . . before the Lord: for He cometh, for He cometh to rule the earth; He shall rule the world with righteousness, and the peoples with His truth" (Ps. xcvi. 10). That Jehovah should reign, and that He should come to the earth, men beholding Him, must, in spite of all the terrors that might attend His coming, bring to the world a pervading gladness. For the falsehood and injustice that had cursed the earth so long would disappear, and the longing of men, who were ever in words or sighs

crying, "Show us the Father, and it sufficeth us," would be satisfied. On that day men would cast their idols to the bats, and the oppressive empires of the world, which were but projections of idolatry with its inhumanity and licentiousness and pride, would be swept away. The terrors of that day, but in spite of the terror the joy, are finely expressed in the hymn of Habakkuk (ch. iii.).

2. To those in Israel who looked for Jehovah's coming, apart from the natural terrors of it, it was unmixed joy. And it would have been so to all Israel had true fidelity to Jehovah been universal. But there were many in Israel who belonged to Israel only in race. They were filled from the East, and soothsayers like the Philistines. They shared the idolatries and practised the sins of the nations. Hence the day of the Lord acquires a double-sided character. It is a day of salvation and judgment, a day of salvation through judgment. Sometimes one side is prominent and sometimes another. In the prophets before the Exile the aspect of judgment is most prominent. During the Exile it still has the aspect of judgment, but mainly upon the nations, while it is the redemption and restoration of Israel, for her judgment seemed already past. But after the Restoration, when the condition of the people again became corrupt, the notion of a judgment upon Israel again acquired prominence, as Malachi (ch. iii. 2) says: "Who shall abide the day of His coming? for He is like a refiner's fire . . . and He shall sit as a refiner and purifier of silver."

3. There is not such a thing as *a* day of the Lord, as if the name could be given to a temporary visitation or calamity; it is always *the* day of the Lord, the manifestation to all flesh of the Lord. The prophets do not identify anything that they see occurring with this day, though great catastrophes or revolutions often appear to them the preludes and heralds of the day. They are in the dark as to the time of it, but they are in no ignorance of the principles which will issue in it. And the feeling that these principles, retarded by many obstacles in their operation now, counteracted by the opposing wills of men, may at any moment overcome the obstacles and throw off the hindrances, and run out into perfect realisation, was ever present with them. Hence when they observed a quickening of the currents of Providence in any direction, whether of judgment or salvation, the presentiment filled their minds that it was the

beginning of the day of the Lord. Their hearts were full of certain issues, and they were constantly looking for them; and, when the sound of Jehovah's goings was more distinctly heard than usual, they deemed He was approaching to reveal Himself to the world.

4. On that day the glory of the Lord is revealed, and all flesh see it together. The earth is filled with the knowledge of the Lord. Israel has peace, and the peace descends upon the lower creation; they no more hurt nor destroy in all God's holy

mountain. The external condition of the world is conceived variously. Sometimes the perfect realising of righteousness and truth seems brought down upon a condition of the world which was that of the prophet's day. The kingdoms of the nations remain. But they are no more hostile: "The nations shall come to Thy light, and kings to the brightness of Thy rising." Usually the kingdoms of the nations disappear. And external nature is transfigured; there arises a new heaven and a new earth.

Andrew Martin Fairbairn, D.D., R.E.D.

BY PROFESSOR THE REV. WALTER F. ADENEY, M.A., LONDON.

IN complying with the invitation of the Editor of THE EXPOSITORY TIMES to contribute a paper on Dr. Fairbairn as a theological writer, I must disclaim at the outset any pretence to that mental detachment which is sometimes desiderated as a guarantee for absolute impartiality. My high personal regard for the Principal of Mansfield College, and my admiring interest in his aims and labours, will necessarily condition what I have to say, which therefore should be read as an individual appreciation, not as a pure judgment. But while I make this frank avowal, I venture to add on the very same grounds that if, as is often asserted, the truest criticism springs from the insight of sympathy, the chance of acquiring some such insight may be pleaded as a set-off against the disadvantages of a suspected bias.

Whatever may be the opinion of various persons as to the weight and worth of Dr. Fairbairn's teachings,—and these will be sure to vary with the theological standpoint of the observer,—it is conceded on all sides that as a scholar and a thinker he can justly demand the most serious attention for the views he sets forth and the vigorous arguments with which he supports them. It is the less difficult to respond to this demand inasmuch as the reader is likely to be attracted by the literary charm of the books in which the most subtle themes are discussed with lucidity and colour. It cannot be denied that Dr. Fairbairn is that *rara avis*, the theologian who writes readable English. I have sometimes thought that the vigour and point of his style remind us of Bishop

Pearson, the author of the classic work on the Creed. Let any one set a page of the one writer by the side of a page of the other, and he will scarcely fail to be struck with the resemblance. More technical phraseology has crept into the language of the nineteenth century theologian in the shape of scientific and metaphysical terms which threaten to make turbid the "well of English," alas, no longer "undefiled." This was perhaps unavoidable, and to my own mind the delightful thing is that in spite of the literary misfortune it involves, Dr. Fairbairn has demonstrated the possibility of still reproducing so much of the force and clearness of the older English divines. Critics have remarked that he resorts to the use of antitheses with a frequency that savours of artifice rather than of art. It is fair to consider, on the other hand, that Dr. Fairbairn has more excuse for this device in dealing with abstract subjects than Lord Macaulay had when he stereotyped the same method in his style, although he had before him concrete facts that could be much more easily grasped. The further we advance towards ultimate principles the more antithetic all our thinking tends to become, because the expression of unmixed thought is necessarily in pronounced antagonism to its contradiction. The attractiveness of Dr. Fairbairn's style, however, is not confined to the glitter of antithesis. There is in it a singular combination of qualities not often found together. It is both picturesque and philosophic, both graphic and profound, both terse and large, both pointed and comprehensive. Laconic in detail, it is voluminous in the mass. While the

sentences are pruned to the utmost conciseness, the sweep of thought is exceptionally wide. The pages bristle with epigrams; at the same time they impress us with the vastness of the subjects treated.

When we turn from the consideration of language to that of method, we must be struck with a similar combination of the concrete and the abstract. Dr. Fairbairn's historical studies are among the most fascinating of his productions; and yet whenever he grapples with the great problems of being in his own speculation he leaves the variegated field of the past, and, so to speak, wrestles with them in single combat without much regard for the results attained by previous thinkers or the secular evolution of thought. The most rigorous disciple of induction must acknowledge that there is large room for the process of deduction—that Newton does not dispense with Euclid; but such a person will insist that the syllogism must follow the sifting of facts, and rest upon its products. Now it is most significant of Dr. Fairbairn's whole attitude to religious truth that he does not find the data for it in the acquisitions of previous ages of theological thought, much less does he gather it from the authoritative dicta of ecclesiastical orthodoxy. He does not study the lessons of antiquity in order to learn the teachings of the Church as a meek pupil anxiously inquiring for the instructions of his masters. He discusses ideas on their own merits, pursuing an *à priori* argument in the spirit of the schoolmen rather than in that of modern historical reasoning. Thus it sometimes seems as though a great gulf were fixed between his historical researches and his theological speculations. This is very striking in a comparison of the two parts of Dr. Fairbairn's great work, *Christ in Modern Theology*. The first part of that book is historical and critical; the second is speculative and constructive. Each is a masterpiece, but they stand apart like the Great Bear and the Southern Cross. After tracing the history of Christian thinking with keen discernment and a firm grasp of the essential position of each successive age and its leading minds, the writer appears to turn his back on the whole of the results thereby attained, and to plunge suddenly into his own speculation as a subject attacked *de novo*, apparently regarding the elaborate historical survey as of no account, except that it has performed the educational function of cultivating the judgment and fortifying it against the errors of antiquity.

It would argue a strange blindness in the reader for him to set down this fact to some capricious eccentricity on the part of the writer. A grave reason lies behind. Dr. Fairbairn has brought out, with a great accumulation of evidence, the humiliating truth that the main current of the thinking of the ages has been anything but a normal development in the direction of a more and more correct perception of the facts of the spiritual universe. Not indeed that he is a historical pessimist. The many side thoughts that have been shot into the current from the speculations of philosophy, and from the living experience of mankind, have their own high value. Still their immediate result has been to make the stream more turbid rather than to clarify it. The book to which I have just referred is the most powerful reply that has yet appeared to the root idea of Newman's Essay on Development. It has made it evident that much of the speculation of fathers and schoolmen, both Catholic and Protestant, strayed far afield, so that the most hopeful movement of our own day is not just the last step of a victorious progress, but a retrogression, a return to the first century, because a return to Christ. The historical studies of Hatch and Harnack, and the Ritschlian theology, of which the latter is a disciple, point in the same direction. The measure of our assent to this view may be determined by the degree in which it is held; but if it can be accepted in any degree—and who that knows and thinks can deny that it must?—there is a corresponding justification for Dr. Fairbairn's severance of speculation from history.

In the earliest of his works Dr. Fairbairn discusses a subject which admits of another method of treatment, and here he earnestly argues for the widespread perception of the elements of religion in the primitive thought of the race. The opposite process to following down the erratic course of Christian dogmatics, is that of tracing back the ideas of mankind to their earliest and simplest forms. This process is well illustrated in Dr. Fairbairn's *Studies in the Philosophy of Religion and History*. Although the book is not yet twenty years old, so rapid is the movement of mind in our own day, that it requires some effort of imagination to put oneself back in the circumstances of its origin. The science of comparative religion then presented a novel aspect to the observer. Some of its eager disciples hailed it as

a solvent at the touch of which the superstitions of religion would vanish, and not a few timorous believers shrank from it as from the newest weapon of infidelity. It was much, then, that a scholarly and philosophic Christian writer should welcome this science and claim its products as distinctly witnessing for religion. This is just what Dr. Fairbairn did. The problem of comparative religion has since opened out with greater complexity. But the solar theory then held the field, and most of the early traditions of religion were resolved into solar myths. In view of this situation, Dr. Fairbairn argued that the physical interpretation of the myths by no means dispelled the religious ideas which were enshrined in them. "It does not follow," he wrote, "that because they named God Heaven, they thought Heaven God."¹ Heaven might be the best expression of the conception of God. Then the solar myth itself, instead of abolishing religion by reducing its ideas to the level of a poetic description of the material facts of nature, distinctly revealed the presence of religious ideas. "If man personifies a natural object as God, he must have the idea of God."² Whatever, therefore, may be the explanation of the myth, the indubitable fact remains that it contains the idea of God. For religion this is its supreme significance. Moreover, it is pointed out that the early ideas concerning God are moral. God is not merely a name for the inscrutable forces of the universe. He has character. Whence do these ideas arise? Dr. Fairbairn traces them to two human faculties in contact with the observed facts of the universe and the personal experience of mankind, namely, (1) conscience and (2) imagination.

Similarly, just as the physical basis of mythology in no way removes the spiritual ideas that it contains, no mythological analogy can account for the central facts of Christianity. Here we pass from the realm of ideas to that of concrete history. Still the same principle prevails. The history of Christianity, like the underlying thought of mythology, cannot be accounted for as a mere efflorescence of poetic imagery, or as but a novel adjustment of old legends. The Incarnation of Christ is shown to be not dependent on Hebrew, Hindu, or Greek notions. It is a unique fact. So also Christianity is unique, because "the person of Christ is the perennial glory and strength of Christianity."³

¹ *Studies in the Philosophy of Religion and History*, p. 32.

² *Ibid.* p. 34.

³ *Ibid.* p. 46.

Here we reach a point which I think every reader will feel to be central in the theology of Dr. Fairbairn, and the key to all his richest, ripest contributions to Christian thought. This is the intense significance accorded to the person of Christ. The treatment of this point by Dr. Fairbairn, and others who have agreed with him, has not always been rightly apprehended. It has been supposed that a claim was put forth for a new discovery of Christ on the part of the present age, and this has even been described as an interesting biographical fact in the experience of the theologian, on the assumption that having just made the discovery of the importance of Christ for himself, he had pounced on the notion that our Lord had not been appreciated by other men at an earlier date. This is a misapprehension. Dr. Fairbairn has never contended for so absurd a notion as that Christian men and women of former generations did not love and honour their Lord and Saviour. For him to have made this contention would have been to have stultified his own position. Dr. Fairbairn does not present himself as a reformer urging a return to the faith on an apostate Church. His aim is to offer a correct interpretation of the Christianity, the reality of which he, of course, admits as a continuous fact of history all through the ages. To deny the practical, vital, Christo-centric character of this historic faith would be to repudiate his own theory, which is formulated as an attempt at a more exact and true interpretation of the faith. His quarrel is with the theologians, not with the saints. The discovery of Christ, if the misleading phrase is to be adopted at all, is a discovery made within the experience of the Church, just because scholastic theology has been so involved in the meshes of metaphysics as not to be able to give the right interpretation of that experience. It is in regard to interpretation, and not in regard to experience, that we can speak of our own age as making any such discovery. I do not see how it is possible to deny so obvious a feature of the Christian thinking of our day as the fact of its Christo-centric character. No doubt it is due to a number of influences, and among them a place must be assigned to teaching such as Dr. Fairbairn's.

The book entitled *Studies in the Life of Christ* is a striking indication of the tendency of thought to which I have referred. The delicacy of perception, the depth of reflection, and the freshness in

handling well-worn topics which are apparent throughout, render this one of the very best efforts at a portraiture of the historical Jesus of Nazareth that have appeared in a century which is noted for the number of similar attempts, many of them attaining a high order of merit. True, however, to the philosophic temper of his mind, Dr. Fairbairn does not labour to describe the traits of the external life of our Lord after the manner of Archdeacon Farrar's and Dr. Geikie's popular biographies. His aim is to discover the mind of Christ, and interpret the thought and purpose that underlie the facts narrated in the Gospels. Not to know Christ after the flesh, although our materialistic, sensation-hungering age always hankers after such knowledge, but to know Him as He is, this, according to Dr. Fairbairn, is the root-principle of Christian theology.

If we stayed here, we should be strongly urged to label Dr. Fairbairn "Ritschlian," a title which he has never welcomed, one which he would doubtless repudiate, and justly, because he cannot be appropriated by the popular German school, or any other school, for the reason that he is too independent a thinker to become the mouthpiece of any other teacher. Moreover, there are several points at which he joins issue with the Ritschlian school. The various discussions in the work entitled *The City of God* evince a breadth of treatment which refuses the shackles of one peculiar foreign method. Then his supremely important work, *The Place of Christ in Modern Theology*, shows at least two distinct points of departure from Ritschl. The first is one of substance, in the contention for the eternal living personality of Christ, revealed by the historical life in Palestine, but not confined to that life excepting in idea and influence as the Ritschlian theology virtually teaches. The other point is one of method. Though starting from history, Dr. Fairbairn soon plunges into metaphysics with all the subtlety and confidence of a mediæval schoolman—an action which would be abhorrent to Ritschl.

The great book to which I have just directed attention may be accepted as a summary of Dr. Fairbairn's ripest thought on some of the greatest questions of Christian truth. It covers between 500 and 600 pages of exquisitely concise writing, and yet so vast has the field of theology become, that, for my own part, it seems that the greatest defects of this book are due to its brevity. Several

important topics are scarcely alluded to, others are treated in a manner that strikes the reader as very cursory. But innumerable volumes have been devoted to each of these topics. How, then, could they all be adequately discussed in but half of one volume? Thus this very full book is necessarily rather to be considered as an essay than as a complete treatise on theology. By some readers, too, even where the sentences run with crystalline clearness, the underlying thoughts are not so easily perceived as the lucidity of the language seems to promise; and they ask, what does Dr. Fairbairn really believe concerning this or that doctrine? I imagine that the explanation of their difficulty will be found in the fact that Dr. Fairbairn does not pretend to have abolished the mystery of theology. It is only ministering to illusion to make our definitions more exact than our knowledge.

Meanwhile the spirit and tendency of Dr. Fairbairn's theology are not at all obscure. God is interpreted through Christ, with the result that the Majesty of mere Power recedes, and the moral character of God appears as the supreme determinant. Thus it is that "God, by the ethical necessities of His nature, becomes the Saviour."¹ Then the salvation of man is also treated ethically. Christ died for the sins of men, "and from His death two most dissimilar yet related results have followed—a new consciousness of God, and a new consciousness of sin. . . . The atonement has satisfied both the love and the righteousness of God,—His love, by being a way for the recovery and salvation of man; His righteousness, by vanquishing sin within the sinner and vindicating the authority of the eternal will."² Thus "the ends of God in the atonement are those of the regal Paternity—the creation of an obedient and a happy universe."³

By a curious process of reasoning, which reminds us of patristic logic, Dr. Fairbairn finds arguments for the divine nature of our Lord in His own revelation of God. If God by His essence is love, He must be by nature social; and His very Fatherhood implies Sonship. Thus the nature of God revealed by Christ testifies to the eternal pre-existence of the Son of God. To many people, no doubt, such deductive reasoning will not appear satisfactory.

The Scriptures are viewed from the same standpoint. Christ creates the Scriptures, which owe

¹ *Christ in Modern Theology*, p. 469.

² *Ibid.* p. 486.

³ *Ibid.* p. 487.

nothing to the Church, although they exist for the Church. "Higher criticism is higher scholarship."¹ If the canonising process were so inviolable that one could not touch its conclusions without discrediting the Scriptures, the canonising agents must needs have been infallible, so that one infallible would require many infallibilities. But history does not reveal any such infallible authorities. The process has many factors—Talmudical schools, fathers and heretics, councils and customs, local tradition and exegetical teaching. Therefore "authority belongs to the Bible, not as a book, but as a revelation; and it is a revelation, not because it has been canonised, but because it contains the history of the Redeemer and our redemption."²

The peculiar position which Dr. Fairbairn holds

¹ *Christ in Modern Theology*, p. 504.

² *Ibid.*, p. 508.

at Oxford will lead many to inquire what are his views concerning the Church. For these he goes back to the first century. There then existed local *ἐκκλησίαι*, which were essentially societies of the enfranchised or saved. If the Church had a representative it was by election. But the ideal of the local is realised in the illocal Church. This just corresponds to the new humanity, created and penetrated by Christ. A Church so conceived is as little dependent for its being on specific forms of polity as was the old humanity, for the Church as a body is not material, but spiritual, just as is its Head. To have the Spirit of Christ is to be His. "God's grace is too rich to be confined to any one channel, too boundless to be bound to councils or coteries or orders of men, infirm and fallible like all their kind."³

³ *Ibid.* p. 547.

The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

"For how many soever be the promises of God, in Him is the yea: wherefore also through Him is the Amen, unto the glory of God through us."—2 Cor. i. 20 (R.V.).

EXPOSITION.

"*The yea . . . and the Amen*" (τὸ ναί and τὸ ἀμήν) cannot be synonymous. This is rendered impossible by the correct reading, "wherefore also through Him" (διὰ καὶ δι' αὐτοῦ τὸ ἀμήν). Rather must the former be the *cause* (διό) of the latter. And here the expression "the Amen" is without doubt to be explained from the custom in worship, that in public prayer a general Amen was said as certifying the general assurance of faith as to its being heard. Accordingly "the yea" and "the Amen" are to be distinguished in this way: "The yea" denotes the certainty objectively given, and "the Amen" the certainty subjectively existing, the certainty of faith. Consequently, *For, as many promises of God as there are* (in the Old Testament), in Him is the yea (*i.e.* in Christ is given the objective guarantee of their fulfilment); *therefore through Him also the Amen takes place* (*i.e.* therefore also to Christ, to His work and merit, is due

the subjective certainty of the divine promises, the *faith* in their fulfilment).—MEYER.

"*Through us*," by our ministry, in so far, namely, as the ministry of the gospel-preachers brings about the Amen, the assurance of faith in God's promises.—MEYER.

Since in Christ God reasserts the old promises, also *through* Christ men believe them, and shout *Amen*.—BEET.

"*To the glory of God*."—Glory redounded to God through St. Paul and his colleagues, because they preached, and their hearers accepted thankfully, a Christ who left none of God's promises unredeemed, but made Him a true God who keepeth covenant.—WAITE.

METHODS OF TREATMENT.

I.

GOD'S CERTAINTIES AND MAN'S CERTITUDES.

By the Rev. Alexander Maclaren, D.D.

This is one of the many passages the force and beauty of which are, for the first time, brought within the reach of an English reader by the alterations in the Revised Version. In the Old

Version, "yea" and "Amen" seem to be very nearly synonymous expressions, and to point substantially to the same thing. But in the Revised Version the alterations, especially in the pronouns, indicate more distinctly that the apostle means two different things by the "yea" and the "Amen." The one is God's voice, the other is man's. The one has to do with the certainty of the divine revelation, the other has to do with the certitude of our faith in the revelation. When God speaks in Christ He confirms everything that He has said before, and when we listen to God speaking in Christ, our lips are, through Christ, opened to shout our assenting "Amen" to His great promises. I deal, then, with these two points—God's certainties in Christ, and man's certitudes through Christ.

1. God's certainties in Christ. And, first of all, there is the certainty about God's heart. As one of the old divines says somewhere, "All other ways of knowing God are like the bended bow; Christ is the straight string." Nothing but facts will make us sure that God has a heart of love; arguments are of little use. To say "God is love" is not sufficient; we must see love in operation, in actual working. And we get it on the cross of Christ. God *establishes* (not "commends," as our translation has it) His love towards us in that whilst we were yet sinners, Christ died for us.

Further, in Christ we have the certainty of pardon. There is nothing in which a man who has once learned the tragical meaning and awful reality and depth of the fact of transgression can suspend the weight of His forgiveness, except this, that "Christ has died, the just for the unjust, to bring us to God."

And again, we have in Christ divine certainties in regard of life; He is our perfect pattern, He protects us, guides us, supplies every necessity. In Him "are hid all the treasures," not only of wisdom and knowledge, but of all divine gifts.

Lastly, we have in Christ the divine certainties as to the future. Here also arguments are of no avail. Probability is of no use. We want that somebody shall cross the gulf and come back again. Therefore on the resurrection of Christ, and on it alone, hinges the whole answer to the question, "If a man die, shall he live again?"

2. Man's certitudes through Christ. Certitude is the fitting response to certainty. It is an insult to the certainty of the revelation, when there is

hesitation in the believer. There is a great deal that will always be uncertain. The firmer our convictions, the fewer will be the things that they grasp; but if few they will be big, and enough for us. Such are the heart of God, the message of pardon, the law for life, and the sure and certain hope of immortality. This calm assurance is needful for power, for peace, for effort, for fixedness in the midst of a world and age of change. And the only path to attain to it is "through Him." His revelation is not separable from Himself. Living near to Him we are always confident; and when the Voice from heaven says "yea!" our choral shout may go up, "Amen! Thou art the faithful and true witness."

II.

CHRIST THE YEA AND AMEN OF PROMISE.

By the Rev. Principal Moule, M.A.

A Christian preacher, in his poor efforts to expound and bring home the Word of God, finds himself more and more compelled to gather everything he says around Jesus Christ. Every year's deepening experience of life, and of sorrow, and of the heart, every new sensation of the bitterness of grief, every insight into the deadlier bitterness of sin forces him for himself to apply to the Lord Jesus Christ as to the one remedy. Slow is the preacher, too often, to learn his own lessons. But he *does* learn evermore, by the mercy of God, that the remedy for care, for grief, and for sin *does* lie in the Lord Jesus Christ, and in Him alone; and that exactly in proportion as the soul by faith sees His grace and love, and dwells in the light of His pardon and peace, exactly *so* is the bitterest sorrow turned into welcome blessing, and the rebellion of the sinful heart really displaced by the obedience of Christ.

"All the promises of God in Him are Yea, and in Him Amen." Why do God's promises need a Yea and an Amen? Why is a proof of the promise so precious to the asking heart? Is it because we suspect the Eternal Father of untruth? No; the very ground of our minds must give way unless we firmly hold Him to be immovably true. It is because we know ourselves to be guilty, to be entirely unworthy of the least of His promises; and so, when He utters promises exceeding great and precious, the soul questions wistfully, "Can this be true *for me*?"

Let us take a few of the great promises of God as examples.

1. The promise of Pardon to the sinful soul. "I will love you freely;" "Thou wilt cast all their sins into the depths of the sea;" "Their sins and iniquities will I remember no more." The very freedom and fulness of this offer makes man doubt and hesitate. Is it not clogged with exacting conditions? Then *He* is there to prove that God means not reluctant toleration and abundant mercy. And He proves it by the fact of His work, by the fact of Himself.

2. The promises of Holiness. "These things write I unto you, that ye sin not;" "Whosoever abideth in Him sinneth not;" "As He which called you is holy, so be ye holy in all manner of conduct." How can this be? The secret is in Him. "Christ is made unto us sanctification."

3. The promise of Heaven. "He hath prepared for them a City;" "They seek a heavenly country;" "Our conversation is in heaven;" "We shall ever be with the Lord."

Thrice blessed, bliss-inspiring hope,
It lifts the fainting spirit up,
It brings to life the dead.

But how do we know it? Have we seen, have we reached, have we touched it? Even if we had, could we be sure that it is *for us*, for any but the greatest saints and sufferers? *He* has died; He has risen; He has shown Himself alive; He has gone up thither; He has promised to return and take to Himself there the youngest, feeblest soul that believes on Him. "When *Thou* didst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers."

ILLUSTRATIONS.

PASS quickly from one to the other of the verities which Christ points out to His disciples. Is there another than this earthly existence for us mortals? Yes; I am the resurrection and the life. Are there other spheres of being? Yes; In my Father's house are many mansions. But can man know the Father? Yes; If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. Is God thoughtful of His creatures? Yes; Your Father knoweth what things ye have need of. Does the great Creator care for me? Yes; The very hairs of your head are all numbered. Is prayer a power with God? Yes; Ask, and ye shall receive. Will justice ever be done—justice now mocked and trodden under foot of men? Yes; Many that are first shall be last, and the last first. But can we be forgiven for our sins? Yes; Son, thy sins be forgiven thee.—NEWMAN SMYTH.

AMONG ourselves, how often has a heart sorely tried clung for years to a few broken words hurriedly spoken by human lips, and found in them a spell and a charm which filled the air with music, made a desert a paradise, and enabled hope to defy repeated disappointments, and to rest exultingly in the certainty of a happy future. And a solitary promise should have been enough from the lips of Him who cannot lie. But it was not His will to subject us to the severity of such a test.—R. W. DALE.

SIR WILLIAM NAPIER was one day taking a long country walk, when he met a little girl about five years old, sobbing over a broken bowl. She had dropped it in bringing it back from the field to which she had taken her father's dinner, and said she would be beaten on her return home. As she said this, a sudden gleam of hope seemed to cheer her. She innocently looked up into Sir William's face, and said, "But you can mend it, can't you?" He explained that he could not mend the bowl, but he could give her a sixpence to buy another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend on the same spot at the same hour next day, and to bring a sixpence with him, bidding her, meanwhile, tell her mother that she had seen a gentleman who would bring her the money for the bowl next day. The child, entirely trusting him, went on her way comforted. On his return home, he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he specially wished to see. He hesitated for a little, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl, and still being in time for the dinner-party in Bath. But, finding this could not be, he wrote to decline the invitation on the plea of a "pre-engagement," saying, "I cannot disappoint her; she trusted me." And so the great man, like a true gentleman, went and kept his appointment with the poor ragged lassie.—W. MOODIE.

IN a very obvious and legitimate sense the whole of divine revelation is a promise. That God should have manifested Himself by supernatural methods to man at all, is an indication that He has not cast us off because of our transgressions, and that all hope is not yet destroyed. He spoke to man as soon as man had sinned to prevent despair; and all that He has revealed of Himself encourages our confidence. "They that know Thy Name will put their trust in Thee."

The doctrine of the Incarnation is a promise; it assures us that God has become man to save us from sin. The doctrine of the Atonement is a promise; it explains the grounds on which God grants the pardon of sin. The doctrine of Justification is a promise, that the penalty of sin may be cancelled; the doctrine of Sanctification, that the power of sin may be destroyed.

The very narratives of the Old Testament and the New are promises; the past is recalled to fill the future with peace and joy. God's fidelity to Abraham, His providence over Joseph, His mercy to David, His amazing forbearance with the Jewish race,—are all reasons and arguments for trusting in Him.

The very laws of God are promises. Laws are not given

to the lost, but only to those who can either obey them, or who are to be led by a sense of their sinfulness to appeal to the divine mercy for pardon and salvation. That God tells us how to live, proves that He still cares for our obedience; nay, His precepts indicate, not so much the measure of the strength to obey Him that we naturally possess, as the measure of the help which he intends to afford to our obedience. "Thy statutes have been my songs in the house of my pilgrimage."

But look at those passages in Holy Scripture which are properly called Promises. They are so numerous, that when collected they make a volume. Read every one of them, remembering that "*He is faithful that promised.*"—R. W. DALE.

A POOR old woman, of great worth and excellent understanding, in whose conversation Dr. Brown of Haddington took much pleasure, was on her deathbed. Wishing to try her faith, he said to her: "Janet, what would you say if, after all He has done for you, God should let you drop into

hell?" "E'en's he likes; if He does, He'll lose mair than I'll do." There is something not less than sublime in this reply.—JOHN BROWN.

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Christian Quietude.

BY REV. PREBENDARY WHITEFOORD, M.A., PRINCIPAL OF THE THEOLOGICAL COLLEGE, SALISBURY.

THERE are certain great features of the Christian ethic which stand out with such clearness that even those who refuse to allow them to be distinctively products of the faith, yet pay them the respectful tribute of careful consideration. For charity, humility, forgiveness of injuries, and the like, differ so completely in character from the products of other moral systems; and they are happily so much in evidence that every intelligent inquirer must at least be interested in their origin. Effects so striking must on philosophic grounds spring from correspondent causes, and no student of ethics can be excused from a study either of the origin or the issues of these most conspicuous traits. But there are other inner circles of the Christian ethic less familiar to the student which will amply reward his penetration. There are its less familiar features which will repay attention and discernment; and this whether the inquirer's standpoint be that of friendship or hostility to the faith once for all delivered to the saints.

Our present design is to take one of these less familiar features for consideration, and to examine, especially by the light of New Testament teaching, the distinctive character of quietude as a department of the Christian ethic.

Now, in this inquiry, we have at once an advantage and a difficulty. An advantage in perceiving that quietude, regarded as a habit of mind and temper, is universally held in high esteem. This is an advantage, for here the Christian apologist may largely spare his pains. No one dreams of challenging the benefit that comes from the possession of a quiet mind. On the other hand, there is a difficulty, although not an insurmountable one, in the definition of Christian quietude, in distinguishing this from those *simulacra* of it which appear now in the experience of ordinary human lives, now in the emphatic suggestions of philosophy, ancient and modern.

It is a truism to assert that in affairs of the world, quietude is great gain. In these constant crises of our modern life, where men are pitted against each other, the survival of the fittest is most commonly the survival of the quietest. The results, often so surprising of competitive examinations, make strongly for this conclusion. The nervous candidate is never a good candidate, although his very temperament often suggests a higher order of intellect. The quiet man is in the true sense of the epithet a "safe" man. If his character seems now and again less forcible, or less impressive than that of his fellows, it is always

well balanced and steady. Hence there is always a reserve of regulated power upon which he is able to draw upon emergency. That inestimable quality, presence of mind, is nothing less than the ready resourcefulness of the quiet temperament. The point need not be pursued or illustrated further, the practical value of quietude in affairs of the world is at once and universally conceded. The calm, cool, steady way of the professional man or merchant is often the result of a careful self-training; at least, he has become aware that a boisterous, restless, fussy manner neither invites confidence nor secures success on the part of his clients; in a word, quietude, like honesty, is the best policy.

No less high an esteem is put upon quietude in the judgment of philosophy. Without it philosophy declares that it can neither live, move, nor have its being. All independent and pure thinking is conditioned by circumstances; it must not only have an atmosphere of its own, but the atmosphere must be *still*. As far as they have been able to arrange their lives, philosophers have refused or striven to avoid disturbance. They have in every age ill-brooked the coarse material interruptions to their calm. The academic grove, the cell, the study represent methods ancient and modern, refined, distressful, congenial, by which thinkers have striven to shut out the world, and so to let in the illumination of pure reason. Horace's gay utterance might yet be taken as the watchword of the searcher and teacher of truth—

Odi profanum vulgus et arceo.

Philosophy and philosophers are not to blame for raising these barriers against intrusion. According to it and them, thought must have its sacred enclosures, off which rude trespassers must be warned. The mind itself, the delicate machinery of thought, is perpetually liable to disturbance from the dust raised by the ignorant or unsympathetic, and it must be wholly occupied in its own proper tasks, or rather, so the best spirits declared, in its one task, the search after truth. "A life without distraction" has been the passionate plea put forth by many a philosopher, ancient and modern, who has justified it by declaring that his message cannot be delivered to the world otherwise, and he too, as the man of the world, is right in the high esteem he puts upon quietude. But here a distinction may be noted, of which more account

may be taken hereafter. Whereas both alike set a high value on quietude, the man of the world often arrives at it in and despite of distractions by a stern self-discipline. The philosopher, Stoic he may be, and trained to self-control, here often complains that circumstances are too strong, if not for him, yet for his enterprise;

Magna est veritas, et prævalebit.

That is all very true and cheering, he admits, but the messenger of the truth must be free from the vexatious interruptions of life, and so the grove, the cloister, and the library are for him a necessity. Has not, however, philosophy, ancient and modern, suffered from this severance from life? We should have at least been spared the consideration of many a needless theory, if it could have met at once with the bracing and wholesome opposition offered by the realities of experience. Truth yields her greatest secrets up, not to the seeker who is most free from interruptions, but to him who accepts interruptions as a necessary part of mental discipline.

But it follows from this prevalent attitude of philosophers that the calm which they desire is only of the intellect, and only for the few.

Now Christian quietude differs vastly both from business-like coolness and from philosophic calmness. It differs from the former because it is sought for its own sake, with no thought of making profit or gain from its possession. It differs from the latter, for it is spiritual and not striven after with the intention of pure intellectual research and development. One arrives at these primary conclusions about Christian quietude immediately after study, even of a superficial kind, of the literature of the New Testament. Here we find that quietude is the dominant, prevailing characteristic of the various manifestations of the single fruit of the spirit. A glance at the familiar catalogue, in Galatians v. 22, serves at once to show how quietude lies at the root of this fair and manifold fruitage. No wonder, therefore, that it was commended for contemplation to these uncertain and fickle converts of the apostle, if not in name and by positive description, yet by implication and inference, which they could hardly fail to note, and to draw for themselves. Such temper and habit of mind was suggested as the necessary condition, the invariable accompaniment of real spiritual growth. And this it was to be in spite of hindrances and disturbances. Of these

there are two which stand out prominently in the New Testament differing widely in cause and origin, differing as widely in effects and consequences to the life of the Primitive Church. There was, on the one hand, the ever-present terror of persecution; on the other hand, there were false conceptions as to the instant Parousia. Both in their measure were paralysing to life and conduct. The Acts of the Apostles illustrate the force of the former; the letters to the Thessalonians show the danger, as well as the remedy, of the latter. But as each of these disturbing elements makes itself felt, the message was the same alike to the terror-stricken or disconcerted. It was not merely a word of consolation, but a counsel of peace and quietness. In the presence of fiery trials they were exhorted to feel no rude alarms; if the Lord were indeed at hand, then a sweet and gentle reasonableness would be seen and known of all men as the chastened issue of such a belief. Such was the comfort and such the lessons addressed by apostolic lips to fainting hearts and disquieted minds. How truly the preachers of the early Church had caught up and repeated the very lessons of the great Master which He had already given to His own before He suffered!

If, however, it is objected that there is no word in the New Testament which precisely answers to the sufficiently clear-cut conception of quietude, the answer to the objection is plain and adequate. We find indeed not a single equivalent expression, but a considerable number of phrases contributory to the general idea. One of these, τὸ ἐπιεικὲς,¹ has already been indicated, and is worthy of a special regard, because it is boldly employed by St. Paul although the philosophic associations of the word still so closely attached themselves to it. We may add to this, without any attempt at an exhaustive list, ἡσυχία, apparently a favourite word with St. Luke (cp. xiv. 3, xxiii. 56; and Acts xi. 18, xxi. 14), marking that quietness of mind and character which finds its truest expression in a dignified silence or reserve, differing thus from σιγή, which marks speechlessness from external causes, or σιωπή, which is simply antithetic to loquacity. This ἡσυχία finds its homelier exercise in a steady refusal to interfere in other men's matters when no spiritual gain can come out of the interference; it stands, therefore, as in 1 Thess. iv. 11 and 2 Thess. iii. 12,

¹ Phil. iv. 5.

as strongly opposed to the officious character and the meddlesome temper.

A suggestion of yet deeper tranquillity is afforded by the rare word ἡρεμία² (cp. 1 Tim. ii. 2), in which quietness seems to have found fixed and sure conditions, or in the ἐδραῖος as connoting the fundamental strength and security, if not the comfort and repose of the quiet Christian, indicating as Bengel, with his usual force, puts it: "Internum robur quod fideles ipsi habent."

To these we may add again the general conceptions of gentleness, patience, and, last but not least, of peace, itself the keynote of the gospel, as it is the chief and most precious possession of Christian souls. The references here are far too numerous for detailed quotation, but there is one phrase employed by St. Paul in relation to peace in Col. iii. 15, which is too significant in the present inquiry to be passed over. It points at once to the origin of Christian quietude, to the influence by which it is secured and made continuous, to the sphere in which it operates. The source lies in that peace which Christ left to His Church as His supreme legacy. The method of operation is like that of a judge (βραβεύς) or umpire passing verdict, or giving decisions, upon doubtful or anxious issues, the sphere is that of the heart. Hence quietude is a spiritual condition, spiritually gained; it is not of this world any more than the peace which Christ bequeathed to His Church was of the world; it is nothing less than a pentecostal gift, a gift which "calms while it fills."

The history of the Church demonstrates the necessity of quietude. In ages of persecution, in periods of great religious excitement, its influence has been felt as a consolation and a sedative. The Roman communion has dealt with it doubtfully, inconsistently, at once aware and jealous of its force. In England it has fitted in with our characteristic national reserve, and has given rise to Quakerism, that most attractive and least aggressive of the sects. It has penetrated with its spirit the choicest of our devotional handbooks, from that of Â Kempis to the soothing numbers of the *Christian Year*.

In the English Church it breathes through the Book of Common Prayer, it has been the note of her most representative minds — of Bede and

² This is also a philosophic word; cp. Aristotle's verdict, *Nic. Eth.* vii. 15. 8: ἡδονὴ μᾶλλον ἐν ἡρεμίᾳ ἔστιν ἢ ἐν κινήσει.

Anselm, of Hooker, Andrewes, Jeremy Taylor, and Ken, and the sweet singer of Bemerton. Who shall say as he glances even at this imperfect catalogue that quietude is merely self-effacement, or self-absorption, or the dead calm enjoyed by those who refuse to endure the stormy waves of a troublesome world? Rather the quietude of such souls from the apostolic age down to our restless times while it stands upon unearthly supports,

and cannot be disturbed by the fitful fevers of human life, is possessed with a power divine, is bright, active, and energetic through resignation and amid suffering. Such souls have the aspiration touchingly expressed in A. L. Waring's lines—

Father, I know that all my life is portioned out by Thee,
And the changes that must surely come I do not fear to see;
But I ask Thee for a quiet mind, intent on pleasing Thee.

Hebrew Prophecy and Modern Criticism.

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

III.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."—AMOS iii. 7.

THE rejection of the supernatural is a common feature of modern thought. It is a still commoner thing to find a difficulty in drawing a definite line between the natural and the supernatural. This is, after all, only another way of doubting how large a sphere of God's work is properly covered by the word "natural." Such a discussion is apt to degenerate into a question of words. It is of little importance for us to decide whether prophetic prediction should be called supernatural or not; it is of very great importance that we should form some idea what prophetic prediction really meant. There was a time when among religious believers such an inquiry would have seemed superfluous. It was assumed almost as a matter of course that prophecy was a fore-writing of history,¹ and hence implied a power altogether different in kind, as well as in degree, from any purely human faculty. If the word "supernatural" had a meaning anywhere, it certainly had it in prophecy. But times are changed, and even religious men are seriously asking whether the prophets had any real predictive power at all. We feel, therefore, bound, before we attempt to draw any argument from prophetic prediction, to ask whether the prophets had this power, and if they had, what were its nature and its limits? This inquiry will form the subject of the present article. It will be convenient for the present to limit the discussion to such predictions as are

believed to have been fulfilled in events connected with Jewish history.

That the prophets were believed, and *themselves claimed*, to have a predictive power seems capable of easy demonstration.

(1) It is suggested by some of the names of the prophetic office. We cannot, it is true, prove it from the ordinary name נביא. That word indeed seems to imply a divine inspiration, but this would not necessarily include an insight into the future. It is otherwise with the almost synonymous words ראה and הוזה, both of which are usually rendered in the Authorised Version by "seer." Even these words do not in themselves absolutely imply a predictive faculty. A vision might be a vision of the past, as that of Michaiah; or of the present, as that of Isaiah, recorded in ch. vi. But a predictive faculty was evidently thought of in the popular conception of the word, as we see from the figure of the watchman so frequently applied to the prophet. Just as the watchman has a longer range of view than others, so the prophets are able to look farther than others into coming events. Thus in Isa. xxi. 6-9 the prophetic watchman sees from his watchtower the fall of Babylon, which is evidently depicted as future. In the next prophecy (*ibid.* 11, 12) the watchman foresees the chequered career of Edom. One out of Seir anxiously calls out to him, "Watchman, what of the night? Watchman, what of the night?" *i.e.* "How long is it before the dawn of prosperity is to rise upon a night of adversity?" And the watchman, as

¹ As, *e.g.*, by Butler: "Prophecy is nothing but the history of events before they come to pass," *Analogy*, pt. ii. ch. vii. (Angus's ed. p. 272).

though he saw a faint streak of dawn above a dark cloud on the horizon, answers: "The morning cometh, and also the night: if ye will inquire, inquire ye: turn ye, come." As much as to say: "There is to be but a brief period of relaxation followed by renewed adversity, from which there will be no recovery except by conversion." Similarly, from his watchtower, Habakkuk sees the future fate of Jerusalem at the hand of the Chaldeans (ch. ii.). The words of Amos iii. 7, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets," suggest the popular conception of a prophet, one who sees the mysteries of God, especially His future dealing with His people.

(2) We may notice the universal belief among both Jews and Christians that the prophetic books were predictive. This belief we may consider to have been exaggerated through the mystical interpretation of the Allegorists, who delighted in finding predictive mysticism not only in prophecy, but in all Jewish narrative and Jewish ceremonial; but this is hardly sufficient to explain the universal prevalence of this belief. But we need not lay any stress on this argument, for (3) the historical and prophetic books alike make it evident that the prophets themselves claimed to exercise such a power. In what is undoubtedly a very ancient fragment of history (1 Sam. ix.) Saul is represented as going to consult the seer, to know whether he would recover his father's asses. This is on the recommendation of his servant, who says of Samuel that "everything that he saith cometh surely to pass." Elijah and Elisha are sometimes instanced to show that the original function of the Jewish prophet was not to foretell the future. But we must bear in mind that scarcely anything of their teaching has been preserved. Little as that is, the predictive element is by no means absent. It was the prophecy of the three years' famine that, according to the narrative of Kings, established Elijah's claim to be a prophet. He also foretells the doom of the house of Jezreel for the judicial murder of Naboth (1 Kings xxi. 21-24). Elisha also, among other predictions, foretells the raising of the siege of Samaria by the Syrians (2 Kings vii. 1). Later on, Jonah is said to have foretold the recovery of the trans-Jordanic territory by Jeroboam II. (2 Kings xiv. 25). These passages clearly prove that from the first the prophets must at least have claimed the power of prediction. When

we come to the literary prophets, predictive utterances become so frequent, that it is hardly necessary to give examples, especially as we have already noticed some, and shall have to speak of others for another purpose.

But we now come to a more difficult question. Were their claims justified by the event? (1) First I may be permitted to repeat an argument in my last paper, that the high religious and moral tone of the prophets gives us a right to assume that they were not impostors, but honestly believed that they possessed this power. There is nothing in their teaching to suggest that they would have thought it right to do evil that good might come. To this we may add that their dignified self-control, as well as the general respect in which they were held, almost equally preclude the likelihood that they were fanatics.

(2) We have also direct evidence of the fact. At this point we are at once met by the critical difficulty. We should hardly be wise in laying stress on the fulfilled predictions of Elijah and Elisha, as we should be naturally met with the objection that these are popular stories, and that we cannot vouch for their historical accuracy. Again, we cannot now reasonably maintain that Isaiah foretold, in chs. xl. and following, the release from the Babylonish captivity under the auspices of Cyrus. Modern criticism again does not allow us to argue from the prophecy of the disobedient prophet against the altar of Bethel, because it is held, with good reason, that that episode reflects the religious tendencies of a later age. In fact, we have to face an awkward dilemma. On the one hand, to accept the order of the Old Testament narratives, *i.e.*, as they stand, is to prejudice the question in favour of fulfilled predictions; on the other, to assume that predictions are necessarily "prophecies after the event," is to allow preconceptions against prediction to unduly influence our criticism.

The difficulty is a serious one, but not so great in reality as might have been expected. Critical conclusions have not generally been made to depend chiefly on such objections to prophecy, and in many cases we may feel bound to accept them on other grounds, however strongly we recognise the fact of prophetic knowledge; *e.g.* the relegation of Isa. xl.-lxvi. to the epoch of the Babylonish captivity depends,—as I pointed out in my first paper,¹—not on the impossibility of such

¹ See THE EXPOSITORY TIMES for March, p. 260 *b*.

events being predicted so long before, but partly on differences of style, and still more on the fact that the state of things in the foreground of the prophecy is described not as future, but as present. The real objection to Isaiah's authorship from the mention of Cyrus in chs. xlv., xlv. is not so much that Isaiah *could not* have foretold his name, as that the author of this later prophecy *does not* on the face of it speak of him as a future person, but as one already well known to his readers. Objections of a somewhat similar kind are urged, but with less force, with reference to the prophecy against Babylon in Isa. xiii.-xiv. 23. The style and method of treatment in this passage are different from those of Isaiah, and, moreover, would have been hardly intelligible to his contemporaries. Babylon in Isaiah's time was a small kingdom, more or less dependent on Assyria, anything but the mighty power that "ruled the nations in anger," as it is here described (ch. xiv. 6). It is difficult, moreover, to conceive a sufficient purpose for the prophecy had it been written in Isaiah's day.

In fact, it is now becoming a recognised canon of criticism that a prophecy must have some intelligible relation to the events of the prophet's time. This tends, of course, to limit the range of prophecy, and bring the time of its fulfilment nearer to the writer's own day, but not in all cases so much as might have been supposed. For example, any prophecy against Babylon is in itself likely to have been written at a time when Babylon, and not Assyria, was the ruling power in the East, and therefore is probably the work of a later prophet than Isaiah. But we cannot make this alone an absolute criterion of date, for such prophecies would have been intelligible enough at the time when the Babylonian adventurer Merodach-Baladan was seeking an alliance with Hezekiah against Assyria. Hence many critics, while they deny to Isaiah the authorship of the prophecy in chs. xiii.-xiv. 23 for the reasons already given, yet believe him to be the author of the prophecy against Babylon in ch. xxi. This latter prophecy represents Babylon as a city in whose fate the prophet feels a keen sympathetic interest. It is argued that such feelings would be unnatural if it were written at a time when Babylon was Israel's great oppressor.

We may willingly accept this canon of criticism, and do full justice to indications of date arising from differences of style and treatment, and yet

find unmistakable instances of fulfilled predictions. The Book of Amos is particularly instructive in this respect, because it affords clear indications of its date. We learn from ch. vii. 10 that he was a contemporary of Jeroboam II. He prophesied, therefore, if not so long before as the biblical chronology would have led us to suppose, at least some thirty years before the destruction of Samaria.¹ And yet he foretells unmistakably both the overthrow of Jeroboam and the captivity of Israel. "Therefore will I cause you to go into captivity beyond Damascus, saith Jahweh, whose name is The God of hosts" (ch. v. 27). "For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of his land" (ch. vii. 11). "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth" (ch. ix. 8). Isaiah again foretells the horrors of the Assyrian invasion at a time when the danger of the Syro-Ephraimitish campaign was tempting Ahaz to make a secret alliance with the Assyrian monarch, Tiglath-pileser (ch. vii.). This (B.C. 734) was twenty-three years before the supposed invasion of Judah by Sargon (B.C. 711), and thirty-three years before the far more disastrous campaign of Sennacherib (B.C. 701). When that campaign was actually in progress, Isaiah had the boldness frequently to comfort the people with the assurance that it would end in a sudden and complete collapse. We have a typical example of this in ch. x. 24 and following:—"Therefore, saith the Lord, Jahweh of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: though he smite thee with the rod, and lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall be accomplished, and mine anger in their destruction. And Jahweh of hosts shall stir up against him a scourge, as in the slaughter of Midian at the rock of Oreb: and his rod shall be over the sea, and he shall lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall depart from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed by reason of fatness." In the following verses he describes in graphic detail the march of the Assyrians, and the terror that they would inspire at every stage of their progress, and finally repeats with majestic dignity their final overthrow: "Behold, the Lord, Jahweh of hosts, shall lop the

¹ See Robertson Smith, *Prophets of Israel*, p. 151.

boughs with terror; and the high ones of stature shall be hewn down, and the lofty shall be brought low. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one."

Of course it is always possible for captious critics to say that such prophecies are the inventions of a later date; but if we approach the subject without prejudice, we must admit that such a hypothesis is extremely improbable. Their very indefiniteness is a strong argument in their favour. A later writer than Amos or Isaiah putting a prophecy into their mouths would have made it tally more in detail with the event. He would have expressly mentioned, we may feel sure, the power by which God's justice on the northern kingdom would be vindicated, if not the name of the king. He certainly would not have represented Isaiah as describing a route which the Assyrians never took.¹ And the same objection applies if we suppose that Isaiah himself composed what he wished to pass for a prophecy after the event. Such examples of obvious fulfilment of predictions are important, because of their bearing on prophecies of which the date is less certain. They make it probable that when a prophet speaks in language which obviously foretells a future event, which we know actually took place, he is really relating words uttered before the event, not a supposititious prophecy composed after it.

But we must now speak of the nature and limits of prophetic foresight. First, its limits. (1) It clearly neither was, nor was intended to be, a fore-writing of future events at all analogous to the historical narration of past events. The prophets did not write to satisfy a morbid curiosity about the future, nor yet to establish by fulfilled predictions their claim to divine power. They do not boast in the spirit of Zadkiel's Almanac that what they have foretold has come to pass,² and that, therefore, they are to be believed in the future. They had too much confidence in their divine mission to doubt their power, or expect others to doubt it. They very frequently do not give the details of

future events. Such events have their interest, not so much in being future, as in being instances of God's judgment on sin, or His goodness towards His people. The details when given are often the dress in which the prediction is clothed. Take, for example, the graphic description of the future desolation of Babylon (Isa. xiii. 20-22): "It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall shepherds make their flocks to lie down there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and satyrs shall dance there. And wolves shall cry in their castles, and jackals in the pleasant palaces: and her time is near to come, and her days shall not be prolonged." We cannot but feel that to press many of these details would be to rob this prophecy of its poetry. Again, in the prophecy of the Assyrian collapse in ch. x., already described, an ideal line of march is probably added to give a realistic colour to the whole scene; and we are no more compelled to take this literally than the figure of the Assyrian tree with its branches lopped off, which immediately follows (ch. x. 33).

(2) Even where details seem literally intended, they were sometimes not fulfilled. In the prophecy against Babylon just quoted, a far more complete destruction was evidently contemplated than ever took place. Again, the city of Damascus, though taken by Tiglath-pileser, did not, as far as we can tell, become a ruinous heap, nor cease from being a city, as foretold in Isa. xvii. 1. Nor does it appear to have ever done so. It is again threatened with disaster in Jer. xlix. 24-27. And the reference in that prophecy to "the palaces of Ben-hadad" proves that it is no newly-built city which is spoken of. It afterwards became a flourishing commercial city, and has remained so, more or less continuously, to the present day. Tyre did not, as we should have expected from "the burden of Tyre" in Isa. xxiii., fall and then recover itself after seventy years, and become a great commercial power converted to Jahweh. At any rate, no such fulfilment of Isaiah's prophecy has been made out so as to give general satisfaction to those who have looked for it.

(3) Again, we find limitations as to the time and manner in which prophecies were to be actually fulfilled. The Captivity of the North was not, as

¹ As in ch. x. 28-32.

² Such passages as Isa. xli. 21, 22, xlii. 9 are no exceptions. The point here is not the glorification of the prophet, who does not refer to his own predictions, but of God, who has the power of determining, and therefore fore-knowing the future, in contrast to the idols, who can do neither this nor anything else.

Amos certainly seems to have contemplated (Amos vii. 11), connected with the death of Jeroboam, but took place nearly thirty years after. The Assyrians did not, according to the most probable explanation of Isa. xxiii. 13, take Tyre, though Shalmaneser besieged it for five years, nor yet apparently the Chaldeans, according to another interpretation of the verse, though Nebuchadnezzar is said to have besieged it for thirteen years (see Ezek. xxix. 17, 18); but it was first taken by Alexander the Great, and only eventually destroyed by the Saracens in 1291.¹

(4) It should be also noticed that the prophets sometimes modify their previous statements about future events. Amos, in ch. v. 2, sees no hope for Israel. "The virgin of Israel is fallen; she shall no more rise: she is cast down upon her land; there is none to raise her up." Later on, in ch. ix. 8, after saying that "the sinful kingdom will be destroyed from off the face of the earth," he adds, "saving that I will not utterly destroy the house of Jacob." It may be said, and has often been said, that all prophecies contain an implied condition. But this is, in fact, the admission of a very real modification of their absolute accuracy. It would probably be truer to say in such a case as this that the prophet first foretells the judgment as absolutely as he in fact sees it; and then afterwards softens it as he sees some hope for the more faithful remnant.

We have now to deal with the further question: What is the nature of prophetic foresight? Is the predictive power capable of a psychological analysis? Up to a certain point it surely must be so. On the one hand, we know that a prophet was possessed by a real religious conviction. He felt certain that he was called by God to protest against wrong, whether in morals or in religion, and to assert God's righteousness. He believed that what he said was a word of God, and not merely the utterance of his own thoughts and ideas. But, on the other hand, we cannot help recognising in his predictions a human element as well. For (1), as we have already shown, there was an element of human anticipation which was not always realised.

But (2) besides this, there was undoubtedly an element of imagination. The prophets are not content with a general declaration of God's judgments and mercies, or a general statement of the

direction in which they will be manifested; but besides these, they give descriptions of future events. These are sometimes in the form of visions, as in the last chapter of Amos and in the earlier part of Zechariah, but more frequently are expressed in the language of poetical symbolism. But in either case they give the impression of being the portrayal of pictures present in the prophet's own mind. But how did these pictures arise? Were they, so to speak, written in the prophet's mind by the finger of God, or were they the creation of the prophet's own imaginative power? In other words, is this prophetic faculty to be identified with what the late Professor Mozley calls the passive, or the active, imagination? On the first supposition we might be inclined to regard it as an indication of mental weakness. But it is not necessarily so. So-called thought-readers are not weak-minded or weak-willed men. They show a peculiar power by the very fact that they are able, when they so desire, to divest themselves of their own intention and will, and to allow themselves to be guided by the intention and will of others. So with the mind. The power to make the mind a blank in order to receive impressions is a highly-developed phase of that faculty which we commonly call receptivity. And every view of inspiration to a certain extent admits this power and indeed necessitates it, unless inspired men are to be reduced to mere machines.

But does such a power alone explain the facts of prophetic imagination? We can hardly think so. For we find the same sort of variety in the forms which the imagination takes in different prophets, as we find in different poets. If we were to say that the imagination was quick and vivid in Isaiah, subtle in Hosea, mysterious or symbolical in Jeremiah, every one would feel that such was an attempt, however imperfect, to express concisely a difference which really exists. In other words, the imagination takes a form which is influenced by the personal character of the prophet. The most obvious difference between a Jewish prophet and a poet is that while the one boldly claimed divine inspiration, and his claim was admitted by his contemporaries, a poet does not seriously make the claim, and would not be listened to if he did. But it does not follow from this either that poets have had no real imagination, or that the prophets had no power of creative imagination. The difference seems to be this, that the prophet consciously realised the divine source of his utterances,

¹ See Delitzsch, *in loco*.

but did not to the same extent realise the working of his own imagination; poets do realise the working of their imagination, but do not always realise the nature of the spiritual forces which, to a certain extent, control them.

Sometimes, no doubt, the prophets consciously clothed their prediction in a poetical dress; but in most cases they probably simply described what they felt and saw, without making any effort to distinguish the foretold fact from its poetical dress, the divine foreknowledge from the poetical imagination or the human speculation. Indeed, sometimes they seem positively to refer the effects of poetical imagination to a divine source. In Isa. xxxiv. 14, 15 the description of the wild animals establishing themselves in the desolate cities of Edom is obviously the language of poetry. It is, moreover, so closely parallel to the similar description of Babylon in ch. xiii. 21, 22, which we have already quoted, that the two cannot be independent, and both appear to belong to the period of the Babylonian captivity, and are very possibly by the same prophet. Yet in this prophecy against Edom the prophet enhances the realism of his description by saying that when it should be fulfilled, people were to look at the prophecy in the "Book of Jahweh," and see how exactly it tallied with the event. Every one of the animals would be found there, even the evil spirits, which, according to Babylonian mythology, inhabited desolate regions. "Seek ye out of the Book of Jahweh, and read: no one of these shall be missing, none shall want her mate: for my mouth it hath commanded, and His spirit it hath gathered them. And He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein." If this description of the wild animals is repeated from an earlier prophecy, how strange to speak of it as in all its details (for its details are what the prophet insists upon) as a special revelation from Jahweh! If it was itself the earlier prophecy of the two, how strange to repeat with reference to Babylon exactly these details belonging so peculiarly to the fate of Edom! If these details are purely poetical, there is no difficulty in the repetition; but the assertion at the end of this prophecy of Edom compel us to say that the prophet evidently sees before him the literal fulfilment of his words.

But are we certain that there was a divine

element in prophecy at all, except of course in the sense that all human faculty is originally divine, and that God by general laws directs human faculties for higher ends? Some critics have resolved the predictive power into a mere human sagacity. Thus the late Professor Robertson Smith, to whom the student of Jewish prophecy is so deeply indebted, in speaking of the prediction by Amos of the northern captivity, writes as follows:—"The danger . . . was visible to the most ordinary political insight, and what requires explanation is not so much that Amos was aware of it, as that the rulers and people of Israel were so utterly blind to the impending doom" (*Prophecy of Israel*, p. 131). But after making full allowance for the already existing encroachments by Assyria, which recently discovered monuments have brought to light, is it not accrediting the herdsman of Tekoa too much with that sort of wisdom which is so rare before, and so common after, the event? It is true enough that Amos places the impending danger in the moral degradation of the people. But the question is whether he realised that this was to act as a natural cause. Was not his feeling rather most obviously that such wickedness was calling for divine vengeance? If we are wrong in reading into the prophets the mystical symbolism of the Cabala, we are equally wrong in reading out of them their essentially religious character, religious, I mean, as distinct from merely moral. A sagacious politician in the reign of Ahaz might have foreseen that to make an alliance with Assyria was to play a dangerous game. Isaiah saw in it not so much folly, as a wicked apostasy from God, which deserved to end in national ruin. Whatever modifications, then, we have to make in our view of the sources of prophetic foresight, we seem bound to make them not so much in favour of a purely human sagacity (though the prophets were certainly no fools), as of a religious instinct. And this religious instinct, we cannot but believe, was divinely inspired and divinely directed.

To sum up, the position of the prophets seems to have been something of this kind: They were men endowed with a very strongly-developed religious instinct. They felt within them a religious impulse which they were confident was from God. They regarded themselves as His agents to denounce wrong, because it was contrary to God's character and God's will, and to announce God's

judgments on wrong, and His goodness to those who proved themselves worthy of His love. This religious impulse was usually combined with a strong creative imagination which showed itself in many ways; sometimes by their seeing a deep spiritual and religious meaning in dreams and even ordinary events of life, which were thus allegorised and made sources of religious lessons. To Hosea, for example, as the late Professor Robertson Smith has shown us, his whole domestic life was an allegory of the religious fortunes of God's people. The announcement of God's judgments and goodness directed their minds to the future in which God's ways would be justified. This combined with natural clear-sightedness produced those often vivid pictures of the future, which though not fulfilled in all the details, which their vivid imagination painted, nor quite as they themselves seem to have expected, were yet fulfilled in their

main features, and point to a very remarkable, if we ought not to say supernatural, power of foresight, such a foresight as to us justifies their own claim to inspiration.

I fear some may think that this is a low estimate of prophetic prediction, and I think that possibly my desire to do justice to criticism may have led me to underrate this power. But it would be well to remember that the higher the claim which we make for prophetic fulfilments, the more serious the danger to the cause of truth if they fail the test of honest historical investigation. Christian apologists should be above all suspicion of tampering with witnesses. The more unnatural the strain we put upon the argument from prophetic predictions, the more are we in danger of losing sight of the infinitely more important argument from the moral and religious character of the Christian faith.

The Books of the Month.

THE EPISTLES OF ST. PAUL TO THE THESSALONIANS, GALATIANS, AND ROMANS. BY THE LATE BENJAMIN JOWETT, M.A. Third edition, edited and condensed by Lewis Campbell, M.A., LL.D. (*Murray*. Two vols. post 8vo, pp. xvi, 434; ix, 409.) It is not possible and it is not necessary now to criticise the contents of these volumes. The work has had its full share of criticism even to the running over, and now has passed, like its author, to where beyond these voices there is peace. All that is necessary now is to tell why this third edition has been issued, and wherein it differs from the second. For of the persons to whom the Bible and its interpretation are of interest, none will ask whether they ought to secure this book except those who possess a copy already.

Well, it is right to say at once that they who possess the second edition of Jowett's *Epistles*, together with a copy of *Essays and Reviews*, possess the third also. For the only addition is the essay "On the Interpretation of Scripture," an essay which was written for the second edition, but was not ready when that edition was called for; and it was then included in the volume entitled *Essays and Reviews*. For the rest, not a single

line has been altered by the present editor. This only has been done, the parts have been rearranged, and some omissions have been made.

The rearrangement is a great gain. The text and the notes, together with the smaller and more immediately interpretative essays, are found together in one volume; the longer essays are gathered into the other. The book is more modern, more scientific, more conquerable.

It is not so easy to pronounce judgment on the omissions. Professor Campbell anticipates the regret of "old lovers of the book." Certainly, no one will hanker after Lachmann's Greek text; and few will even miss the examination of the *Hora Paulinae*. But nearly every "old lover" will mourn the loss of some favourite Note.

This third edition, however, is not issued for "old lovers," and they had better be dismissed without further parley. It is issued because the second edition was out of print, because a second-hand copy cost more than the original price, and because even then it was scarce procurable. And it is issued in the interest of liberal theology and the new generation. Professor Campbell remembers the reception the book got on its first appearance. He anticipates another reception

now. He even feels that the new generation would fain atone for the hostility of the past; and he gives them the opportunity, in the issue of this third edition.

Jowett's *Epistles of St. Paul* will never perish. No doubt in many things they sin and come short. Even their English style is in no comparison with the marvellous instrument of his later years. But they are the frank expression of what a singularly gifted and singularly unfettered modern mind found to be St. Paul's own meaning. And we now recognise that they are in not a few instances the closest approach to that meaning that has been made. We will not allow that Jowett's St. Paul is altogether ours; but we gladly acknowledge that but for Benjamin Jowett our St. Paul had been less human and less ours than he is.

RECTORIAL ADDRESSES DELIVERED AT THE UNIVERSITY OF ST. ANDREWS, 1863-1893. EDITED BY WILLIAM KNIGHT, LL.D. (*A. & C. Black*. 8vo, pp. 1, 401.) There is no University whose Rectorial Addresses so well deserve to be scattered over the wide world as St. Andrews. In other Universities the Rectors count it their duty to speak on things of political and passing interest. When the St. Andrews Rectors go to deliver their addresses, they assume that the students there have no interest in the politics of the hour, and they address them on literary or ethical questions. And this is due to the action of the students themselves. For their choice falls, triennium after triennium, as by some law of predestination, not upon men who are eminent as politicians, or if so, not to these men because they are eminent as politicians, but to men whose chief glory, as seen from St. Andrews, is that they have done some substantial service in literature, in science, in art, or in religion.

Thus, the Right Hon. Arthur James Balfour, M.P., was chosen Rector for the triennium 1886 to 1889. But Mr. Balfour knew very well that he was not chosen because he was Right Hon. and M.P.; and when he came to St. Andrews to deliver his address, though he confessed with the most engaging frankness that he had "been much embarrassed in the selection of a subject," he made no mention of politics as having come within the range of choice, and easily settled down to an admirable and entertaining address on the enjoyment of books:

If the students of St. Andrews had had their

way, this volume would have been more fully representative of the literary greatness of these thirty years than it is. For of the Rectors whom they elected, three declined the office, and these were—Colonel Mure, the historian of Greek literature, Mr. Lowell, and Mr. Ruskin; and three times they approached Mr. Browning in vain. Yet, notwithstanding these disappointments, the roll is an honourable one, and the volume probably unsurpassable.

Professor Knight has written an Introduction in which the history of the office of Lord Rector may be read without weariness. And it should by no means be forgotten that the volume is attractively bound in a shred as it were of "the old red gown," and adorned on the side with representations of the three ancient maces.

THE SPIRIT OF LIBERTY. BY A. THEODORE WIRGMAN, B.D., D.C.L. (*Bemrose*. Foolscap 8vo, pp. 166.) Dr. Wirgman would have expressed the scope of his volume more clearly if he had called it after the fifth sermon, and not after the first. For his subject is one throughout, and in his own estimate it is this: "The Liberty of the Church Catholic." Elsewhere he expresses it by the more familiar phrase, "A Free Church in a Free State." But that has a narrower outlook. It is not for the Church of England, but for the "Catholic" Church that Dr. Wirgman pleads for "liberty." And he is undaunted even by the scorn which "the Roman Bishop" pours on his plea, for he insists on estimating it at little worth either logical or historical.

AMERICAN CHURCH HISTORY. AN HISTORICAL SKETCH OF THE UNITARIAN MOVEMENT SINCE THE REFORMATION. BY JOSEPH HENRY ALLEN, D.D. (*Christian Literature Co.* 8vo, pp. vi, 254.) In the original plan of this series the Unitarians were bracketed in one volume with the Universalists. But the Unitarians have appeared alone. We are not told why, even though the volume and its price are noticeably smaller. But that is not the only departure from the plan. This volume traces the history of its subject not in America only, but throughout the world. Among the rest there is an interesting chapter on Unitarianism in Poland. England receives two chapters, the story being brought down to James Martineau and 1893.

And in that connexion it is worth mentioning that the author has printed as an Appendix a letter from Dr. Martineau which clearly and tellingly expresses his own and the historical attitude of Unitarianism to the Church. This letter is testimony also to the author's capacity and care. The book is evidently to be accepted as trustworthy; it is also written with a good deal of warmth and colour; and it gives us in a very convenient size the whole history of the movement since the Reformation.

THE QUESTION OF UNITY. EDITED BY AMORY H. BRADFORD, D.D. (*Christian Literature Co.* Crown 8vo, pp. 84.) Professor Shields of Princeton published a monograph in *The Historic Episcopate*. Dr. Bradford and others read it. And Dr. Bradford at least was so much impressed by it that he thought a distinct step was about to be made in the direction of church union, or if not that, then certainly church unity. So he asked some leading men in the various churches of America to say what they thought on the subject, and printed their sayings in the *Magazine of Christian Literature*. These articles are reprinted, and form this small volume. Their variety—variety of all kinds—is not less than you expect. They do not bring us the step nearer that was desired. They show that some men do not desire the step. But the book is worth reading though it contained nothing else than Professor Shields' clever and informing reply.

FALLEN ANGELS. BY ONE OF THEM. (*Gay & Bird.* 8vo, pp. xvi, 230.) "The main suggestion of this work"—we find it plainly stated in the ninth chapter—"is, that human beings were angels, and dwelt originally in purity and light as emanations from the Divine; but that, having fallen, we are being graciously led back to heaven by gradations of instruction." And then as to these "gradations," we are told in chapter seventeen that "the creature is promoted from one to another shell, husk, case, habitation, body, or house." In short, this "fallen angel" accepts evolution heartily, and carries it far away beyond man as we know him. Well, we are all Horatios; there are more things in heaven and earth than are dreamt of in our philosophy; but surely the things are not all so utterly out of reach of our philosophy as these.

EASTERN CUSTOMS IN BIBLE LANDS. BY H. B. TRISTRAM, LL.D., D.D., F.R.S. (*Hodder & Stoughton.* Crown 8vo, pp. viii, 262.) Canon Tristram's books make a shelf in most Bible students' libraries. This book will be added. It is intended, one might fancy, to take the place of all the rest. For it covers the ground of all Dr. Tristram's travelling, and gathers the gold of all that his eyes have seen. There are great divisions,—Journeying in the East; Marriage and Burial Customs; and the like. And whatever Dr. Tristram has seen, and his memory for the moment carries, that illustrates the biblical references to these things, is here set down in natural words and order. The book has the appearance of being less scientific than some of its predecessors. But what is science? Is it not accurate observation gathered into fertile relations and set forth in plain words? That is here, all that, though it has the outward appearance of being only the overflowing of an old man's conversation. If the author had given us an index or indexes we should have been not a whit less inclined to read the book, and more inclined to consult it afterwards.

THE EXPOSITOR'S BIBLE. THE BOOKS OF CHRONICLES. BY W. H. BENNETT, M.A. (*Hodder & Stoughton.* Crown 8vo, pp. xii, 464.) An exposition of the Books of Chronicles never is exposition. It cannot be. It could be exposition only if you tied a cord round the Books of Samuel and of Kings and refused to look into them. And no expositor has had the courage to do that. But the moment you compare Chronicles with Samuel or Kings, you are driven into questions of criticism, and these questions of criticism become so absorbing as to swallow the exposition up. Professor Bennett knew all this before he began. He undertook to expound Chronicles under protest. And then he did not expound it, but gave us an extremely interesting and valuable criticism of it. He does much more than compare it with Samuel and Kings. He compares it with Lecky and Gardiner. There is a frank chapter—frank but in excellent taste—on "Teaching by Anachronism," in which he shows that the Chronicler is not a historian as our historians are. He did not mean to be. His aim was to be a popular religious teacher. And few have had greater success in reaching their aim. Thus Professor Bennett knew what lay before him.

when he undertook the Books of Chronicles. And he has given us a less offensive and more conscientious work than any of his friends predicted.

THE COMRADE CHRIST. By W. J. DAWSON. (*Isbister*. Crown 8vo, pp. viii, 320.) "The Comrade Christ" is the title of the first sermon, and there are ten sermons more that could have furnished as catching a title. For Mr. Dawson's fertility in rapid telling phrase, phrase that tells upon the ears of hurrying passers-by, is matchless. That is why he preaches, not merely why he preaches so well. If he had not a message for to-day, a compulsory message, that your regardless ears hear and cannot escape from, he would not preach at all. For it is not phraseology that tells, it is the clear thought that utters itself without delay in fitting word. "The Son of Man came eating and drinking"—Mr. Dawson sees Him so, and hesitates not to say, "the Comrade Christ." Or, "Lot pitched his tent toward Sodom," and to Mr. Dawson's vision he dwells in "the suburbs of Sodom" and has many descendants now. Mr. Dawson himself thinks his is not the highest kind of preaching. Is it not? Then at least it stands at the gate that leads to the highest, and attracts many a traveller whom the sound of the highest would never reach.

CRITICISMS ON CONTEMPORARY THOUGHT AND THINKERS. By RICHARD HOLT HUTTON, M.A. (*Macmillan*. Two vols. globe 8vo, pp. 376, 378.) This is not the first selection of his *Spectator* essays that Mr. Hutton has published, and the success that attended him before will not fail him now. For these are not as the ordinary periodical essays are. Their topics are not so ephemeral; their style is not so thin and starved. Their topics are always of the day, certainly. But they are not such topics as have their day and cease immediately to be. There is the permanence in them that belongs to the prose and poetry which we select from the mass and call "literature," the permanence of ideas that are fruitful and of facts that are social. Nor is their style the style of famishing journalism. It is more refined. It has the breath of leisure and resource blowing round it.

If one would know the subjects which within the last twenty years have been of most interest to a man of refinement, one could not know it so

readily elsewhere. And if any man of refinement would desire to read a book that will give rest and pleasure, let him choose Hutton's essays at once. They are altogether pleasing, and they leave no bitter taste behind.

A HISTORY OF THE CHRISTIAN CHURCH DURING THE FIRST SIX CENTURIES. By S. CHEETHAM, D.D., F.S.A. (*Macmillan*. Crown 8vo, pp. xii, 460.) The work which Archdeacon Cheetham set himself to do was to write a history of the first six centuries of Christianity resting on the original documents (and his own judgment) alone. His knowledge of modern writings is as complete as any man's, and he gives abundant references to them. But he does not accept their facts or their interpretation. He goes direct to the earliest authorities for his facts; he interprets and groups them for himself. Therefore this new Church History by Archdeacon Cheetham will be accepted by students as trustworthy beyond most. Having it in our hands, we have as it were an early manuscript. There may be mistakes, but they are first hand only; there is not the repetition of mistakes which previous copyists have made. In such a work the great difficulty is to make the story attractive to modern ears and uninterested readers. In the early portion, says Dr. Cheetham, a controversy underlies every sentence. How can one know that and give account of it and all in a smooth-flowing narrative? But patience and the literary gift will do it. And Archdeacon Cheetham has both.

CONFIDENTIAL TALKS WITH YOUNG MEN. By LYMAN B. SPERRY, M.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 179.) To this volume Professor Simpson of Edinburgh prefixes the following Note, and after his note even a single word would be unwise and unnecessary:—"This is an eminently healthy book. It deals lucidly and delicately with a subject confessedly difficult to handle, but loudly calling for treatment. Parents, schoolmasters, and others in charge of growing youths, could save from wreck and ruin many a life, if they would first read the work and then put it thoughtfully and prayerfully into the hands of lads of fifteen and onwards. When the stirrings of nature are stimulating their curiosity, it is of the last importance that the knowledge sought

by the young should be presented to them in a form calculated to keep down their prurience and to call out their reverence. It is in this fashion that Dr. Sperry gives instruction in these pages."

A HELP FOR THE COMMON DAYS. BY J. R. MILLER, D.D. (*Oliphant, Anderson, & Ferrier*. Crown 8vo, pp. 320.) Dr. Miller is steadily building up a reputation in this country. We must hasten to know him and the work he seeks to do. It is work that for a moment may be confounded with Dr. Cuyler's. It is really quite distinct. Dr. Cuyler, at his best, mounts up with wings as eagles. Dr. Miller is always at his best, and always is content to walk. And this is no disparagement of Dr. Miller. If we may believe Principal Reynolds, the steady onward plodding in a narrow path is better than raptures of reconciliation. Therefore for strength in daily duty, the duty of patient, silent waiting for the slow "grinding of the mills of God," we shall seek to Dr. Miller. Some time after an earlier volume was issued, Dr. Miller received this letter: "Mother, sister J., and I read a chapter a day, I usually reading aloud. It was in the spring, in house-cleaning time, and we were very weary every night. One evening J. said, 'Now for one chapter in *Week-day Religion*.' My feet were very tired and sore, and I said, as I threw myself on the lounge, 'I wonder what Mr. Miller knows about tired feet?' My sister replied that we should see. It was the fifth chapter—'Cure for Care'—that we were to read that evening, and perhaps you will remember that the chapter closes with the stanza in which are these lines—

And if through patient toil we reach the land
Where *tired feet* with sandals loose may rest.

Was not that rather a singular coincidence? I am sure that, coming as it did, it was a real word from God for me, and it brought me new strength in my weariness."

MAN AND WOMAN. BY HAVELOCK ELLIS. (*Walter Scott*. Crown 8vo, pp. xiv, 409.) There is no sensation in this volume. It handles a subject, which it is so easy to make sensational and abominable, as a simple matter of science and statistics. It is not sensational, but it is indispensable. In the discussions that are upon us, and from which we now know that we shall not escape, this book will play a central part. For its

facts are gathered over the widest range; they are selected with the utmost impartiality, and they are cross-questioned with scientific precision. Mr. Ellis has made it his study, and we must go to him for the materials of our platform addresses, and even of our table talk. For it will be easy for any one who has read a page of this book to make our finest speech ridiculous if we have not read it also. And it will not matter whether it is of the relative size of the brain in man and woman that we speak, or of the artistic insensibility, or of the hysterical and suicidal tendency.

A MOUND OF MANY CITIES. BY FREDERICK JONES BLISS, M.A. (*A. P. Watt & Son*. Crown 8vo, pp. 201.) "In the rolling country, which lies between the foothills of the rocky Judæan mountains and the rich plain of Philistia, sixteen miles east of Gaza, a little to the north, and twenty-three miles west of Hebron, stands the mound called by the Bedawin, Tell-el-Hesi." In April 1890 Professor Flinders Petrie began to excavate Tell-el-Hesi. He spent six weeks upon it. And in that time he discovered that it was the site of the ancient city of Lachish; and that many a city had been built above Lachish, one upon the ruins of another; he fixed the chronology of ancient pottery from the sherds which he found there, giving thereby an almost unerring instrument into the hands of future excavators; and (in the words of Professor Sayce) he "founded the science of Palestinian archæology."

Then Mr. Flinders Petrie came home. He left Mr. F. J. Bliss to carry on the work. Mr. Bliss carried it on for four successive seasons. He achieved results not less wonderful than Professor Petrie's. And now he tells his story in this most appetising volume. It is (to quote Professor Sayce once more) "a veritable archæological romance." But Mr. Bliss tells it so modestly that the wonder and the worth of it grow only gradually upon one. The actual "finds" are numerous, and some of them important. But these are as nothing to the story itself, the marvellous revelation it makes of the ancient life of the East. As Mr. Bliss cuts down through city after city even to the eighth century, we feel as if he were cutting right down through the history of the world, and giving us the privilege of watching its pulsing life through twenty centuries. The Palestine Exploration Fund has filled the book with illustrations and with plans.

And it cannot fail to win acceptance and many a convert to the cause of Palestinian exploration.

THE MORNING COMETH. By REV. DAVID JAMES BURRELL, D.D. (*American Tract Society*. Crown 8vo, pp. 320.) With much earnestness and unmistakable energy—even on the printed page the earnestness and energy are unmistakable—Dr. Burrell makes the gospel of Jesus Christ appeal to us upon whom the end of the world has come. His quiver is full of arrows, and they are all old and well seasoned. But he has pointed them anew through contact with the sins and sorrows of a great city to-day. The sermons are not for reading nor even for meditation, but for preaching. And if any one who feels the fire but cannot find the fuel could frankly use Dr. Burrell's (saying so), the sermons would convict and bless another audience yet.

THE EPISTLE TO THE HEBREWS. By ADOLPH SAPHIR, D.D. (*Shaw*. Crown 8vo, pp. 890.) Dr. Saphir's books must not be allowed to die. They contain things that are to be found nowhere else, and that are very precious and necessary. Paul knew Christ better than we know Him, and Paul's brethren, according to the flesh, know Paul better than we do. Dr. Saphir's *Exposition of the Hebrews* is a book that dare not be missed by any student of that Epistle. You may get its information elsewhere, but not the atmosphere that envelops that information. Messrs. Shaw have done both a wise and a gracious thing in giving it to us in one not too bulky volume, at a not impossible price.

NOTES ON ECCLESIOLOGY. By T. E. PECK, D.D., LL.D. (Richmond: *Presbyterian Committee of Publication*. Crown 8vo, pp. 205.) Professor Peck accepts the fivefold division of sacred knowledge into Theology, Anthropology, Soteriology, Ecclesiology, and Eschatology; and he confines himself strictly to the fourth of these here. It is an able book. Ardently Presbyterian and perfectly outspoken, it is nevertheless not directly polemical. Where things come into collision, the other side has the worst of the shock. But collisions are not carefully planned. It is manifestly the work of a strong man, and it builds a stronghold for Presbyterianism.

EXEGETICAL STUDIES: THE PENTATEUCH AND ISAIAH. By HENRY WHITE WARREN, D.D. (*Hunt & Eaton*. Crown 8vo, pp. 46.) Bishop Warren has published this small book, not as a contribution to our knowledge of these portions of Scripture, but as an encouragement to others to study them. And that is better. It is study we need, not ready-made results of other persons' study. This book is inexpensive and distinctly helpful in that way. No one will regret ascertaining its methods and then pursuing them patiently.

HOMELY COUNSELS FOR VILLAGE PREACHERS. By THE REV. JOSEPH BUSH. (Rochdale: *Thomas Champness*. Small 4to, pp. 179.) Why does Mr. Bush confine his counsels to village preachers? Every word applies to preachers in cities not less than to preachers in villages. Is it because village preachers are more ready to follow counsel? Surely not; else had they become city preachers long ago. For if any village preacher will follow these excellent counsels faithfully, his fame as a preacher will speedily outrun the village.

THE MISSIONARY PSALM. By REV. P. BARCLAY, M.A. (Edinburgh: *Religious Tract and Book Society of Scotland*. Small 4to, pp. 107.) If this book succeeds, its profits will be spent upon mission work at Beyrout and at Jaffa. So let us help its success. It will not be an act of absolute self-denial. For the little book is pleasant reading, and full of the glorious gospel of the blessed God.

THE FREE CHURCH OF SCOTLAND. By PETER BAYNE, LL.D. (*T. & T. Clark*. 8vo, pp. xvi, 346. New and Cheaper Edition.) The first edition of this book was one of the cheapest volumes ever issued by the publishers. For it is a handsome octavo, and it costs but six shillings. This edition is a marvel. It is the same book, paper, printing, binding; it has an additional preface of deepest personal interest; and it is published at three shillings and sixpence. In Scotland we think we know the Free Church; yet this book will tell us many surprising things. In England we do not even profess to know it. In this book we shall find only the most momentous movements of recent history, with which we ought to be familiar, told in language of exquisite charm, and in a spirit close touching the mind of Christ.

On the Scriptural Sense of "Fellowship" or "Communion" (*κοινωνία*).

By R. F. WEYMOUTH, D.LIT., FELLOW OF UNIVERSITY COLLEGE, LONDON.

IN a recent number of THE EXPOSITORY TIMES, among the interesting articles on the Kingdom of God, appear (p. 466 *a*) the following pregnant sentences from the pen of Dr. Orr.

"God's royalty in His kingdom is shown not less by gift than by rule; it is gracious, unstinted, limitless *giving* which is the foundation of the whole. The kingdom in this light is the sphere of the Father's gracious, unbounded, self-communication for the spiritual blessing and enrichment of His people—the realm of the eternal life."

These words, recalling to my mind the *κοινωνία* that occurs four times in the first chapter of 1 John, and the interpretation that for many years I have been accustomed to put upon the word, led me to look into a few of the commentaries to see what explanation they give of this *κοινωνία* or "fellowship" or "communion."

For it seems to me that these words are much misapplied in popular usage at the present day, and that many Christian people, intelligent, well read, and deeply versed in Holy Scripture, while they are employing a New Testament word, imagine they are employing it in the New Testament sense, when they are by no means so doing. It is indeed a thing beautiful and divine that they mean by "fellowship," but the "fellowship" or "communion" of Scripture is something more beautiful, diviner, sublimer far.

They take it to mean, when spoken of Christians in relation to Christians, the drawing near of heart to heart, the clasp of hand in hand, the eye responsive to eye, and above all, the interchange of thought and love and sympathy in religious *conversation* (in the present sense of that word). All this is beautiful and good, but it is *ὁμιλία* (as in Luke xxiv. 14, 15) rather than *κοινωνία*, and is essentially different from the "fellowship one with another" promised to those who "walk in the light as He is in the light."

In like manner "fellowship with the Father and with His Son Jesus Christ" is often understood to consist of drawing near to God in humble, loving intercourse, with confession and thanksgiving, with supplication and praise and silent adoration.

Wonderful privileges are these, and yet that "fellowship" or "communion" in the true meaning of the word is something higher still.

I am not alone in considering these to be approximately correct representations of "Christian fellowship," as the expression is popularly understood; others, whose judgment as well as accuracy of observation I esteem, confirm the description.

It is evidently thus that we must understand Fawcett's verse—

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above;"

and James Montgomery's—

"In one fraternal bond of love,
One fellowship of mind,
The saints below and saints above
Their bliss and glory find."

And as to communion with God, Miss Frances Ridley Havergal writes—

"I came and communed with that mighty King,
And told Him all my heart: I cannot say
In mortal ear what communings were they."

(For in Scripture "fellowship" and "communion" are strictly and accurately one and the same thing. "Communion" is found four times in the Authorised Version of the New Testament, and always as the translation of *κοινωνία*; and "fellowship" fifteen times, representing the same *κοινωνία* (or its cognate verb or adjective), with the one exception of 2 Cor. vi. 14, second clause, where it stands for *μετοχή*. And yet we sometimes hear persons speak about the "fellowship and communion of the Holy Ghost," as if they were different things.)

But it is not only in hymns and religious poetry that this inexact use of these words is found; it appears in prose also. One example will suffice. "Whatever communion may be vouchsafed to us with the light and holiness and glory and love that are our inheritance above, the present end of all such communion is to fit us for so keeping in the earth the words of Christ that the Father and the Son may be able practically to sanction our ways

and to have fellowship with us here" (B. W. Newton, usually a scrupulously accurate writer). Here each word is plainly employed to signify close and intimate intercourse. I suspect the writer meant "communion [with God or with fellow-Christians] in the light and holiness," etc.

But, strange to say, this erroneous usage is sanctioned even by so high an authority as Thayer's *Grimm's Lexicon of the New Testament*, where "intercourse, intimacy" is given as the second meaning of *κοινωνία*. The passages quoted under that head will be dealt with below. They are Acts ii. 42; 2 Cor. vi. 14 (third clause); Gal. ii. 9; Phil. i. 5; 1 John i. 3, 6, 7; in none of which does Vincent (*Word Studies in New Testament*) give the above sense.

Nor need we be surprised at this lax use of the *English* words, for they came long ago to bear such a meaning in English non-biblical literature, even as early as the age of Hooker and Raleigh: see Murray's Dictionary, *s.v.* COMMUNION. But it is the *Greek* New Testament term that is now under consideration, and the use of "communion" and "fellowship" as its representatives in New Testament English.

As to this the commentators sometimes seem unhappily to take for granted that their readers know the true signification of the word as familiarly as they (in all probability) know it themselves; and apparently it does not occur to them to correct the prevalent misinterpretation. They often employ vague language which gives no help. Thus Olshausen, on 2 Cor. xiii. 13, speaks of the Father's love as "the source from whence the grace of the Lord Christ pours forth as a stream, producing brotherly communion among believers in the Holy Spirit." But what *is* communion? The question is unanswered. In his admirable commentary on the Epistles of John, my right reverend and truly revered friend the Bishop of Durham writes (what Dr. Vincent copies almost verbally) that the phrase *κοινωνίαν ἔχειν* "expresses not only the mere fact, but also the enjoyment, the conscious realisation of fellowship"; and yet he gives no definition that I can find anywhere in the volume of this last term. Yet he speaks plainly (though not fully) in dealing with Heb. xiii. 16, and more clearly still on Heb. ii. 14: see below.

The true radical sense everywhere in the New Testament—one that is not categorically denied

by any commentator, so far as I can ascertain—is just what the derivation from *κοινός* indicates, *possession in common, participation, partnership*, the same idea being conveyed also by the kindred verb, concrete noun, and adjective. Thus in Luke v. 10 we read of some who were "partners with Simon" (*κοινωνοί*). This is the only place where it is clear that common ownership of this world's goods is signified. But it is worth noting that this was a leading sense, though now obsolete, of the *English* "fellowship." In the arithmetic books for schools that were in vogue (as I well remember) sixty years ago—Joyce's, Bonnycastle's, Keith's—may be found rules dealing with "Single Fellowship" and "Double Fellowship," fellowship simply meaning Partnership. Hence it is not improbable that the early translators meant partnership by this word. And possibly it is this association of ideas that led Baxter to say in his note on 1 John i. 6, 7, replying to the question, "Is it not Phanaticism to talk of Fellowship with God, or Communion either?" "Fellowship is too harsh an English word, but *Communion* is the thing meant, consisting in receptive participation from God and accepted returns to God." We learn, however, from Dr. Murray's great work, what Baxter had seemingly forgotten, that "communion" also was sometimes used to signify commercial partnership; for, about 1530, the counsel is given, "Yf thei be merchauntes, dyvision of heritage is bettyr than commvnion."

The concrete noun means a participator, namely, in crime, in Matt. xxiii. 30, where M'Clellan translates, "We would not have been their accomplices in the blood of the Prophets. *Κοινωνός* in Philemon 17 is well explained by Bishop Ellicott, 'a partner,' *scil.* in faith and love and Christian principles generally." Lightfoot's rendering is less happy, "a comrade, an intimate friend," although almost immediately afterwards he adds, "Those are *κοινωνοί* who have common interests, common feelings, common work."

The verb *κοινωνέω* always signifies to *have a share* (as in Rom. xv. 27; 1 Tim. v. 22, etc.), or to *give a share* (as in Rom. xii. 13; Gal. vi. 6). And so the adjective *κοινωνικός* in 1 Tim. vi. 18.

Similarly in every place where any one of these four words is found, the thought intended to be conveyed is that of *partaking* or *causing to partake*.

So Principal Edwards explains *κοινωνία*, in 1 Cor.

i. 9, as "participation in Christ's Sonship." So Bishop Ellicott on Gal. ii. 9 writes, "'Right hands of fellowship,' *scil.* in the Apostolic office of teaching and preaching." So Lightfoot on Phil. i. 5 writes, "Their participation with the Apostle whether in sympathy or in suffering or in active labour or in any other way"; which is substantially Wiesinger's view also. So Bishop Westcott teaches that *κοινωνία* in Heb. xiii. 16 "expresses specially the help of alms," as indeed it does in three other passages—*pace Cremerii dixerim*. "Freely to impart to others" is Dr. Moulton's rendering; "liberality" is Moses Stuart's. On Heb. ii. 14 Dr. Westcott says, "*κεκοινωνήκε* marks the common nature ever shared among men as long as the race lasts." In Acts ii. 42 *κοινωνία* may mean participation in meals and worship (Neander), or communication of money and other supplies for the poor (Mosheim, Kuinoel, Olshausen, Hackett), or possibly the Communion of the Lord's Table, though it is very doubtful whether this use of the word prevailed before the fourth century. In 2 Cor. vi. 14, it evidently indicates common possession. "What in common has light with darkness?" is Thayer's rendering, while strangely enough he cites this as an example of "intercourse, intimacy": surely, *bonus dormitat Homerus*. On the same passage Alford quotes with approval Meyer's remark on the five words there used "to express partnership," this *κοινωνία* being one.

In like manner, if we turn to 1 John i. 3-7, the believers' mutual *κοινωνία* there spoken of as desired or as existing is by no means merely "intercourse" or "intimacy," but, as with curious inconsistency the same lexicon proceeds to explain, "it consists in the fact that Christians are partakers in common" of such and such blessings. And assuredly that is the only sound interpretation. Standing originally on the same footing as sinners, they all share the same redemption; are sanctified by the same indwelling Spirit; partake of the same grace of the Lord Jesus here and the same love of the Eternal Father; participate in (largely) the same hopes and fears, joys and sorrows, temptations and victories; take part in the work for Christ which is the duty and delight of the whole Church; are fellow-soldiers in the same fight against the common foe, and joyfully anticipate a common triumph and the fulness of "the common salvation" in the glory and bliss of the same heaven. Such is the *κοινωνία*, the actual partnership; and upon this

as a foundation *ὁμολία* may be, and very commonly is, based. What is more natural? And yet the partnership itself is an essentially different thing from conversation about it, however intelligent and edifying and joyous such conversation may be.

And what is the "fellowship with the Father"? Again it means *partnership*, the wonderful and at first scarcely credible fact that the Infinite and Holy One deigns to admit us to a share in His boundless wealth—in other words, in Himself. The writer of Psalm cxix. had a glimpse of this truth when he wrote, "Thou art my portion, O Jehovah"; and so Bengel understands this *κοινωνία* with the Father, *ut ipse sit noster*. Hence, if we are strong, it is with His strength; if wise, it is with His wisdom, given "liberally and without upbraiding"; if holy, it is as "made partakers of His holiness"; if peaceful, it is with "the peace of God which transcends all our power of thought"; if joyful, it is with "the joy of the Lord"; if we love Him, and His people as such and for His sake, it is because He first loved us, and caused us to understand that "God is Love." It is the Father's "unstinted, limitless giving," His "gracious, unbounded self-communication," which is the secret.

Lastly and briefly, though it is difficult to be brief on such a topic, what is communion with "His Son Jesus Christ"? Let Bishop Pearson answer, "What is the fellowship of brethren and co-heirs, of the bridegroom and the spouse; what is the communion of members with the head, of branches with the vine; that is the communion of saints with Christ." And this participation in Christ is the chief element in "the communion of saints" with one another. Accordingly Pearson writes, referring to Eph. iv. 16, "In the philosophy of the Apostle, the nerves are not only the instruments of motion and sensation, but of nutriment also; so that every member receiveth nourishment of their intervention from the head; and being¹ the head of the body is Christ, and all the saints are members of that body, they all partake of the same nourishment, and so have all communion among themselves." And Principal Edwards, on 1 Cor. x. 16, has the same thought, pointing out that *κοινωνία* there "includes, first, that

¹ *Being*, that is, *it being the case that*, or *inasmuch as*; as often in Pearson, and occasionally in other seventeenth-century writers.

this receiving of Christ" [at "the table of the Lord"] "is the result of a mystical union with Him; and, second, that all that are in union with Christ are thereby brought into union"—Chrysostom's *ἐνοῦθαι*—"with one another." But the

glorious *fact* of this union, participation, partnership is a widely different thing from the *recognition* of the fact in word or deed, a recognition always and infinitely (in the strict sense of the word) falling short of the fact itself.

The Holy Spirit in Creation.

BY THE REV. JOHN ROBSON, D.D., ABERDEEN.

"In the beginning God created the heaven and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God was brooding upon the face of the waters."—GEN. i. 2.

"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that hath been made."—JOHN i. 1-4.

It is with the work of the Holy Spirit in redemption that we have chiefly to do. But creation is the basis of redemption; let us, therefore, begin with a study of the work of the Spirit in creation.

We have seen¹ that we need not attempt to explain the work of the one Paraclete apart from that of the other—the work of the Holy Spirit apart from that of Jesus Christ. This is true of their work for man's salvation; it is also true of their work for man's creation. It goes back to the very beginning, to the laying of the world's foundations for the abode of man.

The divine agents in creation are brought before us in the opening of the Book of Genesis, and in the opening of the Gospel of John. The object of John in his Gospel is to speak of Jesus Christ, the Word of God; and so he refers only to His agency in the work of creation. The object of Moses in Genesis is to tell the whole divine agency in that work; so in his narrative we have the work of the Spirit recognised. But he does not ignore the Word of God; he begins his account of each epoch or each day of creation with the words "And God said." We do not find in Genesis the theological fulness that we do in subsequent writers in the Bible; but we do find in it the elements of all that we subsequently learn or deduce regarding the divine agency in creation.

The purpose of the author of Genesis is to teach us that God is the author of creation, not to inform us as to its processes; and he dealt with the story of creation as he had it.

There was an account of creation of the same general character as that in Genesis, current among

the people whom he had to teach, and when Moses was inspired to write his narrative of creation it was with this account that he had to deal. And how would his inspiration teach him to deal with it? To answer this question, we must first answer the question; what was the purpose for which he was inspired? It was to enable him to teach the truth with regard to God, not with regard to the earth—theology not geology. He was commissioned to teach the Israelites to believe in and serve the one living and true God, and only in what bears on that has he the authority of inspiration.

What, then, is the account which we have of the divine action in creation? First, there is the great primal act—"In the beginning God created the heaven and the earth."² Then there is the detailed narrative how out of primeval chaos—waste and void—the earth was brought into its present condition suited for man's abode. And in accomplishing this, two agents are mentioned: "The Spirit of God brooding on the surface of the waters,"³ and at each new stage of creative development the Word of God expressed in the words "God said."

The expression with regard to the Spirit is that used of a bird brooding over its eggs. So the Spirit of God brooded over the waste and void mass which the earth then was, and by His divine energy brought out of it the order and life and beauty which now mark it. Each step in the process is given rather as the development of what was there before, than as the beginning of anything new—as though the elements were there and this power working in them, and only needed definite

¹ See THE EXPOSITORY TIMES for April.

² Gen. i. 1.

³ Gen. i. 2.

form to be given them. "God said, Let the earth bring forth grass . . . and the earth brought forth grass."¹ "And God said, Let the waters bring forth abundantly the moving creature that hath life."² There is thus the Spirit of God present as a constant energy, and there is the Word of God giving form to that energy, and at each new epoch calling new forms into being.

This doctrine of the Spirit working in creation is in no way contradicted by any modern scientific discoveries or by any theory of geology. It is entirely in harmony with them all. But the doctrine of the action of the Word in creation does run counter, at all events, to one theory of geology. While one school maintains that we cannot explain the facts of geology without supposing successive creative acts such as those indicated in the narrative of Genesis by the words "God said"; another, much more largely followed nowadays, maintains that all can be accounted for by the same forces that are working now, and have been in operation from the beginning; and that there have been no such acts as fresh creations in the process by which the earth has come to be what it is.

If the account I have sought to give of the teaching of the Bible with regard to God's working in creation be correct, it is opposed to the latter theory. It teaches that there have been what can only be called successive creative acts. But at the same time we must allow that even if man had witnessed each of these acts with his present powers, he might not have been able to discover in them anything more than a natural process.

Let me illustrate this by one event that has come within man's own observation. The history of the seventh day of creation has yet to be written, or rather it is being written now. When summed up it may be put in these words, "God said, Let there be righteousness, and there was righteousness." The words, "God said, Let there be righteousness," would sum up the incarnation and work of Jesus Christ; the words, "and there was righteousness," would sum up the work of the Holy Spirit. But we know how utterly unable many are to see in the person and work of Jesus Christ anything more than the operation of natural causes, how absolutely they deny the Supernatural in His case. And if men of science find science and revelation in conflict in a matter well within the range of

human observation, we need not be surprised that they should find them in conflict on points beyond that range. While we accept all the facts which science discovers for us, and allow within certain limitations the theories which it bases on them, there are powers and principles behind these facts to which its authority does not extend. The facts of revelation are not opposed to science, they are beyond its sphere.

We might wish to have fuller revelation with regard to the Spirit's work in this. Let us be content with what has been revealed, and rather seek to learn some of the consequences therefrom bearing on that great work of renewal with which we have more practically to do.

If all nature, even material, is the work of the creative spirit, we may conclude that there is a fundamental harmony running through nature. From the dead rock that is at the base of all, through the various forms of vegetable life up to animal life, and from animals to man, there runs a progressive harmony pointing to Him by whose energy it has been wrought out.

Another consequence of this creative work of the Spirit is that the material world will be a type of the spiritual world. The spiritual world was first. The Holy Spirit was from all eternity; and when He accomplished His work in the material world, He did it according to the principles of His own nature. Hence spiritual law rules in the material world. Every law of matter or of material life which we discover is the type of a spiritual law. If we can read the teaching of what we see in nature, we learn truths regarding the Spirit of whom it is the type. This is the source of the teaching in all the parables of our Lord. They are not arbitrary adaptations of certain resemblances; they are expositions of the fundamental harmony between the material and the spiritual, and therefore true expositions of the spiritual teaching of the material universe.

Another consequence is that the material world must be suited for the development of spiritual life. It is prepared by the Holy Spirit for the abode of those in whom He was to dwell. It must therefore be suitable for their life. We have just seen that there is in it means of spiritual instruction; it is also the means of spiritual work. It is only through material means that in this world spirit can work on spirit. Speaking and hearing are such means. They are material actions, but

¹ Gen. i. 11, 12.

² Gen. i. 21.

through them the spirit may work, and they are suited for the use of the spirit in man.

But this is all subordinate to the creative work of the Spirit in man. The brief record of the creation of man is, "God created man in His own image, in the image of God created He him; male and female created He them."¹ What constituted the image of God in man we are not told. We can learn what that image is only from observing it, and from the records which are preserved regarding it: and it is only the ruins of the image that we have to observe; the first records preserved to us regarding him is the record of his fall. The first indication we have with regard to him is, that unlike the lower creation he had the power of working along with the Creator to the attainment of the purpose of his creation; he had freedom of will, a witness to the spiritual element in his nature; but this will he exercised to turn aside from the purpose of his creation. The terrible element of sin was introduced into man's nature, and thus confusion and perplexity are introduced at the very beginning, and make it almost hopeless to pursue the study of the work of the Spirit in man. It is no longer His creative, but His renewing or restoring work that we must consider. And in considering it we have lost the model, the ideal according to which He created man, and to which He seeks to restore him. Happily in Jesus Christ we have the design of man's creation set before us, and so can understand to what end the Spirit now works. This we shall study in a subsequent paper. Meanwhile, let us notice that there is in man's original creation an element of the divine nature, a sonship of God. And however much that nature may have been perverted, its elements are still there.

Man's soul is not a desert, but a fair garden prepared for flowers and fruits, the soil of which has been changed. Such a one I have seen, where the neighbourhood of chemical works had vitiated the atmosphere and impregnated the soil. Some flowers were still struggling to come up, showing sometimes the leaf, sometimes the bud, seldom the full flower. Certain weeds seemed to find more congenial growth there, but the garden had not been originally prepared for them.

This truth, that the creative work of the Spirit still survives in man, is one of the greatest practical importance for us. It is the human basis of all

spiritual work, missionary or evangelistic. Without it we cannot understand the past religious history of man, or his future possibilities. All the various religions of the world are witnesses alike of the creative work of the Holy Spirit in man, and of how that work has been ruined by sin. They are so many expressions of the yearning of man's spirit after God for whom he was created. In some individual souls the ruin of the Spirit's creation seems to be but slight. Among the heathen there have been individuals who seem to have had a vision of God, a sense of His law, that has made them appear like complete columns standing amid a mass of ruins a witness to what the structure once was. Some of them have done a work of restoration to a certain extent, recalling men to a sense of the existence of God, like Mohammed, or of the nature of His law, like Buddha. But in the very best of them there is a sense of incompleteness which prevents their work from satisfying man's aspirations or exercising a permanent effect upon him. In others the ruin is so complete, the moral and spiritual sense so deadened, that it is impossible to realise that there ever was any work or trace of the work of the Spirit there. But there always is the craving that needs to be satisfied. When we see crowds of devotees worshipping the most hideous of idols with the most senseless or loathsome rites, we may see evidence that the original creation of the Spirit is not yet entirely annihilated. That idol is not the object for which this instinct of worship was implanted. Nor are these rites the mode of expression which suits it. They are perversions; but perversions which can never satisfy the soul. Thus all the religions of the world are a witness to the creative work of the Holy Spirit on the souls of men, a witness that they are capable of knowing and worshipping the true God. This capability will indeed avail nothing unless the Spirit does a fresh work in them. But it is the basis of that work. In bringing the soul to worship God in Christ, He is bringing it back to that purpose for which He originally created it. And we, in preaching the gospel to the heathen, are preaching to those who by their very creation as men have power to understand and receive it; and we are using the means which God has intrusted to us to work along with the Spirit in restoring the original creation.

It is the same in evangelistic work at home. Here we have to deal not with the perversion of

¹ Gen. i. 27.

religion, but with the absence of religion. In some cases we seem to have not the witness which even the worship of an idol bears to the original work of the Spirit. Yet in speaking even to the most degraded in our slums, we are speaking to those in whom the Spirit has implanted capabilities of receiving the truth. However much the work of the Spirit in them may have been defaced, and their capabilities filled with sin, these still exist, and we may always speak to them as to those who can understand us, and who have deep in their nature a divine principle to which we can appeal.

Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore.

This constitutes the ground of hope that the most degraded may be raised and the most abandoned

reclaimed. And if it is only the Holy Spirit Himself that can accomplish this restoration, we may hope that He will accomplish it. His creative work is there already, and it is this work of His own that He has to restore. The creative work of the Spirit is the basis of our appeal in teaching men the truth; His renewing work is the power to which we look to bless our words.

Thus it is that in man we find traces of the working of the Holy Spirit; but they are broken, confused, perverted. We see aspirations which fail to find their object, powers diverted from their true sphere. A life which constantly fails of its original purpose. What was this purpose? How does the Holy Spirit restore it? These are the questions we have yet to consider.

The Kingdom of God in the Teaching of Jesus.

BY PROFESSOR THE REV. H. H. WENDT, D.D., JENA.

(*Christliche Welt*, May 4, 1893.)

V.

JESUS therefore describes—such is the result of our inquiries so far—in some passages the future heavenly state of blessedness, which will begin with His second Advent in superhuman glory, and in other passages the blessed state, in which He Himself and His disciples are united with God as their Father already on earth, as the kingdom of God, as the fulfilment of the Old Testament promises of the last days. Does this then involve a notable contradiction in His mode of view and speech?

I have already (see No. III.) pointed out the inner connexion, which unites the conception of Jesus of the present filial relation of men to God with His expectation and promise of the future heavenly state of blessedness. This connexion of thought gives us at once the real explanation of the juxtaposition of ideas apparently so strange, that the kingdom of God is present, and that it is future. In the thought of Jesus the present was inwardly and inseparably united with the future.

The certainty that God will one day in the future set up a kingdom of eternal, heavenly bliss has as its postulate the certainty that God during men's earthly life will enter into an ideal blissful relation with them, in which they will be prepared and matured for the heavenly state. The will of

their heavenly Father cannot be to bestow on them His salvation and love merely in the future, withholding them at present from the men who trust in Him. Nor can men in the future be made partakers in the heavenly life, unless here on earth they have stood in living fellowship with God. Moreover, the converse is true, if God's promised kingdom finds a present realisation in the filial state in which Jesus and all who follow Him stand in relation to the heavenly Father, this present experience demands a future consummation in the heavenly life. Without this future even the present state would not be what it yet is, a state of happy filial fellowship with the heavenly Father.

Thus Jesus gives us the idea of a *development* of God's kingdom, and indeed not merely of its growing development during the present æon, but also of its development out of this present state to a future one quite different in form, out of earthly preparation to heavenly consummation. Although God's kingdom in the present and the future is so different in outward form, it retains its inner unity. Hence He could describe by one and the same expression, now the future state beginning with His second Advent, now the present state of filial relation to God in Himself and His disciples.

But then on this account, in many of the important utterances of Jesus concerning God's kingdom, we cannot say definitely, Jesus means *either* this present *or* that future state. Rather He means *the kingdom of God as a whole*, as it is developing at present and will be perfected hereafter. We must hold fast this sense, when He calls us to seek the kingdom of God (Matt. vi. 33; Luke xii. 31) and expresses the confidence that it is His heavenly Father's goodwill to give the "little flock" the kingdom (Luke xii. 32); further, when He describes the conditions of entrance into God's kingdom in different respects (Matt. v. 19 f., vii. 21; Mark x. 14 f. 23, 25; Luke ix. 62; John iii. 3, 5), and speaks of some being nearer God's kingdom than others and entering it before them (Matt. xxi. 31; Mark xii. 34); finally, when He preaches the coming of God's kingdom to men in general or to particular men (Mark i. 14 f.; Luke x. 9, 11; Matt. vi. 10). He himself brings God's kingdom near to men, inasmuch as by His gospel He gives them the possibility of entering into a state of blissful fellowship with God, a state beginning already during this earthly life, but finding its continuance and perfect form in the new æon, which God will miraculously inaugurate. But men also must seize this possibility as soon as it is given them; otherwise it will be withdrawn from them for ever (Luke xiv. 15-24). They must accept His preaching, in penitence and trust (Mark i. 15), must set their desire in the kingdom of God, and indeed on its entire present as well as future contents, must prize the blessings to be obtained from God in this kingdom above all earthly blessings (Matt. xiii. 44-46), and must practise the conduct befitting the children of God. In the degree in which they fulfil these conditions they come and are near to the kingdom of God.

In this comprehensive sense also the idea of God's kingdom is to be understood in the prayer, "Thy kingdom come." We must not here be led to think mistakenly, that the prayer for the coming of the kingdom proves, that "to Jesus and His disciples the kingdom did not yet exist, even in its beginnings; for it can only either exist or not exist" (cf. Weiss, as before, p. 176). The union of the ideas of existence and non-existence lies in the idea of growth, development, coming. To the conception of Jesus the nature of God's kingdom involves that it is coming, and nevertheless is already present. For this blissful state of filial

fellowship with God must not only reach a more and more perfect form in those who have already entered into it, but it must also be realised in wider and wider circles of mankind, where it has hitherto had no existence; and it must at last pass into a state of blessed heavenly consummation, when in accordance with God's decree the period of earthly development, which is necessary and salutary, although full of difficulty and temptation, is concluded. These are different respects in which the kingdom of God, although it has already found realisation, must still be ever "coming"; and in all those respects must its "coming" be an object of desire and prayer to the true disciples of Jesus. When Jesus, as in Mark ix. 1, means more precisely the beginning of the heavenly consummation of God's kingdom, He uses the specialising expression, "the coming of God's kingdom *in power*." I regard it as caprice and prejudice to think that the epithet "in power" can be robbed of its force by being explained as "Paulinising." When Jesus speaks of the coming of God's kingdom in general, He means not *merely* the future coming "in power," but *also* the present coming in growth like a mustard-seed on earth.

Therefore, in all our Christian teaching founded on the revelation of Jesus Christ, scientific as well as popular, we must use the idea of the kingdom of God with this breadth of meaning. If our teaching about God's kingdom is to agree with the conception of Jesus, it must embrace the following elements:—

1. The kingdom of God must signify to us the *state of ideal fellowship of men with God, which contains the fulfilment of the Old Testament hopes and promises referring to the last days*. In this acceptance of the idea Jesus agreed with His Jewish contemporaries; it forms the fundamental significance of the idea founded on history. In the nature of this ideal fellowship between God and men we must include the thought, both that God gives His full salvation to the members of His kingdom, and that they fulfil His will in perfect righteousness. Neither the one element nor the other can be wanting. The idea of a special fellowship of men with one another is to be included in the idea of God's kingdom, in so far as God stands in that ideal fellowship with a number of men, and all these men have in their relation to God a close connexion also with each other and an obligatory motive to exhibit it in their conduct to each other.

2. We must hold, that *the kingdom of God has attained an initial realisation and gradual development already in the present world-course, and that by the earthly work and suffering of Jesus Christ which were devoted to the preaching and establishing of this kingdom.* Our judgment, that Jesus in His earthly activity *was* the Christ, the Messiah, and is not merely one day *to become* the Messiah, is only another expression of the judgment, that by His earthly work He already gave real existence to God's kingdom, and did not merely preach or prepare beforehand a future realisation. But we must find the present realisation of God's kingdom in this, that the true disciples of Jesus Christ already stand in *filial relation* to God. Just as Jesus did, we must derive the essential nature of God's kingdom not from the idea of "kingdom," or "regal dominion," but from the right view of God's *fatherly nature*. Now certainly the nature of our filial relation to God differs very materially from the Old Testament hopes and promises referring to the last days, both in regard to God's saving gifts and in regard to the religious practice of men. But, nevertheless, we must abide by the position, that the kingdom of God founded by Jesus Christ is the true, supreme fulfilment of those promises, and we have no other fulfilment of a different nature to expect *upon earth*. We must explain the difference between the promise and the fulfilment by the fact, that the promise was given on the soil of an imperfect divine revelation, and therefore included imperfect conceptions of God's salvation and of true religion, whereas Jesus gave the promise such a complete and perfect fulfilment as was in harmony with the Son's complete and perfect knowledge of the fatherly nature and will of God. We must abandon the Old Testament Jewish ideal of a dispensation of earthly power and unbroken earthly prosperity and wellbeing for the pious, to be set up by God's miraculous power, not because this ideal is too great, but because it is too small. For we may indeed see a proof of God's perfect fatherly love to men in His placing them in this earthly life with its toil and sorrow, its temptations and conflicts, that they may grow in the spirit of God's children; but we could not regard it as an evidence of God's supreme fatherly love that He should set up for His people a long period of earthly life in unbroken prosperity and glory, which yet would not minister to their training and inner growth. Such a period of prosperous

earthly life would rather seem to us just as long a postponement of the heavenly communion with God, to which we are called. Moreover, we must not yield to the illusion, that later Christendom has only gradually advanced by its own strength to the perception of the truth, that the chiliastic ideal must be given up, whilst Jesus Himself was still entirely entangled in this ideal. On the contrary, Jesus was the first perfect teacher of the mode of view, which carried with it the inner refutation of the chiliastic ideal. Only from Him did Christendom learn this mode of view. And if we know historically, that not only the Jewish contemporaries of Jesus, but also the Christians of the first apostolic age cherished hopes of a Messianic kingdom of earthly glory, this can never prove that Jesus also cherished similar hopes, but only indicate how high He stood above His age, and how little His revealing ministry was influenced by the prevailing current of beliefs.

3. But, while maintaining the present realisation and development of God's kingdom upon earth, we must just as definitely maintain its *future consummation in heaven*. To understand by the kingdom of God merely a moral religious state, which continues to develop during the present course of the world among mankind, would be just as unhistorical a limitation of the idea (*i.e.* different from the normative conception of Jesus) as to understand by it merely the future heavenly state of consummation. To our view also, the idea of God's kingdom must include the element of the inner connexion of a period of earthly development with a period of heavenly consummation.

Here there is a difference between the conception of Jesus and ours, inasmuch as Jesus assumes that the transition from the period of earthly development to the heavenly consummation will take place at a comparatively early period in the contemporary generation, whereas we know that almost nineteen centuries have passed away since, and now also we no longer certainly assume that the end of the world will come with Christ's second advent in our generation.¹ On this difference two observations

¹ It is strange that, on the strength of a single passage, Dr. Wendt should ascribe to Christ the same mistaken expectation which many ascribe to the Apostle Paul. It is surely a rule of interpretation that any exceptional phrase or passage should be explained by the entire teaching of Scripture. The application of this rule would have precluded the view here expressed as contradicting the general doctrine

are to be made. On one side, to the individual Christian the position is practically the same as Jesus assumed, because to the individual the ceasing of his own earthly life takes the place of the ceasing of the earthly world as a whole, and indeed within the limit of time fixed for human life, but quite uncertain whether early or late within this space of time. The instructions of Jesus to His disciples about the certainty of His second coming, and the uncertainty of its exact time, about the necessity of constant readiness for it, and about the blessedness it will bring to those who are ready and the judgment to those not ready, are to be referred by individual Christians in the after centuries of the world's course immediately and practically to the death which lies before every one at an uncertain hour, and will carry him to eternal salvation or to destruction. Every man really has such an experience as Jesus described as taking place at His second coming. On the other hand, the view of Jesus of the ceasing of the world's course and of His own second coming to judge the world of the wicked, and to introduce the heavenly consummation, loses nothing in truth and value for the good from the fact that the interval between the earthly life of Jesus Christ and His second coming is much greater than He foresaw. Our practical reference of the sayings of Jesus about His second coming to the earthly death of individual men can never mean that this ever-recurring experience of death in individuals can altogether take the place of the future advent of Christ and the final dissolution of the entire earthly world. We must, on the contrary, abide unreservedly by the view of Jesus that this earthly world is not of eternal duration, but will one day be dissolved by God, when, in accordance with His decree, its time has expired; and that the judicial decision as to who among men will participate in the heavenly consummation

of the New Testament about Christ's nature and person. Dr. Wendt entirely ignores other interpretations given of the passage in question, and relies solely on the bald, literal sense. One is surprised to find so able an exegete taking such a course.—TRANSLATOR.

of God's kingdom and who not, will be determined by the attitude taken by individuals to Jesus Christ and His gospel. Like the period of the earthly development of the individual in the kingdom of God, so the period of the earthly development of the kingdom of God, as a whole, is not indefinitely permanent; for the one as for the other, the goal lies in the transition to the heavenly consummation.

A material deviation of our view of the kingdom of God from that of Jesus would only exist if Jesus, in connexion with His assumption of the comparatively near end of the present world, had given scope for such eschatological feelings and demands as we, in view of the probable duration of the world's course, could not entertain. But this, as I hope I have shown, is not the case. All Christians must cherish eschatological beliefs, in the right sense, so far as they must be constantly mindful of their own earthly death and the transiency of the world as well as of their heavenly goal on the other hand, and must pursue no course of conduct out of harmony with this view of life and the world. But Jesus by no means gave this eschatological mood such a practical form as to require from His disciples an ascetic avoidance of the world, and passive exclusive attention to the impending future. On the contrary, He taught them to regard the present earthly life also as a state of true blessed fellowship with God, and to pass through this life full of trust in God and full of brotherly love, because herein consists the right preparation for the future attainment of heavenly blessedness. We can find no higher motive to a thankful and useful employment of our earthly life than Jesus gave by His doctrine. The application of His doctrine of the kingdom of God to the special circumstances in which we live must, in many respects, take a very different outward shape from His in the circumstances in which He taught and acted. But in the general principles our doctrine of the kingdom of God must agree with His, and we must know that we can never reach a higher general view of that kingdom than He has revealed to us.

Contributions and Comments.

Daniel iii. 5.

CONTRIVERSY is one of the methods of sifting and eliciting truth, but it sometimes tends to become a clumsy and almost unmanageable means to the desired end. Either advocate endeavours to present his case to the best advantage, and unconsciously passes over or obscures important details. Consequently to the general reader the controversy does not seem to definitely settle points, unless he be himself in the position of an expert familiar with the subject and able to master the various threads of argument, and estimate their true worth as well as to sift out what is irrelevant.

In this very busy month of May I found it impossible till this fourth week to write any reply to Mr. Thomson's last communication, and even now I have no time to deal with all the additional matters therein contained. I can only reply to the really important points.

In the first place, my statement that קיתרוס is not Greek in ultimate origin, but rather Semitic, does not weaken but rather strengthens the force of my argument. *In its form in Daniel with final s it can hardly have been borrowed from any other source than Hellas*; and unless Mr. Thomson can bring more positive proofs of the influence of Hellas upon the civilisation of Western Asia before 500 B.C. than he and others have yet been able to do, it is impossible to resist the conclusion that the mention of what all recent scholars acknowledge to be Greek names for musical instruments points us to a date of composition later than 320 B.C. It is true that (as Mr. Thomson has reminded me in a private communication) Professor Sayce has brought forward supposed instances of Greek loan-words in pre-Exilian Hebrew, in his *Higher Criticism and the Monuments*, p. 495 foll. But his examples are far from convincing. Yet even if we admit their Greek origin, they are quite unlike those which we find in Daniel. Those in Daniel are non-Semitic in form, and evidently belong to the large class of Greek loan-words cited by Hermann Strack from late Hebrew, of which I have already quoted a sufficient number of examples. And there are crowds of similar words in Aramaic. The reader of the May number of THE EXPO-

TORY TIMES will find ample illustrations on the single advertisement page of Brockelmann's *Syriac Lexicon*, part i., inserted in the midst of the number. On the other hand, the instances brought forward by Professor Sayce from pre-Exilian Hebrew are of words distinctly Semitic in type, though the original root signification is far from clear. If originally Hellenic, which is very doubtful, they must have become *assimilated* in very primitive times.

Mr. Thomson objects to my method of comparing New Hebrew words derived from Greek. He says, "It would be unsafe to argue that in transferring Latin into English we had a tendency to change *u* into *ra*, because greengrocers and market-gardeners call *asparagus* 'sparrow-grass.'" But in the case of Daniel, we are surely dealing with a literary and not a non-literary people. And apart from my one example (unfortunately misprinted) קִנְקִיָּתוֹס for χάλκανθος, there are many other instances of the well-known Semitic interchange of the liquids נ and ל. Surely Mr. Thomson is aware of a fact so thoroughly ascertained in Semitic philology. If not, let him turn to Gesenius' *Lexicon* (10th ed.), *sub littera* ל, where he will find the instance from Daniel which we are now discussing, with such parallels as לְשֹׁכָה and נִשְׁכָּה; Arabic *naḳama* and *laḳama*, etc. See Strack, § 8 b.

Moreover, my correspondent objects to the stress I have laid upon this single question of Greek names for musical instruments. For my own part, I consider it safest to discuss this subject apart from the other important matters affecting the date of composition of the Book of Daniel, since there is some danger of distorting or exaggerating the evidence upon one line in order to make it fit in with the evidence upon another. I have preferred therefore, as Mr. Thomson in the January number dwelt somewhat at length on this point, to deal with the evidence on this head as far as possible by itself. Mr. Thomson, apparently, in order to minimise its force, resorts to the theory of textual corruption. I certainly do not deny the existence of textual corruptions in the Masoretic text of Daniel. But the comparison of ancient versions gives us no warrant for cancelling these Greek names out of the text, and their

evidence regarding the age of the Book of Daniel cannot be summarily rejected.

Mr. Thomson objects to my mode of employing as a quasi-argument my inability to see any "insuperable difficulty in the preservation of the name and history" of Belshazzar. He misquotes. I only spoke of the preservation of the *name* (not of the history) for several centuries. He challenges me for a parallel. I find a very remarkable instance in Gen. xiv. Schrader and Delitzsch are probably right in identifying Arioch king of Ellasar with *Rim* (or *Riv*)-*Aku* or *Rim-Sin*, an early king of Ellasar (Larsam), who lived about 2250 B.C. Other instances might be quoted from the same chapter.

As to identifying Darius the Mede with *Ugbaru* (Gobryas), whom Cyrus appointed governor of Babylon, I find it too great a strain upon my credulity to believe that this Gobryas could have been the person described in Dan. vi. 1 as appointing over the kingdom 120 satraps. The personage described in this sixth chapter could only be the despotic ruler of the Persian Empire; and if Darius the Mede be not Darius Hystaspis, I confess it is extremely difficult to say what historical potentate is here referred to. The writer probably blends in one Cyrus and Darius Hystaspis.

I must now take leave of this controversy. In the June number of THE EXPOSITORY TIMES last year, I contributed an article on "Cyrus and the Capture of Babylon," in which I made a tentative suggestion expressed in the modest form of a query thrown into the obscure corner of a footnote. Out of this short interrogatory sentence have arisen six successive communications to your paper, covering several pages.

Welch' ein Gespenst bracht' ich ins Haus,
Schon sieht er wie ein Nilpferd aus!

OWEN C. WHITEHOUSE.

Cheshunt.

Ezekiel xxvii. 18-32.

THE other day I happened to be reading aloud the 32nd chapter of Ezekiel, when it struck me that there was something of a peculiar ring and cadence in the English words. The passage, of course, is a lament or dirge over the fall of Egypt, and no doubt the Hebrew was once chanted to some rhythm, the melody and accent of which is now totally lost. But the question occurred to me, Is

it not possible that our English translators, finding that they were translating what was evidently a poem in the original, had tried their hand at a kind of corresponding rhythmical cadence? On going more minutely into it, I found that considerable portions of the passage would almost justify such a supposition, the swing of the words being so regular. Here and there, however, the metrical effect is interfered with, but a little manipulation restores the cadence. I send you a copy of the verses written out: you will observe how closely they correspond with the Authorised Version. Of course some lines might be improved, but I have endeavoured to keep as near as possible to the words of the Authorised Version. If this dirge could be thus read aloud to a congregation in the mournful cadence proper to a dirge, what a new idea people would get of the whole passage! Of course this may be simply a fancy on my part, but as the suggestion seems curious, I thought I would like to hear your opinion on the matter. Do you know if this idea of an attempt on the part of the English translators to reproduce a metrical dirge has been noticed before?

Son of man, wail for the multitude,
Wail for the multitude of Egypt,
And cast them down, even her,
And the daughters of nations renowned
To the nethermost parts of the earth,
With them that go down to the pit.

Whom dost thou pass in beauty?
Go down—be thou laid with the uncircumcised.
They shall fall in the midst of them,
Even of them that are slain by the sword:
Delivered she is to the sword:
Draw her and her multitudes all.
The strong 'mong the mighty shall speak
To him from the midst of Sheol
With them that do help him together:
They are all gone down, they lie
Uncircumcised, slain by the sword.

Asshur is there and her throng all:
His graves are round about him:
All of them slain, fallen by the sword:
Whose graves are set in the pit's sides,
And round her grave is her throng
All of them slain, fallen by the sword,
Which caused their terror and fear,
Their fear in the land of the living.

There is Elam and all her host,
 Her host round about her grave,
 All of them slain, fallen by the sword,
 Which uncircumcised are gone down
 To the nethermost parts of the earth,
 Which caused their terror and fear,
 Their fear in the land of the living ;
 Yet have they borne their shame
 With them that go down to the pit.

They have set her a bed in the midst
 Of the slain with all her host :
 Her graves are round about him :
 All of them uncircumcised,
 All of them slain by the sword :
 Though their terror was caused in the
 land,
 Their fear in the land of the living,
 Yet have they borne their shame
 With them that go down to the pit :

He is placed in the midst of them,
 In the midst of them that be slain.

There is Meshech, Tubal, and her host all :
 Her graves are round about him :
 All of them uncircumcised,
 All of them slain by the sword,
 Though they caused their terror and fear,
 Their fear in the land of the living.
 And they shall not lie with the mighty
 That are fallen of the uncircumcised,
 Which to Sheol are gone with their weapons,
 Are gone down with their weapons of war.
 They have laid their swords 'neath their heads,
 But their sins shall be on their bones,
 Though the terror they were of the mighty,
 Their fear in the land of the living.
 Yea, thou shalt be broken
 In the midst of the uncircumcised,
 And shalt lie with them that are slain,
 Even with them that are slain with the sword.

There is Edom, her kings all, and princes,
 Which with their might are laid
 By them that were slain by the sword :
 They shall lie with the uncircumcised,
 And with them that go down to the pit.

There of the north be the princes,
 All of them, and all the Zidonians,

Which down are gone with the slain ;
 With their terror, ashamed of their might ;
 And uncircumcised they lie
 With them that be slain by the sword,
 And they bear their shame with them,
 Even with them that go down to the pit.

Pharaoh shall see them, and cheered
 Shall he be over all his host,
 Even Pharaoh and all his army,
 His army slain by the sword :
 This is the word of the Lord God.

For my terror I have caused
 My fear in the land of the living :
 And, therefore, laid shall he be
 In the midst of the uncircumcised
 With them that are slain with the sword,
 Even Pharaoh and all his host :
 This is the word of the Lord God.

G. A. FRANK KNIGHT.

Bearsden.

"They Chose New Gods."

JUDGES v. 8.

THE Hebrew of this text stands בָּחַר אֱלֹהִים חֲדָשִׁים; the LXX. ἐξελέξαντο θεοὺς κατωὺς; the Vulgate is *nova bella elegit Dominus*; and the Revised Version follows the Authorised in translating, "They chose new gods." And the note in the *Speaker's Commentary* is, "This verse is very variously rendered, but a comparison of Deut. xxxii. 16, 17, where the very phrase 'new gods' occurs, proves the Authorised Version to be right. The 'war in the gates' describes the hostile attacks of the Canaanites, which were the punishment of the idolatry of the Israelites, as in Deut. xxxii. 19-22."

In spite of these weighty authorities, I cannot think the passage in Deuteronomy to be a real parallel, or that Deborah's words contain any reference at all to idolatry. Ewald's idea seems to me to be the true one, and the Revised Version should have substituted "judges," or at any rate "leaders," for the "gods" of the Authorised Version. Ewald's words (*History*, vol. ii. p. 146, Martineau's translation) are, "Deborah indeed, in the exultation of the great victory of her time, speaks somewhat scornfully of her immediate predecessors, saying that under their rule the Canaanites ranged freely in search of spoil, made the ways

unsafe and deserted, and virtually annihilated the independent government of Jahveh's once illustrious people, until she herself arose, a Mother or Guide in Israel, and the people chose *new leaders*, sanctioned by Jahveh." (The italics are mine.)

In favour of Ewald's idea, and of the substitution of "judges" or "leaders" for "gods," I suggest (1) that the song, from beginning to end, is in praise of the whole people, both leaders and followers, except, of course, those actually mentioned as dilatory or indifferent. Now the choice of "new gods," being idolatrous, could only have been blamed; but the choice of new leaders or judges in place of the incompetent persons who could not even prevent travellers from being plundered, was both lawful and praiseworthy, because it showed that the national spirit was reviving and showing itself by the maintenance of law and order.

(2) The idea of new leaders agrees with the context: new gods is abrupt and disconnected. Deborah has already praised Jehovah for the revived national spirit, she now goes on to praise the newly-elected leaders for taking office willingly; and calls on them, not only to exercise their judicial functions with outward dignity,—שִׁבְיָי עַל־מִרְיָן should be rendered, ye who are seated on carpets—the Oriental mat (see Gesenius, *Lexicon*, p. 449),—but also as social leaders to see that the chorus singers, when they sang by the wells, sang, not popularly only, but of Jehovah's righteousness, born of the righteous acts of His rule in Israel. מְחַיִּים does not mean "archers," but "those who divide themselves," i.e. as a choir is divided in the present day, when the singing is antiphonal; and פְּרוּזוֹ does not mean "His villages," but "His rule" (so Gesenius, *Lexicon*, p. 689).

3. שֹׁפְטִים is translated "judges" in Ex. xxi. 6, xxii. 8, 9, and perhaps should be so in 1 Sam. ii. 25. See also Ps. lxxii. 1, and the expression by which the judicial assembly is referred to in Judg. xx. 2. The use of the word שֹׁפְטִים is quite natural when we consider the theocratic sentiment of the nation. The judge in all monarchical countries is regarded as the direct representative of the Sovereign; Israel's Sovereign was Jehovah, and Jehovah's representative might well be, in Lord Bacon's language, "a mortal god upon earth." Moreover, the language of poetry is not precise; we are reading, most probably an extract from the Book of Jasher, not a modern Act of Parliament.

I think, therefore, the Revised Version would have been justified in translating, "They chose new leaders," rather than in following the Authorised Version.

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Bertin's "Populations of the Fatherland of Abraham."

The Populations of the Fatherland of Abraham. By the late G. Bertin, M.R.A.S. London. Goldridge & Co., Hampstead, 1893, small 8vo, pp. xii and 103.

THIS book is, as the author says in his Preface, a short and popular account of the populations which used the cuneiform system of writing. For a book of its size, it covers a very wide field, treating, as it does, of some twenty-one nationalities of the ancient East—the men of Akkad and of Sumer or Shinar, the Kassu or Cossæans, the men of Babylon and Assyria, the wild and warlike Chaldeans, Elamites, Medes, Persians, and the ancient children of Heth or Hittites, with whom Abraham came into contact; and from whom he bought the cave of Machpelah (Gen. xxiii.) with many others. It cannot be said that every one of the nations or races treated of used the cuneiform syllabary, but most of them did at some time or other do so—a fact which shows how widespread was its use, and how powerful were the nations with whom it originated and became developed.

In this little volume, interest will probably centre most around the Akkadians, Sumerians, Babylonian Semites, and Hittites, for it is the records left by these nations that are destined to extend most our knowledge of the ancient world of those early ages, before the Christian era, extending back far beyond the time of Abraham. Much new light may be expected from them also upon the subject of Mr. Bertin's book, namely, the races of the ancient East, and the "ethnographical table" of Gen. x., concerning which we have so much to learn. The question of the dawn of civilisation also is intimately connected with that of race; for where there is most intercourse between nations and races of differing creed, manners, and customs, there will the greatest advances in civilisation be made. We see, moreover, from the early records of Babylonia and Egypt how far were the various races, even in those primitive times, from being pure. The Bible,

too, shows us the same thing, for we there learn that Nimrod was a Cushite (Gen. x. 8), from which stock descended also Canaan, Sidon, and Heth (Gen. x. 6, 15), yet in "the land of Nimrod" (Babylonia), in Canaan, at Sidon, and among the descendants of Heth, Semitic languages were spoken (though not exclusively) and prevailed in the end. If anyone, twenty or thirty years ago, had said that the Semites of Western Asia had a large admixture of Mongolian blood in their veins, he would have been cried down as a dreamer. Yet this fact is true—the monuments of Egypt representing the "vile Kheta" or Hittites (sons of Heth), the little head with oblique eyes found by M. de Sarzec at Tel-loh (which apparently represents one of the types of the Akkadians and Sumerians), as well as the Akkadian language itself, all point to a Mongolian invasion in times which we must still regard as prehistoric.

Mr. Bertin's book gives his views concerning the early history, languages, manners, and customs, etc., of the various nationalities of which he treats. He regarded the Semites of the Euphrates valley as being the originators of the cuneiform system of writing, and the more civilised of the two races inhabiting the country. He speaks of the Akkadian *patesi* or viceroys (priest-kings, as many regard them), and gives his opinion as to their original state. He finds in the laws of the Akkadians "not only the principles, but even some of the very statements which form the base of old Roman law." When speaking of their manner of disposing of the dead, which seems to have been by cremation, he contends that the "burning fiery furnace," into which the three holy children were cast, was one of those used for that purpose, and suggests that this method was adopted to purify the soul from all the unclean contacts of its material envelope—an idea current, if I mistake not, in later days, when burnings were frequent—more frequent than among the Babylonians.

To touch upon all the interesting points of Mr. Bertin's book, however, would take too long. He does not go deeply into things, but he mentions many a point of interest. Speaking of the earliest Babylonian king of whom a date has been handed down,—Sargon of Agadé or Akkad, B.C. 3800,—the author adopts an idea which I put forward in 1885, that (like the British King Arthur, who, according to a popular legend, is to come again) this king was identified, or caused himself to

be identified, with a still earlier monarch of similar name, who belonged to the mythical period. It is probably from the reign of Sargon of Akkad that Semitic influence, rather than Mongolian Akkadian, began to become again predominant; and Babylonian influence spread and extended as far as the shores of the Mediterranean and Cyprus, along which track afterwards its language and literature spread, and that tract at least became "of one language," if not of one speech, enabling us to see how Abraham, in all his wanderings, could make himself understood wherever he sojourned, for Babylonian was the *lingua franca* of Western Asia until the entry of the Jews into the Holy Land, and probably later.

It is greatly to be regretted that the untimely death of the author prevented the sheets of the book from receiving his last corrections, and the supplementary notes which he would have added. Even as it is, however, it is a book worth reading, and calculated to stimulate a desire to go deeper into the subject.

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British Museum.

"Thou Worm Jacob."

ISAIAH xli. 14.

THE worm here indicated is elsewhere referred to as being injurious to vineyards (Deut. xxviii. 39). It was the destroyer of Jonah's gourd (Jonah iv. 7). It is said to be the coccus, a genus which includes the cochineal insect. Naturalists describe the coccus as living upon trees and plants, and as being very small. When collected, in districts where these insects are cultivated for the dye which they yield, there are found to be about 70,000 of them in a pound. Two kinds of insect are designated "worm" in Isa. xiv. 11: "The worm (mite of corruption) is spread under thee, and worms (cocci) cover thee." This is also the case in Job xxv. 6. In the passage before us, then, the descendants of Jacob are compared with a creature that is despicable, because it is insignificant and noxious. Cf. Ps. xxii. 6.

Orelli, explaining that "*Worm Jacob* denotes here smallness, weakness, and helplessness," seems to have present to his mind some such insignificant creature as the coccus; but the commentators generally have thought rather of the familiar earth-worm which they regard as a symbol of debase-

ment and affliction, after the manner of Gloster in *King Lear*, when he says of the supposed idiot beggar—

I' the last night's storm I such a fellow saw,
Which made me think a man a worm.

"God's people," says Henry, "are as 'worms' in humble thoughts of themselves, and in their enemies' haughty thoughts of them: worms, but not vipers, or of the serpent's seed." Other writers use the expressions "despicable and trampled upon" (Lowth); "weak and despised, and trodden under foot" (Wordsworth); "creature of the dust, prostrate and helpless" (Kay); "abject, weak, and wretched of thyself" (Diodati). We must turn to Micah vii. 17 for a passage in which reference is expressly made to the earthworm.

The comments supplied by Cornelius à Lapide show that expositors have not always been content to regard the epithet "Worm Jacob" merely as a suggestion of lowliness and meanness. In the opinion of the more ancient among them it signifies, historically and typically, the Jews afflicted by the Assyrians, but antitypically the apostles and early Christians, *tum ob paucitatem, tum ob contemptum et humilitatem*. Allusion was made to Luke xii. 32 and 1 Cor. iv. 9; while Ezek. xxxviii. 11, 12 was referred to as a parallel passage. Jerome is quoted as saying, *Sicut vermis terram penetrat, ita sermo Apostolicus penetravit Gentium civitates, et ingressus est corda prius durissima*.

On Luke xii. 32 Bengel comments, *Grege est non numerissimus, si ad mundum comparetur*; and by applying the thought thus expressed to the phrase under discussion we get a slight, but useful, addition to the suggestions made elsewhere.

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Darius the Mede, and the Seventy Weeks of Daniel.

WHEN the history of the times of the Bible is becoming so clearly known to us, it seems a

misfortune that any interpretation should be placed on Scripture which would appear to imply that the writers were ignorant of the course of history.

When Belshazzar, who had been joint-king with his father, was slain, the empire of Babylon passed into the hands of the Median reigning sovereign, Cyaxares son of Astyages, in whose name Cyrus was waging war. "Darius" here, then, must be a title of empire, even as Cæsar has become so in its modern forms of Tzar and Kaiser. Surely the writer must have known that no such king called Darius then reigned. To him it was a title of office, the name being also thus used in contemporary records. Perhaps the name of the Median was not known. Dan. v. 31 would then read, "And the emperor, the Mede, received the kingdom." In ch. vi. 1, king or emperor would stand for Darius. So also in ch. ix. 1, "In the first year of the emperor, the son of Ahasuerus (Astyages) of the seed (dynasty) of the Medes who was made king over the realm of the Chaldeans." Media and Persia are clearly distinguished in Daniel, and Darius the Mede is named as sovereign before Cyrus.

As I am writing to you, I may mention my suggestion as to the seventy year-weeks of Daniel communicated to the *Academy*, which you may have seen. I take it as possible that these weeks may be working weeks, *i.e.* weeks of six days. If so, seventy year-weeks, or 420 years, extend exactly from Jeremiah's prophecy in 588 B.C. (ch. xxx. 2) to 168 B.C. when the desolation reached its height, and end in Jerusalem. The seven year-weeks, or forty-two years, would run from 588 B.C. to 546 B.C. when Cyrus appeared; the sixty-two year-weeks, or 372 years, would be from 546 to 174 B.C. when trouble began in Jerusalem under Antiochus and Jason; and the last week, or six years, would run from 174 B.C. to 168 B.C. From 168 to 165 B.C. we have the revolt of the Maccabees, which resulted in the purging of the temple. This was the time of the end or the close of the 1335 days for which the faithful were advised to wait.

BUCHANAN BLAKE.

Clydebank.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THERE is an article in *The Contemporary Review* for June on Frederick Denison Maurice. The author is Mr. Haweis. And it is not difficult to guess why the editor accepted it at this time of day. It is the lightest, most easily read article in the magazine.

Mr. Haweis writes about Maurice, not about Maurice's theology. "A separate article," he says, "should be written on the theology of Frederick Denison Maurice." Surely. But who is to write it? Separate articles have been written already, not a few, but we could not understand them, nor Maurice's theology any better because of them. If Mr. Haweis knows Maurice's theology, and can write as intelligibly of it as he can write of Maurice himself, we should be glad to read his article. We are glad to read what he does write of Maurice's theology here.

"I never had but two or three things to say," was Maurice's characteristic avowal. "Let me ask briefly," says Mr. Haweis, "what were those two or three things which have so profoundly modified, often unconsciously and in spite of themselves, the thinking and teaching of every party in the Church of England, perhaps the High Church party more than any other. And yet, what a satire is that on man's wisdom!—for, by common consent, Maurice

and Pusey agreed about one thing only—namely, that they did not worship the same God!"

And then Mr. Haweis gives us these three things,—though in more words than they need be given here,—as the "saving truths" which Maurice came to deliver:—

1. That there never was a time when you and I and everyone else was not a child of God.
 2. That God is human as well as divine, the human in Him being best seen in Jesus; that we are divine as well as human; and that our "salvation" consists in drawing closer and closer to Jesus, in order that the depraved human nature in us may be removed, and the divine human nature restored.
 3. That time is a part of eternity, and this is hell or this is heaven.
-

Of those three statements, the third is now generally accepted; the second is not yet understood; the first is emphatically and very generally denied.

It is still earnestly and generally denied that we are all by birth the children of God. But it is not denied universally. The Dean of Ely preached a few weeks ago to a congregation of religious teachers in St. Leonard's Church, Shoreditch, and every word of a perfectly transparent discourse was

sent to bring home this conviction that we are by nature the sons of God. You are teachers of children, he said to the congregation before him, your object is to give the children a religious education. What is the assumption that you start with? Is it that they are children of wrath, or is it that they are children of God? And he speedily answered for them: "My friends," he answered, "this appalling theory, that by our mere birth we incur the Divine anger, and that apart from any voluntary wrong-doing we are under the divine curse, is not true. It is contrary to the spirit of Christ; it is contrary to the spirit of the apostles, St. Paul and St. John. No! I ask you to take as furnishing the true statement of child-nature, the true basis of all right education, those words of St. John, 'Beloved, now are we the sons of God.'"

So Dr. Stubbs does not believe in Baptismal Regeneration. Like Maurice, he believes in Baptismal Declaration only. "You are sons and daughters of God to start with. Your baptism declares that to you as a fact, and you may take your stand upon that, and build up your character from that spiritual basis." So it does not matter though the child is born to-day and dies to-morrow,—it does not matter for the child, he means,—and you need not hurry with your water of sprinkling to save it from an incredible future. The child *is* a child of God; water is not needed to make it so; it is a child of God already, and will return to God who gave it.

And as to the training of children. Are they children of wrath or children of God? The answer to that question certainly does "affect our whole conception of the true character of education," as the Dean of Ely says. And experience, the experience of the great Master of Rugby, whom he quotes, and of many humbler men and women, seems to be on his side when he says that "reverence for the good hearts of the children, faith in the divine life within them, is the ground and basis of all true moral training."

Why is it then that we still reject this central doctrine of the teaching of Maurice? Why is the Dean of Ely as a solitary voice lifted up on behalf of so welcome a doctrine, if he could only prove it true? It is because Maurice and all who believe in him have found so great difficulty in proving it true. There are two arguments against it. There is the argument from Scripture, and there is the argument from the human heart.

Dr. Stubbs does not touch the argument from the human heart. Perhaps he does not feel its force, as Maurice did not. Perhaps he does not even understand it, as Maurice clearly never did. But it is very strong, and, alas! to most of us, altogether irresistible. Was it not to Robert Browning the foremost argument in favour of Christianity itself that it refused the lie, as he bluntly calls it, of original sonship, and taught the truth of original sin?—

I still, to suppose it true, for my part,
See reasons and reasons; this to begin;
'Tis the faith that launched point-blank her dart
At the head of a lie—taught Original Sin,
The Corruption of Man's Heart.

Of that argument Dr. Stubbs takes no account.

It is otherwise with the argument from Scripture. With that most of his discourse is occupied; and he lays down the challenge to it in the very passages he has chosen for his text. The first of these is the passage already quoted from St. John, "Beloved, now are we the children of God." And if that passage meant all that Dr. Stubbs seems to make it mean, it would settle the Scripture argument speedily. If it meant that you and I and all the persons we ever had to do with, both in the way of religious instruction and otherwise, are now and always have been the sons of God. But it does not mean that. Can Dr. Stubbs for a moment suppose that it means that?

The other passage is more boldly chosen and more wisely. It is the passage that has been in

all our minds from the very beginning—the well-known words of St. Paul to the Ephesians (ii. 3), “And were by nature children of wrath.”

Dean Stubbs chooses the words from St. John that he may have Scripture authority for his own position. He chooses these words from St. Paul that he may remove all Scripture authority from the position of his adversaries. For he evidently reckons that if that single brief sentence were out of the way, or only its popular interpretation, his path is open before him. And so he says that as “sons of disobedience” in the previous verse means “disobedient sons,” “children of wrath” is also a Jewish way of saying “wrathful children”; that “wrath” is not, however, the best translation of the word, which primarily and manifestly in this place means “natural impulse and emotion”; and that, therefore, all that the apostle says to the Ephesians here is that before he came among them they were “children of impulse,” as their neighbours still continued to be. “Let me read the whole passage (and then he reads it thus): ‘And you did He quicken, when ye were dead through your trespasses and sins, wherein of old ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind; and we are *by natural temperament children of impulse*, even as the rest.’”

Will that translation stand? We have had it before. Not often, certainly; but we have had it. The Rev. J. B. Heard gave it. His passionate exposition may be found in an old volume, the twenty-first, of the *Christian World Pulpit*. And Dr. Samuel Cox gave it, and urged it home with all his charm of person and of language. It may be found in the first volume of his *Expositions*, which Mr. Fisher Unwin publishes. These have given it, and there may be others. But it is significant that no modern commentator, with a feeling for the Greek of the New Testament, will commit himself to it.

Not even Dr. Dale, who, though he rejects with emphasis the doctrine that is popularly drawn from it, and says that it is by their own acts that men have separated themselves from God, yet is careful to add that so they have become *children of wrath*.

If we are going to celebrate the beginning of the twentieth century—and why not? Celebrations of all events, major and minor, are in the air, and men are likely to find joy in them for some time yet to come. Thoughts of a reunited Christendom are also in the air, and many schemes of union. And the very persons who reckon these schemes most foolish will welcome an opportunity of joining hand to hand throughout the whole Christian world, and yet retaining their own dear beliefs and practices.

Well, if we are going to celebrate the beginning of the twentieth century, we must know when the twentieth century begins. The average Englishman's answer is that the twentieth century begins on the 1st of January 1901. And the average Englishman, it must be confessed, is generally right, and generally has his way whether right or wrong. But the Christian era began with the birth of Christ, and who believes that Christ was born on the 1st of January? If, as the average Englishman himself believes, Jesus was born on the 25th of December, we ought to celebrate the opening of the twentieth century on 25th December 1901.

There are difficulties, however. In the first place, the Christian era was established by Dionysius Exiguus, a Roman abbot, who died in the year A.D. 556. And it is certain that Dionysius blundered when he fixed the date. He placed Christ's birth at December 25, in the year of Rome 754. But Herod the Great died in April 750, and Jesus was born before his death. So that the latest possible date for the birth of Christ is December 25, 749, that is, five years earlier than the reckoning we have universally accepted

from Dionysius. And the twentieth century opens certainly not later than December 25, 1896.

It is easy to answer: Let us stick to Dionysius, and leave these puzzles alone. But Dionysius did not begin his era with December 25, or with January 1. He began it with the 25th of March, the date presumably of the miraculous conception. Thus, if we are to stick to Dionysius, we must hold our celebration on the 25th of March 1901—and convince the average Englishman that we are logical. In short, there is one possibly accurate date, and at least three certainly inaccurate dates. The accurate date is December 25, 1896, when we are pretty certain *not* to celebrate; the inaccurate dates are January 1, March 25, and December 25, 1901, and we are nearly certain to shut our eyes and choose the first.

Until quite recently, it has been accepted with practical unanimity in this country that the Galatians to whom St. Paul wrote his Epistle were inhabitants of the cities of Ancyra, Pessinus, Tavium, and perhaps Juliopolis or Gordium. Nothing is known of these cities from the New Testament. Not one of them is once mentioned in its pages. And there are certain considerable difficulties in the way of their acceptance as the dwelling-place of St. Paul's Galatians. Still they have been accepted without dispute and without hesitation, for the name of Bishop Lightfoot is on their side.

But Professor Ramsay challenged the identification in his recent volume, *The Church in the Roman Empire*. And knowing well that a mere denial was in this case worthless, if not also imprudent, he gave his reasons at great length. Then Principal Chase of Cambridge examined Professor Ramsay's reasons, and concluded that they went to pieces on the rock of Greek grammar. And since December of last year, the controversy has been maintained in the pages of the *Expositor*, and may not be ended yet.

The controversy in the *Expositor* may not yet be ended, but it is unlikely that any further contribution of vital importance will be added to it. The evidence has been already gathered and well sifted. It is possible now to estimate its worth, and even to indicate on which side the final decision is likely to fall.

St. Paul wrote his Epistle to inhabitants of Galatia. The question in dispute is, Where this Galatia was. For it is believed that in the time of St. Paul the name could be used indifferently of two tracts of country in Asia Minor, one of which was much larger than the other. The one was a strip of land in the north, about two hundred miles in length, which ran from east to west. The other included that strip, but ran south also, till it stretched in that direction to a distance of at least three hundred miles, and reached the borders of Cilicia. Now if St. Paul's Galatians belonged to the northern strip, they dwelt in one or more of the cities of Ancyra, Pessinus, and Tavium. But if he used Galatia in the larger sense, they may have been inhabitants of the towns of Derbe, Lystra, Iconium, and Antioch. Bishop Lightfoot held that St. Paul's Galatians were inhabitants of Ancyra, Pessinus, and Tavium, and Mr. Chase holds that still. Professor Ramsay says that his travels in Asia Minor have driven him to the opinion that they lived in the familiar cities of Derbe, Lystra, Iconium, and Antioch.

How is the question to be settled? Mr. Chase and Professor Ramsay agree that it is to be settled by the correct interpretation of a single verse in the Acts. This is the verse: "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to preach the word in Asia" (Acts xvi. 6, R.V.). But to appreciate that verse we must know its context, which in the words of the Revised Version runs in this way: "And he (Paul) came also to Derbe and to Lystra. . . . And as they went on their way through the cities, they delivered them the decrees for to keep, which had been ordained of

the apostles and elders that were at Jerusalem. So the churches were strengthened in the faith, and increased in number daily.

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to preach the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the spirit of Jesus sufficed them not; and passing by Mysia, they came down to Troas."

Now the commonly accepted reading of that passage is this. St. Paul, on his second missionary journey, came to Derbe, to Lystra, and probably also to Iconium and Pisidian Antioch. Then he intended to pass into Asia (that is, the Roman province of Asia) and preach the gospel there, but he was forbidden. He therefore passed north from Antioch through Phrygia till he reached Galatia. This is the ancient kingdom of Galatia, the two-hundred-mile strip in the north. His purpose was to pass through Galatia, as he had passed through Phrygia, without preaching, since he desired to reach Bithynia, which was still farther north. But he was overtaken by illness while in Galatia. He found the Galatians sympathetic towards himself, and greedy to hear the gospel. Accordingly, he told them the good news, and founded churches, at least in their chief cities of Ancyra, Pessinus, and Tavium. Then he started to carry out his first intention of reaching Bithynia; but at the point where he could be said to be "over against" Mysia, the spirit of Jesus intimated that he was not to enter Bithynia. So he turned west, passed along by Mysia, and came to Troas.

It will at once be seen that there is more in that reading than in the passage. The Epistle to the Galatians has been called upon to supply some missing links, notably the information about the apostle's illness. But there can be no objection to the introduction of new matter, if it is legitimately used. And no one denies that it is legitimately used here.

But Professor Ramsay denies the whole interpretation. He does not, of course, deny that St. Paul, after parting with Barnabas, passed through Syria and Cilicia, and came to Derbe and to Lystra. He does not deny that he may have gone on to Iconium and Antioch. Till the apostle reaches Antioch, he is in emphatic agreement with the common theory. But he can follow it no further than that. From Antioch he believes that St. Paul intended to pass into and preach in Asia, but he was forbidden to preach. He was not forbidden to pass through Asia, however. He did so, going due north with the intention of reaching Bithynia. When he had got as far north as to be in a line with Mysia, he was forbidden to enter Bithynia. He turned west, passed along by Mysia, and came to Troas.

Thus Professor Ramsay believes that St. Paul never entered the old district of Galatia (which he calls North Galatia), and that he never saw the cities of Ancyra, Pessinus, and Tavium. Having been forbidden to preach in Asia, he passed right through that province, until he was over against Mysia, and then, without delay, turned west and reached Troas. Galatia to Professor Ramsay is therefore the Roman province of Galatia, and the "Galatians" are the inhabitants of Derbe, Lystra, Iconium, and Antioch. The district in which these cities lay he calls South Galatia, and his own theory the South-Galatian theory.

If Professor Ramsay is right, many difficulties, and some of them very serious, are removed out of our way. These two, in particular, are gone:—Firstly, why St. Luke passes in complete silence over the evangelisation of Northern Galatia; and secondly, how the inhabitants of Northern Galatia, who were Celts, so readily understood St. Paul speaking in Greek, and were afterwards so readily turned to the beggarly elements of Judaism. But if Professor Ramsay is right, his interpretation must agree with the language of St. Luke in Acts xvi. 1-8, and Mr. Chase says it does not agree,

but goes to pieces on the rock of Greek grammar there.

The points of grammar which Mr. Chase brings forward are three. They are all found in the sixth verse. The first is that Professor Ramsay makes the sixth verse a recapitulation of what has been recorded in verses 1 to 5. According to Professor Ramsay, "the region of Phrygia and Galatia" is the region in which were the towns of Derbe, Lystra, Iconium, and Antioch; therefore, the region already spoken of. But it is more natural, says Mr. Chase, to take the words, "And they went through the region of Phrygia and Galatia" as a continuation of the itinerary, a breaking of new ground. Besides, there are two delicate Greek particles which Professor Ramsay has ignored. These particles (*μὲν* and *δὲ*) are used to bring their clauses in close relation to one another. Now the first begins verse 5, and the second begins verse 6. So you cannot separate these two verses so completely as Professor Ramsay would do, making the story end at verse 5, and taking verse 6 as a recapitulation of the whole. Professor Ramsay's reply is, that Mr. Chase is too rigid in his demands for the use of these two particles. He points out that the Revisers have made a new paragraph at verse 6; and asks Mr. Chase if he is prepared to shatter the whole Revision ship upon his Greek grammar rock.

Mr. Chase's second objection is more serious, but it has been discussed at a length quite disproportionate to its actual importance. Professor Ramsay holds that the expression "the region of Phrygia and Galatia" denotes a single district, as if you would say "the Phrygo-Galatic region." Mr. Chase holds that it designates two districts, and that St. Luke intends to say that, after passing through Phrygia, St. Paul entered Galatia. If that is so, then Galatia must mean Galatia in the north. But, unfortunately for Mr. Chase here, he loses the powerful support of Bishop Lightfoot, and Professor Ramsay is ready enough to claim the great scholar's "intuition in Christian Greek" as on his

side. Apart from authority, however, and as a pure question of "Greek grammar," it is possible to take the expression either way, and manifestly that is all that Professor Ramsay needs.

Mr. Chase's last objection carries most weight with it. According to Professor Ramsay's theory, St. Paul and his companions went through the region of Phrygia and Galatia, and then were forbidden to preach the gospel in Asia. But Mr. Chase points out that the best text demands the translation of the Revised Version: "They went through the region of Phrygia and Galatia, having been (that is, after they had been) forbidden of the Holy Ghost to preach the word in Asia." Now if Galatia means South Galatia, the country of Lystra and Derbe, it is absurd to say that they passed through it after they had been forbidden to preach in Asia, since their journey through it has been already described.

If this objection cannot be removed, it is fatal to Professor Ramsay's theory. Mr. Chase believes that it cannot be removed. Having heard all that Professor Ramsay has to say in reply to his criticism, he returns and adds, "It was in reference to the construction, *And they went . . . having been forbidden*, that I said that, in my belief, the 'South-Galatian theory is shipwrecked on the rock of Greek grammar.' I venture to repeat this verdict."

And Mr. Chase is right. In all Professor Ramsay's reply, though it ran through three numbers of the *Expositor*, he did not remove that objection. But what Professor Ramsay himself did not do, others have done for him. Or at least, if they have not (to retain Mr. Chase's simile) cleared the rock out of the way, they have shown Professor Ramsay how he may find a passage by the side of it.

The question is this. Must the participle *having been forbidden to preach in Asia* be taken as describing an event which took place previous to that

described in *they went through the region of Phrygia and Galatia*? In English, certainly; in classical Greek, certainly also; but in the Greek of the New Testament not so certainly. The latest contributor to the *Expositor* is Dr. E. H. Gifford, and in his contribution he thanks Professor Sanday for directing him to a discussion of this very point in an excellent American book—Burton's *Syntax of the Moods and Tenses in New Testament Greek*. Now Professor Burton believes that in New Testament Greek such an aorist participle may be used to describe an action that took place subsequent to that of the principal verb. And he refers to several passages in the Book of Acts itself (xvi. 23, xxii. 24, xxiii. 35, xxiv. 23, xxv. 13), of which the most striking is Acts xxv. 13. In that passage we are told that "Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus." So the Revisers render it; but they point out in their margin that the last clause is really a participle in the Greek, and an aorist participle to boot, and ought to be rendered "having saluted Festus." Clearly the saluting of Festus came after the arrival in Cæsarea, and yet, according to the true text, the act is described by an aorist or past participle.

That seems to be the only clear example of this surprising idiom. But that example seems clear enough. There is another reading, but, according to Dr. Hort, it can only be a correction, "the authority for the aorist participle is absolutely overwhelming." What will Mr. Chase say to it? He may say with *Westcott and Hort* that "some primitive error is not improbable"; or he may quote Dr. Hort's separate note that "it is difficult to remain satisfied that there is no prior corruption of some kind." But he will not frighten Professor Ramsay in that way.

And there are other things in Professor Ramsay's favour. There is another reading in this sixth verse, and neither he nor anyone else seems to have observed that Bishop Lightfoot preferred that other reading in face of the preponderance of authority. In his posthumous volume of *Biblical Essays*, there is a short paper on "The Churches of Macedonia," and in a footnote to that paper Lightfoot suggests that the reading which Mr. Chase and the Revisers follow "is open to suspicion as an attempt to simplify the grammar of a sentence rendered awkward by the accumulation of participles." Now the reading which Dr. Lightfoot favours is the reading followed in the Authorised Version, and legitimately translated: "Now when they had gone . . . and were forbidden." And Bishop Lightfoot, in the essay referred to, actually makes the prohibition to preach in Asia subsequent to the journey through Phrygia and Galatia. Mr. Chase's supreme authority for the North-Galatian theory deserts him at the most critical moment.

Thus it seems that on a fair survey of the evidence Mr. Chase's objections are not fatal to Professor Ramsay's theory, and the Galatians to whom St. Paul wrote his passionate appeal, "O foolish Galatians, who hath bewitched you?" may have been the very men and women, and the like of them, who at Lystra first saluted the apostle as a god, and then stoned him and left him for dead outside their city gates. May have been? If only the way is clear, Professor Ramsay will speedily convince you that they must have been. And it may be well to add that Professor Ramsay's own geographical arguments are strongly supported by arguments from history in an able article from the pen of Mr. Rendall.

The Theology of Isaiah.

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V.

THE first king of Israel fell fighting for the freedom of his country without having secured it. He had given a nominal unity to the tribes, and made them a nation; but in spite of many victories over their neighbours, he had not been successful in securing the nation's freedom from a foreign yoke. And his death in the moment of severe defeat seemed to undo all that he had accomplished. His successor, David, probably began by holding his kingdom as a vassal of the Philistines. His rule embraced only Judah, and had its seat at Hebron. Eventually circumstances led the northern tribes, hitherto owing allegiance to the house of Saul, to place themselves under his sceptre. The kingdom was again united at home, and consequently more able to cope with the enemies around it. By a series of successful wars, David not only defeated the Philistines, who had for a long time been almost suzerains of Israel, but extended his conquests on the other side of Jordan, from the south end of the Dead Sea as far north as Damascus. Edom, Moab, Ammon, and the Syrian states came successively under his sway. The country between the Jordan and the Euphrates virtually belonged to him. Israel was a powerful state, almost what in those days might have been called an empire. The youth who had risen from the sheep-cotes to rule Israel was the most brilliant conqueror of his time, and the memory of his deeds and the renown he won for his people was never effaced. Rather as men looked back to it in after ages, when the kingdom had long been divided, and great reverses had fallen on both halves of it, and it was tottering to its fall both in the north and south, the halo of light that encircled the Davidic age became brighter. As usually happens, the dark spots in the king's reign and life were not noticed amidst the blaze of splendour that hung over the whole—the bloodshed, the family intrigues and assassinations, and the personal failings of the monarch himself; what was seen was the extent of his rule, the national unity which he consolidated, the peace which he secured, and his zeal for Jehovah, God of Israel. And we must allow that this judgment was just. For though the king had failings, just

as in the face some one feature that is defective is lost sight of in the harmony and beauty of all the features, so in his character that which was evil was not noticed in the general greatness and nobility of the whole. He was a man of strong impulses not always controlled, but also of a most tender sensibility, and if his passions led him into great sins, the depth of his nature was shown in the agony of his compunction. His love for Jonathan, his paroxysms of sorrow over his little child and his son Absalom, reveal the emotional and impulsive type of his nature. His predecessor Saul was stately, proud, and kingly in his person and mind, but reserved and without the spell of sympathy which attaches men and inspires them with a personal affection, his relative Abner and his devoted son Jonathan being almost the only friends of his mentioned; but David's nature flowed out and mixed itself with the minds of men around him, and they loved him with an affection which, as he said himself, passed the love of women. The roll of his heroes, and the hazardous exploits they were ready to do for him on all occasions, amply attest his irresistible influence over them. His history and his character fitted him to be a nation's hero, and the historian remarks, when narrating his generous indignation at the murder of Abner and how he followed his bier to the grave,—though policy might have congratulated itself on the great supporter of the house of Saul being removed out of the way,—that whatsoever the king did pleased the people.

We are apt to form our ideas of David's religious life from the profoundly spiritual hymns in the Psalter, most of which we are accustomed to ascribe to him. It is critical extravagance no doubt to deny any part of the Psalter to be his, though it is very difficult to say with any certainty which of the poems there belong to him. It is very probable that many of the most purely spiritual psalms belong to a time very long posterior to him yet neither tradition nor history can receive any satisfactory explanation except on the supposition that he was also a religious poet. Apart from the Psalter, other things indicate that he had an

important influence on the religion of Israel. The meaning of the rupture between Saul and the prophet Samuel is left by the historian rather obscure, but several things suggest that the true theocratic party in Israel had, at an early period of his reign, transferred its hopes from Saul and bestowed them on David. The priests at Nob favoured him, and brought on themselves the exterminating vengeance of Saul. Not only priests but prophets are mentioned as accompanying him in his flight and exile. So soon as he became king, this party, represented by men like Gad and Nathan, attached themselves to his court. The history places everything under a supernatural light, and informs us that Samuel, at God's command, anointed David to be king. The historian's object is to inform us how God guided the history, not to tell us how men's minds moved or co-operated. We have always to read between the lines in such narratives, and fancy to ourselves motives influencing men, and movements among them, operating for a considerable time, and culminating at last in such an act as that of Samuel. David justified the hopes of religious men in Israel, and showed his own devotion to the service of Jehovah by bringing the ark to Jerusalem as soon as his own rule was established there. Jerusalem was henceforth both the civil and religious centre of the national life. Probably the consequences of David's action were not clearly foreseen by him, and it is difficult to guess what purposes and aspirations filled his mind at this time, though we are more likely to err if we suppose them petty or narrow, than if we imagine them wide. Ewald, whose judgments on Scripture, whether we acquiesce in them or not, are always dignified and worthy, regards Ps. ci. as belonging to this time, and as containing a programme of the royal Psalmist's rule: "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. A froward heart shall depart from me: I will not know a wicked person. Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me." Besides bringing the ark of Jehovah to Jerusalem, it was the king's purpose to build a house for the Lord. This purpose he communicated to the prophet Nathan, who at first approved of it, but afterward induced the king to abandon it and leave the execution of it to his son. The devout purpose of the king, however, was the occasion of

a remarkable promise being given him through the prophet from God: "The Lord telleth thee that He will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. I will be his father, and he shall be My son" (2 Sam. vii. 11). The point of the promise is that Jehovah will build David a house, that is, He will establish a dynasty to him on the throne of Israel. The passage, in its present form, may, as some writers think, be later and amplified; but, to put it on no higher ground, such a promise was the most natural thing in the world. And to assume that everything of the nature of promise or anticipation is nothing else than a later fact antedated, is to "pitch the pipe too low," and to forget the prophetic gift of all religion, or at anyrate what was just the characteristic of the religion of Israel, its outlook into the future. What cannot be denied to Isaiah must be conceded to Nathan, unless there be good reasons to the contrary.

The last half of the eleventh century and the early part of the tenth form the most remarkable period of Israel's history. The nation awakened out of the lethargy and materialism into which it had sunk during the time of the Judges. And the new life expressed itself in forms and institutions which were permanent creations and dominated all the succeeding ages. Foremost among these new manifestations of Israel's irrepressible religious energy was the prophetic order. The prophets first appear as religious enthusiasts, attaching themselves to the various shrines of Jehovah worship throughout the country; next, they are found in the court of the early monarchs acting as their ministers and advisers; and, finally, they become an independent class which charge themselves with the religious destinies of the nation. In all the religious history of mankind there is nothing that can be compared to the prophetic order in Israel. Next in meaning was the creation of the monarchy. The kingship in Israel derived its significance from the previous idea that Jehovah was the true King of the people. The monarch was His representative, sitting on His throne, at His right hand. He was His son and fellow. This conception naturally suggested lofty ideas of the king. But in point of fact it is not the bare idea of the kingship that we find in the literature of Israel, it is always the Davidic kingship. The character and career of this monarch gave a complexion to the idea of the

kingship which became part of its essence. He was a man according to God's heart, which does not mean one immaculate morally, but one truly obedient to the will of his God, and ruling in righteousness. His kingdom was such as to suggest the idea of universality as the world was then known, and in the dynasty which he founded it was perpetual.

The faith of the inseparable connexion of the house of David with the throne of the kingdom of God is common to all the prophets, *e.g.* Amos ix. 11, "In that day will I raise up the tabernacle of David that is fallen down"; Hos. iii. 5, "Afterward shall the children of Israel return and seek the Lord their God, and David their king, in the latter days." But by far the most remarkable predictions regarding the house of David occur in the contemporary prophets, Isaiah and Micah—Isa. vii.-xi. and Mic. iv., v. The prophecies (Isa. ix.) of the Son given, and (Isa. xi.) of the shoot out of the stock of Jesse, are recognised by all writers to be Messianic, *i.e.* to refer in the prophet's own mind to a future ruler of the perfect kingdom of God. Very many deny the prophecy of Immanuel (ch. vii.) to have any Messianic reference.

The passage (ch. vii.) is so encumbered with difficulties and obscurities that it may seem, and perhaps is, a waste of time to discuss it. The whole passage (chs. vii.-ix. 6) is fragmentary, and things are alluded to in a way so brief that their meaning and connexion cannot be discovered. Further, it cannot be denied that the passage has suffered interpolation through glosses from the margin having got into the text. The clause, ver. 8, "within sixty-five years shall Ephraim be broken, that it be not a people," is obviously foreign. And the same is true of the explanations, "the king of Assyria," ver. 20, at least, and viii. 7. In these circumstances, therefore, scholars are not to be accused of sacrilege if it seem needful to them to remove some other passages in order to gain a rational sense.

Briefly, the question is, Is Immanuel a sign to Ahaz in reference to the Syro-Ephraimitic coalition? or is he a sign in reference to something larger and more distant,—in reference to that coming day of judgment and desolation, the premonition of which filled the prophet's heart from the beginning of his ministry, and the instruments of which he now saw on the horizon in the Assyrian power? or, as interpreters usually called

conservative endeavour to hold, is Immanuel a sign in reference to both things? First, if Immanuel be assumed to be a sign in reference to the Syro-Ephraimitic coalition, the point of the sign lies partly in the *time* when Immanuel shall be born and partly in the symbolical significance of the name—God is with us. Immanuel and his mother are no persons in particular, they are mere ideal magnitudes, *x* and *y*. The sign means: in a year hence or so, when maidens now marriageable shall have become mothers, they will be found calling their sons Immanuel, God is with us, in token of deliverance from the Syro-Ephraimitic alliance. This interpretation is simple, but the objections to it are insurmountable.

1. Of these objections, perhaps not the most serious is that the interpretation necessitates the deleting of ver. 15—thick milk and honey shall he eat. For this food is not a dainty but a hard necessity, and implies that the land where it is had recourse to is no more cultivated in wheatfields and vineyards, but reduced to a pasture land by the desolations of war (vers. 22, 23 *seq.*). Now, whoever Immanuel be, he and his mother are Judeans; for, on the supposition made, she gives him his name in token of deliverance from Ephraim. Obviously, therefore, ver. 15 is totally incompatible with this interpretation, for it is in Judah that everyone shall eat thick milk and honey. And, of course, ver. 17 is equally incompatible, and must be expunged, or at any rate detached from its present connexion. But is not "the thick milk and honey," and all the conditions that it suggests, protected by its recurrence in ver. 22 and the context there?

2. This interpretation makes the sign of Immanuel a thing exactly of the same kind as that of Maher-shalal in ch. viii. It is most improbable that the prophet should have given two signs of the same kind in reference to the same event, and yet the signs have so much difference that the one cannot be regarded as merely a literary duplicate of the other, a twice-told story of the same event.

3. Is it probable or possible that Isaiah should conceive Judean mothers expressing their thankfulness for deliverance from Ephraim and Syria by using the name Immanuel? He has himself the utmost contempt for the northern alliance (ver. 4, viii. 12?), the danger does not seem to him to lie there. But the question is, Had he at this moment any clear conception of the causes that would make

the attempt of the allies abortive? The context assumes that he had, and in ch. viii. he certainly has,—it is the Assyrian invasion that will paralyse the power of Ephraim. But everywhere in the passage (chs. vii.—ix. 6) he assumes that the Assyrian will devastate Judah also. His country will become the battleground where Egypt and Assyria will contend for supremacy (ch. vii. 19). The Assyrian flood will sweep into Judah, its waters will rise to the neck and cover the breadth of the land of Immanuel (ch. viii. 8). The Assyrian desolation will extend over Israel and Judah *in common*. It is, therefore, impossible that Immanuel could be meant to be a symbol of deliverance from Ephraim and Syria, because the deliverance was to be effected only through a calamity infinitely greater.

4. To these considerations another may be added: Immanuel is elsewhere brought by the prophet into connexion only with the Assyrian desolation—the outspreading of his (the Assyrian's) wings shall fill the breadth of thy land, O Immanuel. Rage, ye peoples; but ye shall be broken in pieces . . . speak a word, but it shall not stand, for Immanuel, God is with us (ch. viii. 8–10). The abrupt way also in which reference to the “child born” (ch. ix. 6) is made seems to imply that this child must somewhere have been already alluded to, and that he is to be identified with Immanuel.

The prophecy is to be explained partly, no doubt, from the historical circumstances, but mainly from the circle of thoughts which filled the prophet's mind, from ideas regarding the house of David that had long formed part of the national faith, and from the degenerate condition of that house at this time. The historical circumstances of the prophecy were these: In the days of Ahaz, the kings of Syria and Ephraim formed an alliance and made war on Judah. The object of the allies was possibly to compel Judah to enter into a general confederacy, having for its object to stem the advancing tide of the Assyrian power. The king of Judah had refused to listen to the overtures made to him, and the northern allies had, therefore, resolved to dethrone the Davidic house, and set upon the throne a tool of their own, a Syrian called the son of Tabeel: “It was told the house of David, saying, Syria is confederate with Ephraim, and his heart was moved as the trees are moved with the wind.”

The prophet was bidden go to meet the king, taking with him Shear-jashub his son, and to say

to him in regard to the purpose of the northern kings, “It shall not stand.” Perhaps, while the prophet was speaking, he detected signs of incredulity in the cold and reluctant king, and he adds, “If ye will not believe, ye shall not be established.” Probably at a subsequent time, shortly after, the prophet offered the corroboration of any sign which the king might ask. This offer Ahaz also rejected, putting it away under the pretext that he would not put God to the trial. Roused to a pitch of excitation, the prophet exclaimed, “Is it too small a thing for you to weary men, that ye weary my God also? Therefore the Lord Himself shall give you a sign.” It is out of the question to suppose a sign forced upon Ahaz, or that the sign now to be given would be one of the same kind as that formerly offered.¹ It is something larger, something that reaches to the history of the house of David and the nation to its furthest limits: “The Lord will bring upon thee and upon thy father's house days that have not come from the day that Ephraim departed from Judah.” Now, here are the elements out of which the prophecy is composed. First, the declared purpose of the northern allies was to set aside the Davidic house. In the prophecy it is not Ahaz himself that is spoken of or spoken to, it is always the house of David. It is to this house that the sign is first offered and ultimately given. The crisis of its history has come. What is needful to carry it through the crisis, faith in Jehovah, is wanting. “If ye will not believe, ye shall not be maintained.” Yet the “sure mercies” of David remain, and will ultimately be realised, whatever humiliations—greater far though they be than the rending away of the kingdom of the ten tribes from him—may yet have to be undergone. For, secondly, these humiliations are imminent. The people of God and the world-power are now to be confronted. The Assyrian is at the gates. The conditions and the instruments of fulfilling that which the prophet had from the beginning foreseen to be inevitable are now present. The outlines of his first vision, the desolation of his country, and the ultimate

¹ The prophet continues to use the word “sign,” but it is a mistake to suppose that the sign must be something that Ahaz could immediately or shortly see in corroboration of something else. The sign is the coming fact, just as it was said to Moses, Ex. iii. 12, “And this is the sign to thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.” Comp. Isa. xxxvii. 30.

preservation of only a remnant are going to be filled up. Under the overwhelming flood both nation and royal house shall go down, yet not to perish. A darkness, to which there seems no dawn, shall settle on the land; but those who have faith will wait on Jehovah, who hideth His face (ch. viii. 17). And the darkness shall yet roll away before the eternal day. "For there shall not be gloom to her that was in anguish. In the former time he brought into dishonour the land of Zebulun, . . . but in the latter time hath he made it glorious, the way of the sea, Galilee of the Gentiles. The people that walked in darkness have seen a great light. . . . For a child is born to us, a son is given to us, and the government is upon his shoulder." There passes before the prophet's eye all the coming history, as in a panorama. For the real thing in the prophets is their faith, not the particular events predicted or projected in which they give their faith embodiment. These events are always the events occurring immediately around them in their day, which they fill out and animate with the meaning of their own universal conceptions.

According to this interpretation, the sign does not lie in the meaning of the *name* Immanuel, but in the person of Immanuel himself, whom his name interprets. He is the same as he who is the Wonder of a Counsellor, God the Mighty of ch. ix., and as the shoot out of the root of Jesse, on whom the manifold spirit of the Lord shall rest, of ch. xi. But the question comes, Does not this interpreta-

tion require the omission of ver. 16, "Before the child know to refuse evil and choose good, the land shall be a desolation, before whose two kings thou art in terror?" Even if this should be the case, we must choose that side on which there appears to lie the greater probability. The chapter and the succeeding ones have not escaped interpolation. It is not impossible that the same hand from which came the date in ver. 8 may be found in this other reference to the northern kingdom. The verse in its present form cannot be read along with ver. 17; at any rate, if retained, it must sink into a mere subordinate clause, and be part of the statement that the Assyrian devastation shall involve north and south *alike*; and that Judah shall be devastated is the burden of the passage, and to this alone the sign of Immanuel has reference. Besides the improbability of the near date for the birth of Immanuel, the language of the verse otherwise is peculiar. It is strange that Syria and Israel should be spoken of as a single "land"—"the land before whose two kings thou fearest." It is certainly probable, if the verse be original, that it ended differently, or that its last words were "the land shall be forsaken"—the "land" in this case being Judah, and used absolutely as in ch. vi. 12, "a great forsaking in the midst of the land." In this case the mistaken explanatory gloss would consist merely of the words "before whose two kings thou fearest." There are indications in some MSS. of the Septuagint of some confusion of text in the end of ver. 16.

The Inspiration of Waiting.

BY THE REV. ALFRED PLUMMER, D.D., MASTER OF UNIVERSITY COLLEGE, DURHAM.

"And, behold, I send forth the promise of My Father upon you: but tarry ye in the city, until ye be clothed with power from on high."—ST. LUKE xxiv. 49.

"He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said He, ye heard from Me."—ACTS i. 4.

If we had only the Gospel of St. Luke, we should probably have believed that our Lord ascended up to heaven immediately after the Resurrection, either that same night or early the next day. St. Luke does not say that this was the case; yet he does not make it clear that there was a considerable interval between Easter day and Christ's return to glory. But the other three Gospels show

that there must have been an interval in which the appearance or appearances in Galilee took place; and St. Luke himself in the Acts tells us exactly how long the interval was. He says that Jesus "showed Himself alive after His passion by many proofs, appearing unto the apostles by the space of forty days" (i. 3). In his Gospel, St. Luke condenses into one consecutive speech what seems to have

been said by our Lord on several occasions, namely, on Easter day, on Ascension day, and once or twice between those times. He is there closing his narrative of the life of Christ, and he gives no more than is necessary for its legitimate conclusion. In the Acts he is beginning his narrative of the life of Christ's Church; and he thinks it well to dwell on the fact that even after the Resurrection there was a considerable period during which Jesus was still at intervals instructing His disciples, preparing them by gradual withdrawal for His bodily absence from them in perpetuity, and teaching them how they were to continue the work which He had begun of "making disciples of all the nations" (Matt. xxviii. 19). Just as a detailed account of the births of John the Baptist and of Jesus Christ gives the proper supernatural starting-point for the history of the Redeemer's work among His people, so a detailed account of the Ascension gives the proper supernatural starting-point for the history of His apostles' work among all the nations of the earth.

To the evangelists, who were merely giving us all that it concerned us to know about the life of Christ, the Ascension was not an event on which it was necessary to lay great stress. Even if it had not been well known, it might safely have been assumed. Christ had risen from the dead and had departed from the world. How had He departed? Not by dying again, like the widow's son and Jairus' daughter; for that would have undone His victory over death, and would have left us without any assurance that we should rise again. But if Christ rose from the dead and returned to the Father without dying again, then something of the nature of the Ascension must have taken place. We leave the world through death: there is no other way. But if Christ left the world without dying a second time, there must have been a supernatural departure.

It ought not to surprise us, therefore, that in the Gospels so little is told us about the Ascension. St. Matthew and St. John do not give any narrative of it. It is the Resurrection which they all four insist upon so strongly. The miraculous return to glory follows as a matter of course, if the Resurrection is believed and understood.

But it is different, when St. Luke is making a fresh start in order to sketch the history of the infant Church. Then it was important to point out, not only that the disciples had ample oppor-

tunities of convincing themselves that Jesus had risen from the grave, but that they also had abundant instruction from the risen Lord as to how they were to conduct themselves under the changed conditions of His never more being visibly present with them.

Only a few of the "many proofs" of the reality of His return from the grave have been recorded. Only a few of the many words which He said to them during the forty days, "speaking the things concerning the kingdom of God," have been preserved. Perhaps there are not very many persons who seriously desire to know a larger number of these many proofs. Those which have been recorded are enough to convince us that no satisfactory explanation of the evidence for the Resurrection can be given, excepting the fact that it took place. But who does not yearn to know more about those momentous conversations which the risen Lord held with His apostles in the interval between the resurrection from the grave and the ascension into heaven?

Among the few sayings of Christ which are recorded as having been spoken shortly before His Ascension, the charge to the apostles to "tarry in the city until they were clothed with power from on high" may easily have been a very real trial to them. They had recently been plunged in the depths of despair. Their Master, whom they had hoped to be the promised Redeemer of Israel, had been captured by His enemies and slain; and His disciples had come to the conclusion that they had staked all upon an erroneous conviction and lost. Then His Resurrection had raised them again to the utmost bounds of joy and exultation. During His mysterious appearances among them since that joyous restoration, He had told them what glorious things they were to accomplish for Him. They were to make disciples of all the nations, and teach them to observe all His commands. They were to preach the gospel to the whole creation, working miracles in His name and being miraculously protected from harm. And then He had gone to His Father to prepare a place for them, promising to return once more and summon them to Himself. But almost His farewell charge to them had been, "Wait"—for an indefinite period, which might be weeks, or months, or years.

When there was not a day to be spared!

Think of the work which had been committed

to them, and which they had cheerfully undertaken—the conversion of the world. They were to be His witnesses, not only in Jerusalem, but “in all Judæa and Samaria, and unto the uttermost part of the earth.” Think also of their strong conviction that Jesus Christ would return very soon; so that the time allowed for this enormous task was very short. Think, moreover, of the amazing events, which had been crowded into the last six weeks from the time of the institution of the Eucharist to the time of the Ascension, and to what intensity their enthusiasm had been kindled by all these things. They were eager to be up and doing, to prove themselves worthy of the great trust committed to them, to accomplish some great thing for the furtherance of their Master’s kingdom.

And they were told to *wait*. “Wait for the promise of the Father, which, said He, ye heard from Me.”

This charge, which St. Luke records twice over,—first at the end of his Gospel, and again at the beginning of the Acts,—was probably not intended merely for that particular crisis, nor only for the apostles. It may be meant for us also; and the apostles’ cheerful and loyal acceptance of it and obedience to it may be an example worthy of our imitation. It may be a comfort to us, in times of hindrance and perplexity, to remember that God has laid, and does lay, such commands upon His servants. And it may help us, if we recollect that others have found happiness in obeying such commands readily.

There are seasons in our lives when God

appears to call upon us simply to wait. We are yearning for action; but before we can act safely or profitably, some point has to be decided, which we cannot decide, and the decision of which we cannot hasten. As week after week, or month after month, passes away, we think with regret, or it may be with consternation, of what might have been accomplished if we had but been allowed to set to work at the time when we ourselves seemed to be ready; and we begin to fear that a point may be reached, after which nothing satisfactory will be possible. We are tempted like Saul to take the matter into our own hands and thus get rid of the painful suspense of waiting, or (as we prefer to put it to ourselves) thus put an end to the serious risk which seems to be inseparable from delay. We “force ourselves, therefore,” and undertake responsibilities to which we are not equal, because we have not been “clothed with power from on high.”

We often condemn the generation to which we belong as an *impatient* generation. Perhaps nearly all of us have contributed to this impatience. We are so ambitious of setting the world to rights, and so bent upon having immediate and visible results of what we have attempted. More real progress would be made if we were equally anxious to secure the promise of the Father, were more in the temple blessing God, and were more ready to go on quietly with the plain duties which lie immediately before us, without seeking “to know times or seasons which the Father hath set within His own authority.”

One step enough for me.

Studies in Tennyson's "In Memoriam."

BY MARY A. WOODS.

IV.

And I—my harp would prelude woe—
I cannot all command the strings;
The glory of the sum of things
Will flash along the chords and go.

WE have seen our poet stunned by the first shock of bereavement; we have watched him as he wakes first to a sense of dreary hopelessness, and gradually to one of solace in the past and a faint hope in the

present; and, lastly, we have realised how this hope—that of the continued life and well-being of his friend—has become an assurance strong enough to control his grief and inspire a new peace and content. It is this assurance that dominates the remainder of his song. It does not wholly satisfy him. There are moods in which he would willingly exchange all that strife and thought have won

. . . for the touch of a vanished hand,
And the sound of a voice that is still.

He reiterates, indeed with added emphasis, his belief that

'Tis better to have loved and lost
Than never to have loved at all—

but he cannot yet believe that loss is good in itself. He cannot apply to his own case that profound saying—"It is *expedient* for you that I go away." He has, indeed, long passed the stage at which he could grieve

. . . for changes wrought in form and face.

The body, he well knows, is not the man. He knows, too, that what seems death is but translation, and remembers that

. . . transplanted human worth
Shall bloom to profit elsewhere.

But that "otherwhere" is full of pain for him.

Immortal? I feel it and know it;
Who doubts it of such as she?
But that is the pang's very secret—
Immortal *away from me*.

It is on the life *together* that his yearning fancy dwells. He revels in memories of the past. He recalls the college debates—

The rapt oration flowing free
From point to point, with power and grace
And music in the bounds of law,
To those conclusions when we saw
The God within him light his face ;

the holiday rambles—

Whereat we glanced from theme to theme,
Discussed the books to love or hate,
Or touched the changes of the State,
Or threaded some Socratic dream ;

all the mixed fulfilment and promise of

A life that all the Muses decked
With gifts of grace, that might express
All-comprehensive tenderness,
All-subtilising intellect.

Or, more sadly still, he thinks of the "might-have-been." Arthur had been betrothed to one of his sisters, and in imagination he pictures the marriage, the satisfying relation of brotherhood, a death together in ripe old age, when

. . . He that died in Holy Land
Would reach us out the shining hand,
And take us a single soul.

He reflects also that affection might have grown with knowledge—

More years had made me love thee more.

Yet he knows that he could not have loved more deeply than he loves now, and we have the first hint of a possible gain through loss in the words which he puts into the mouth of Death—

My sudden frost was sudden gain,
And gave all ripeness to the grain
It might have drawn from after-heat.

As he thinks, too, of the "might-have-been," he cannot but reflect how his friend would have borne his own loss, had he survived him, and pictures for his comfort

A grief as deep as time or thought,
But stayed in peace with God and man.

Thus the poet's mood is a mixed one, a softened pain with which, as he tells us, joy mingles fitfully like the gladder notes of the nightingale.

And in the midmost heart of grief
Thy passion clasps a secret joy.

It is this mixed feeling—this brooding, half glad, half sorrowful, on one who lives happy but apart—that lies at the root of the passionate desire for communion expressed in Cantos xc.-xcv. of the group we are now considering. At an earlier stage of grief the mourner had attained no such persuasion of the reality of the after-life as should induce him to ask for confirmation of it. At a later stage he is too conscious of the mystical, all-penetrating presence of the beloved to care much for any more special and limited manifestation. Yet, even at this transition period, it is no vulgar apparition of the "sheeted dead" that he desires—

No visual shade of someone lost—

but something far more vital and intimate.

"Come," he cries, "not in gloom but in brightness, not at night but in the sunshine"—

Come, beauteous in thine after-form,
And like a finer light in light !

Nay, rather—for if indeed I saw thee I might suppose it illusion—come, not in form but in substance, not discerned by the senses, but embraced by the soul ! Only come—come !

O from the distance of the abyss
Of tenfold complicated change,

Descend, and touch, and enter ; hear
The wish too strong for words to name,
That in this blindness of the frame
My ghost may feel that thine is near.

And then comes that exquisite description of the summer night, when

. . . in the house light after light
Went out, and I was left alone ;

and when reading the friend's letters, "those fall'n leaves that kept their green," there came a sudden moment when

. . . all at once it seemed at last
His living soul was flash'd on mine,

And mine in his was wound.

I have quoted the lines as they appeared in the earlier editions, and as they must still be read to give a consistent meaning to the context in which they occur. In later editions the word "his" in the last two lines was altered, and they now run—

The living soul was flashed on mine,
And mine in *this* was wound.

The reason of the change is suggested by two lines in a later stanza—

. . . at length my trance
Was cancelled, *stricken through and through with doubt.*

The doubt—common to the philosopher and the man of the world—as to the reality of any so-called supernatural manifestation, which destroyed the poet's trance, seems also to have reacted on his recollection of it, and to have induced a change of wording which made the confession of doubt itself irrelevant. As originally written, there can be no question that the lines first quoted were intended to record the fulfilment of that passionate desire for communion—

Spirit to spirit, ghost to ghost—

which we have already examined.

The experience brought with it a new peace. The exquisite picture of the dawn that followed it seems to symbolise the blending henceforth of sorrow and joy into a dawn of better things, when

. . East and west, without a breath,
Mixt their dim lights, like life and death,
To broaden into perfect day.

The succeeding cantos are marked by a growing tenderness, almost playfulness, and a frank admission of new interests, even new regrets. The old simile of the girl left mourning for the man she loves, is repeated with a significant change. In lx. we read

He mixing with his proper sphere,
She finds the baseness of her lot,
Half jealous of she knows not what,
And envying all that meet him there.

In xcvi.—

Their love has never past away ;
The days she never can forget
Are earnest that he loves her yet,
Whate'er the faithless people say.

The mourner, speaks bitterly indeed of that "mother-city," where

God's finger touched him, and he slept—

but we must remember that he has no associations with Vienna but those of death and parting. The death-day itself, as it rises, still and sacred, on

. . . meadows breathing of the past,
And woodlands holy to the dead,

awakens only an "all-comprehensive tenderness."

The later cantos (before we reach our third Christmas), commemorate a new trouble, in which regret for Arthur is only a subordinate element. The poet is leaving the familiar home of his childhood, and tells us that his friend's affection for it gives an additional pang to separation. But this pang is lessened by a dream of Arthur, glorious, unbound by fleshly ties, that leaves his "after-morn content." When, at Christmas, the sense of trouble and strangeness is too strong for the usual rejoicings, the mourning is less for the friend than for the "father's dust"

Left silent under other snows.

Arthur is henceforth, as we shall find increasingly, a spiritual presence, untouched by change or time.

He is a presence to be felt and known
In darkness and in light, from herb or stone,
Spreading itself where'er that Power may move
Which has withdrawn his being to its own.

The Great Text Commentary.

THE GREAT TEXTS OF SECOND CORINTHIANS.

"The letter killeth, but the spirit giveth life."—
2 Cor. iii. 6.

EXPOSITION.

The letter . . . the spirit.—"Letter" and "spirit" are not here opposed as the words of a law to its spirit (Rom. ii. 29), but as the characteristics of the two dispensations. The Mosaic dispensation is denominated "the letter" primarily from the fact of its covenant being written on the tables of the Law, but also because it was a dispensation of precise and severe enactments, moral and ceremonial, presented in a written form. The gospel is denominated "the spirit" to denote the original form of its presentation, in that it was preached by men endowed "with the Holy Ghost sent down from heaven," but also, and principally, as being "the regeneration," the dispensation of the promised "kingdom of God," admission to which is by a spiritual truth—John iii. 3-5; Tit. iii. 5-7.—WEBSTER AND WILKINSON.

Killeth does not refer to the *physical death*, in so far as that is the consequence of sin, and sin is occasioned and furthered by the law. Against this interpretation it is decisive that according to Rom. v. 12 ff. bodily death is the consequence, extending to all, of *Adam's sin*, and has, since Adam, reigned over all even *before the law*. Nor yet are we to understand *spiritual, ethical*, or spiritual *and* bodily death, or the mere *sensus mortis* (Bengel), but according to Rom. vi. 21, 23, vii. 5, 9, 10, 11, 13, 24, *eternal death*, the opposite of the *eternal life*, which, by means of the Holy Spirit becoming operative in the heart through the gospel, is brought about for man who is liable to eternal death (Rom. viii. 2, 6, 10, 11). —MEYER.

"Puts to death" is better than "killeth," for the process meant is judicial, and the original often occurs for judicial execution.—WAITE.

Beyond doubt the imagery present to the apostle's mind was not the contrast between a book and its "spirit" (a meaning of the word "spirit," by the way, quite foreign to the Scriptures, and indeed to ancient literature at large, if

we do not mistake), but that between the inscribed edict of the Tablets of Mount Sinai, the awful "This do, and live," "This do not *and die*," and the revelation in the gospel of a Power which can, for the justified, write the will of God on the heart, and put it in the mind. It is the contrast between Sinai and the double glory of Calvary and Pentecost. It is the contrast between the holy but inexorable "curse of the law" from which the Lord Christ alone could "buy us out" (Gal. iii. 14), and that "promise of the Spirit, by faith," of which the apostle speaks in that same pregnant verse of Galatians, written so nearly at the same time as this verse before us now.

The Law killeth, with its unrelieved sentence of death upon the law-breaker, who offends even "in one point." *The gospel* giveth life. As the gospel of Calvary, it is "the ministration of (justifying) righteousness." As the gospel of Pentecost, it is the ministration of spiritual liberty and power to the believer. As both, it is (ver. 6) "the new Covenant":—"I will put My laws in their hearts; for (see Jer. xxxi. 34, end) their sins and iniquities I will remember no more."—MOULE.

METHODS OF TREATMENT.

I.

THE SPIRIT AND THE LETTER.

By the late Right Rev. J. B. Lightfoot, D.C.L.

The idea of a letter is something definite, fixed, immovable. When Pilate says, "What I have written, I have written," he means that the matter remains, it has taken its place among the permanent things of the world.

On the other hand, "spirit" means the direct opposite to all this. Spirit is properly a synonym for breath, a pulsation of air, a gust of wind. And the name is given to the Holy Spirit because no other symbol would so fitly describe the operations of the Spirit of God.

The antithesis of the letter and the spirit occurs three times in St. Paul, in the second and in the seventh chapters of Romans, and in the passage before us. In the first passage St. Paul contrasts

the true Jew with the false. In the other two, the contrast is between the Law and the Gospel.

The Mosaic Law was given to educate the conscience of the Jews, and, through the Jews, of the whole human race. By a system of restraints it taught the heinousness of sin. And as it thus reminded the Jew of his guilt, it "killed" him. He ought to do, he could not do, and so he "died." In the dispensation of the Spirit the sympathetic union of man with God is established, the filial relation is realised, and the pardoned one, now no more a slave but a son, has courage to look up and cry, "Abba, Father."

That is the primary sense in which the apostle speaks of the letter killing and the spirit giving life. But it has further applications, one of which may be touched upon.

In the Sermon on the Mount our Lord uses certain words: they are the most sacred of all words; but if we take and carry them out literally, we lose their meaning. "If he smite thee on one cheek, turn to him the other also." The principle is the condemnation of self-assertion, the application is left to our own enlightened conscience. "Give to him that asketh thee." Indiscriminate giving would destroy the spirit of the command; it would be to commit that very sin of self-indulgence against which the precept properly interpreted warns us.

II.

THE GOSPEL OF THE SPIRIT.

By the Rev. Principal H. C. G. Moule, M.A.

It is richly worth our while to remark, quite by itself, this significant thing; this denomination of the gospel by that glorious summary term—"THE SPIRIT." Can we give the fact too great a weight? We are reading St. Paul, the apostle of justification. And that great theme of his is close at hand; we have observed it already in that passing phrase (ver. 9), "the ministration of *righteousness*"—words whose reference is easy to fix when we remember that the Corinthian Epistles form one great dogmatic group with the Galatian and Roman. Yes, but in this very context; when he comes to state as it were the *ultimate* glory of the message, he writes not "the cross" but "the Spirit." Not that the cross is not, primarily and eternally, as necessary as it is wonderful and glorious. Not that it is not the rock-foundation

of the believer's peace, from first to last. Not so; but because the cross is *in order to the Spirit*. Justification is not an end in itself; it is provided *in order that* the justified may justly, and effectually, receive "the promise of the Father," and live by the Spirit, and walk by the Spirit, filled with Him, while He (Eph. iii. 16) "strengthens them with might in the inner man, that Christ may dwell in their hearts by faith."

Surely we have here a point of sacred weight and significance, a principle to govern our faith, hope, and "ministration of the new Covenant." The whole passage is pregnant of caution in the matter, but far more of positive and animating suggestion. It places us, for our only possible dwelling-place, upon the rock of Calvary, within the strong precinct of justification. But then it spends itself upon reminding us of the eternal Spirit, with His light, His liberty, His glory. It puts this forward as the *acmé*, the characteristic of the gospel, its inmost antithesis to the Law.

Let us evermore embrace, appropriate, and preach the gospel of the Holy Spirit. It is not "another gospel"; God forbid. It will not for one moment lead us away from the cross, and the sprinkling of the blood, and the obedience of the One Righteous reckoned to the many guilty, believing. But it will glorify these eternal foundations by showing them in their living relation to the eternal superstructure—the indwelling of God in regenerated man, the lasting presence of Christ in the heart by faith, and as—to the living and sanctified community—the final development of it as what shall be (Eph. ii. 22) for ever, "an habitation of God in the Spirit."

ILLUSTRATIONS.

THE letter kills, and yet the letter hath a glory to St. Paul, the glory that shone from the face of Moses descending from the mount. The letter has a glory, for it is the manifestation of the very mind and being of God. The moral Law graven on the tables of stone was the primary and absolute establishment of these essential relations which determine all possible communion between man and his Maker. Without the Ten Commandments, no communications are possible for purity, truth, and goodness,—these are what God is; these are what God must be in all His actions; through them He exhibits Himself; in the form of them He communicates Himself. Verily the letter hath a glory. It is the revelation of the Divine Will in action, the revelation of God. For this, men had looked and yearned through weary years; to discover this they had toiled, and sighed, and prayed.

Many kings and many prophets had desired to see these things; for this they had ransacked nature, searching for that which lay always hidden behind the dumb silence of that breathing earth, that which seemed always suggested yet was never disclosed. "Oh, that I knew where I might find Him!" So man cried in the bitterness of his search. And now, listen; there is a revelation; the dumbness breaks, the silence yields, those flying footsteps of God pause, the air opens, the heavens are sundered. There is a presence; there is a voice; there is an utterance; there is a vision; there is a glory—and it kills!—H. SCOTT HOLLAND.

THE letter of the Old Law sets before us, at best, a legal standard with which we cannot comply, and which pronounces, therefore, our condemnation. It may even injure us in other ways if we mistake its partial and relative injunctions and ideals for a final and complete revelation of God's will for us. We must look below the surface, we must gather out of it the spiritual principles which underlie it, we must discern the eternal verities which it embodies through the local and transitory forms in which they are expressed, or it will do us harm instead of good.—W. BELLARS.

IN the beginnings of the Constitution, the law enacted by Parliament was the only safeguard that was deemed necessary for the well-being of society; and, at first, the administration of the Court of King's Bench was sufficient for the needs of the nation. But as time went on, and as the fabric of society grew more complex, it was seen that injustice was often done through a too strict adherence to the letter of the law. *Summum jus, summa injuria* has passed into a proverb. It at last became manifest that it would not be possible to lay down rules which should cover every contingency which might arise; and provision was gradually made for legal tribunals which should be guided by the principles of the Constitution rather than by stereotyped formulæ. The existence of our Courts of Equity is a standing recognition by the nation of the truth that *the letter killeth, but the spirit giveth life*.—J. H. BERNARD.

THE science of mathematics has advanced by leaps and bounds of recent years. The conceptions which guided the studies of Newton are found to be insufficient for the requirements of modern analysis. But no one supposes, therefore, that the principles of Newton's *Principia* are not true. They are quite true as far as they go; but they are replaced by the modern mathematician by wider generalisations which involve them. And such an illustration may of itself assure us that the progress of science does not require that all former conceptions be discarded, though it does require that

they become filled with a larger meaning, in correspondence with the larger intellectual needs of mankind.—J. H. BERNARD.

MOHAMMED'S truth lay in a holy book,
Christ's in a sacred life.
So while the world rolls on from change to change
And realms of thought expand,
The letter stands without expanse or range,
Stiff as a dead man's hand;
While, as the life-blood fills the growing form,
The Spirit Christ has shed
Flows through the ripening ages fresh and warm,
More felt than heard or read.
And therefore, though ancestral sympathies
And closest ties of race
May guard Mohammed's precepts and decrees
Through many a tract of space,
Yet in the end the tight-drawn line must break,
The sapless tree must fall,
Nor let the form one time did well to take
Be tyrant over all.

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The Parables of Zechariah.

BY THE REV. JAMES STALKER, D.D., GLASGOW.

V.

THE PARABLE OF THE HIGH PRIEST (CHAP. iii.).

IN the preceding visions the prophet comforted his fellow-countrymen in view of the powerful enemies by whom they were surrounded, and the smallness of their own numbers. In this parable we come to a difficulty more solemn. It appears that, besides their external feebleness, they were beset with an internal weakness: they were oppressed with the sense of unforgiven sin.

I. In this new vision the prophet saw "Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist" (or "accuse") "him."

This Joshua was a leading figure of the period. In the contemporary prophet Haggai he is frequently mentioned. There we learn that he was the son of Josedech, and that he was closely associated with Zerubbabel in all the pious and patriotic undertakings of those days. The one, indeed, was the ecclesiastical and the other the civil head of the new community.

When it is said that he was seen standing before the Lord, the first notion suggested by the words is that, as high priest, he was engaged in the duties of his sacred office;¹ because to stand before the Lord is frequently mentioned in Scripture as the privilege of the priesthood. It is probable, however, that the image presented to the mind of the prophet was totally different. It was not in the temple that Joshua seemed to him to be, but in a hall of judgment. To stand before the judge is a phrase used of the prisoner at the bar; and that this is its signification here is proved by the statement which follows—that Satan was standing at his right hand to accuse him; for this was the position of the prosecutor in a court of justice. And the same view is further supported by the fact that Joshua was clothed in filthy garments—a condition in which the high priest could, under no circumstances, have appeared before God in the service of his office, but which befits exactly the position of a criminal.

If it be asked why Joshua should have appeared

in this position, it has been answered² that this is an imaginative representation of the fact that false charges had been lodged against him in the Persian court by the enemies of the young community. It was common enough at that time to attempt thus to ruin the character of the leaders of God's people; but in the present case the suggestion is not a happy one.

It is nearer the mark to suppose that Joshua appeared at the divine tribunal as the representative of a guilty priesthood. Before the Exile the priesthood had sunk very low, those who ought to have been the leaders of the people in holiness being the ringleaders in sin. Of course in Babylon the Jews had no temple in which to offer sacrifice: and now the question might have arisen in pious minds whether the office had not become defunct. It was this which made requisite a solemn reinstatement of Joshua and the other priests in the sacred office.

Whatever truth there may be in this view, however, the one which does most justice to the whole vision is, that Joshua appears here as the representative of a guilty people. The filthy garments with which he is clothed are the sins of the community; and the charges urged against him by Satan are its crimes and backslidings. The Exile was notoriously a punishment for sin; in Babylon itself the exiles had not been guiltless; and even since their return to their own land they had backslidden from the high ideal with which they had set out from Mesopotamia, as the unfinished walls of the temple too clearly testified. In the more sensitive hearts among them, the memory of these things was a source of depression and despair. They felt that God was angry with them and that, till their iniquity was taken away, no undertaking of theirs could prosper. The more sacred the work to which they were called, the more unfit for it did they appear to themselves to be.

Guilt is a paralysing feeling. What becomes of sins which are past? The majority never inquire:

¹ Wright thus understands the phrase.

² By Ewald.

they take it for granted that they have disappeared and been forgotten. But to those who realise that they have gone into the books of God and have to be faced and answered for, they are an intolerable burden, which saps the moral strength and makes progress impossible. Yet this despair is the precursor of hope; for it is only when we have gone to the bottom of guilt that we can be liberated from it. In the City of Destruction, although all were guilty and all in equal peril, there was only one man to whom sin was a burden. The rest were prosperous and easy in their minds, while he was crushed with despair. Yet he was the only inhabitant of the place who was in a safe or a hopeful condition.

II. The rôle played in this scene by Satan is similar to that ascribed to him in the Book of Job, where he appears in the court of heaven, to minimise the merits of good men and place their shortcomings in the worst of lights. So here he is the accuser, who, with the skill of an advocate, urges the offences of which the people of God have been guilty and endeavours to secure their condemnation and rejection.

It has been contended that in such passages we have a conception of Satan out of accordance with the later representations of Holy Writ. Satan, it is said, is not here a fallen angel and enemy of God, whose abode is in hell, but one of the sons of God, enjoying free access to the Divine Presence, and fulfilling a necessary, though perhaps a disagreeable, function in the divine administration.

This, however, is a shallow view; because the part played by Satan both here and in Job is a thoroughly evil one. It is true that to expose sin may be praiseworthy work. It is the work of the prophet; an Amos, a Malachi and a John the Baptist had to make manifest the exceeding sinfulness of the public crimes of their day, and drag into the light its hidden vices. In all ages this is the duty of the preacher; it was performed by a Chrysostom, a Savonarola and an Andrewes; and in no country or city is it superfluous. The office of conscience itself is to accuse and condemn the sinner. Yet it does not follow that everyone is praiseworthy who undertakes the office of accuser. All depends on his motive. The prophets stigmatised sin, because they were jealous for the honour of God; the true-hearted preacher awakens the conscience in order to save the soul; but it is

possible to expose sin merely for the purpose of gloating over it. The shortcomings of good people may be held up to ridicule, not for the purpose of correcting them, but in order to prove that no such thing as unselfishness or purity exists. There are those who are never so happy as when they have discovered something which seems to prove that a profession of religion or high principle is only the mask under which a hypocrite is cloaking his misdeeds. When God's work is making progress and its leaders are performing acts of heroism, such critics are silent; but, when any good cause shows signs of decline or any good man takes a false step, they seize upon the fact with avidity and publish it to all the winds of heaven. This is the spirit of the devil, and it is the one attributed in this passage to Satan. No doubt the true prophet, who is prompted by the purest love, may sometimes be unjustly supposed to be animated by a diabolic spirit, when, in the heat of his zeal for God and the bitterness of his shame at the degradation of humanity, he lays bare the evils of the time and denounces the abuses of his Church and country; but let the satirist look narrowly to two things—that he is not himself practising the sins which he denounces, and that the motive of his accusations is not hatred but love. Merely to demonstrate how weak and base mankind is can serve no good purpose, unless the censor at the same time has a plan for making it better.

III. Having commenced with the idea of a court of law, the prophet might have been expected to describe the details of the trial, specifying the charges brought forward by the accuser and the pleas advanced in defence. But this would not have been in accordance with Zechariah's abbreviated style. He is never diffuse, but contents himself with a brief indication of a scene, leaving the reader to supply the details. Besides, in this case there was no need of an elaborate trial: it was only too easy for the accuser to prove the guilt of the accused. In consequence of their sins the people of God were so weak and disheartened that anyone could rub into their wounds the salt of condemnation.

But the very abjectness which exposed them to the insults of Satan commended them to the loving-kindness of God. "Is not this a brand," He asked, "plucked from the burning"?

The language is borrowed from an older prophet,¹ but Zechariah imparts to it a peculiar pathos. Israel in the Exile had been thrown into the fire of the divine wrath. Much had been burnt, and perhaps all deserved to be. But at the critical moment the heart of God relented, and He snatched the burnt stump out of the fire. It was still defaced with what it had passed through, and bore the smell of burning. To gloat over the wretchedness of such a remnant was a shameful thing to do; and, for doing so, Satan received a sharp rebuke. But God Himself took up the brand tenderly, His repentings kindling together, to see what might still be made of it.

Did not Zechariah in this picture anticipate the gospel? In His life on earth our Lord was principally moved by the condition of the worst classes of sinners. The very extremity of their need appealed to Him. And to all generations His memorial is, "This man receiveth sinners."

Pardoning grace was expressed to Zechariah by a simple symbol: Jehovah gave orders to those who stood before Him—no doubt His attendant angels—to strip from the high priest his filthy garments and put on him change of raiment. Throughout Scripture this is one of the most frequent figures for forgiveness: the unpardoned sinner is clothed in filthy rags, the pardoned in raiment white as snow. In our day it is sometimes said that nothing is of any consequence but a change of character: this alone is the spotless robe. But, although pardon without holiness would be a gift without value, we ought not to confound things that differ. Pardon is one thing and holiness is another. A hundred incidents of ordinary human experience might be adduced to prove how valuable pardon is even among men; and shall we not value the pardon of God, against whom we have offended far more grossly and who is far more able to punish? Pardon sheds abroad in the heart the peace of God; it opens to the imprisoned will the gate of freedom; the pardoned man goes forward with a bound in the path of obedience.

The prophet proceeds to tell, that, witnessing the putting of the white raiment on the high priest, he could not help exclaiming, "Let them set a fair mitre upon his head."² The impulse under

which he thus cried out was like the emotion of angels who rejoice in the presence of God over repenting sinners. And it turned out that he had correctly anticipated the course of events, and that his perceptions and volitions were at one with the divine will; for the angels obeyed his order as if it had come from God. The mitre was the head-dress of the high priest; it bore in front the inscription, "Holiness to the Lord"; and the placing of it on the head of Joshua signified the divine recognition of him as high priest, and of the people whom he represented as chosen and sanctified.

IV. But a fuller indication was to be forthcoming of the privileges of the forgiven; for the angel of the Lord, rising up from the seat of judgment, came forward and, in the overflowing tones of grace, assured Joshua of the favour in which he and his country now stood in the mind of the Lord.³

The first privilege of the forgiven is access. "Thus saith the Lord of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts;⁴ and I will give thee places to walk among these that stand by" (ver. 7). Among the frequenters of the divine court Joshua was to have his right and his position, and to be entitled to go in and out without hesitation. In the New Testament the same is described as a privilege of every justified man: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand." The forgiven soul has lost the natural terror of God, and can in all its exigencies enter His presence with the confidence and joy of a child.

But to the forgiven country a still more imposing privilege was announced: the Messiah was about to come. "Hear, O Joshua, the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for, behold, I will bring forth My servant the Branch" (ver. 8). The fellows of Joshua are the other priests reinstated along

¹ Amos iv. 11.

² The "I said," however, of ver. 5 is exceedingly doubtful; probably it ought to be, "He said."

³ The last sentence of ver. 5 belongs to ver. 6; read, "And the angel of the Lord arose and protested unto Joshua, saying."

⁴ Wellhausen says, "Before the Exile, not the priest, but the king, had authority over the temple."

with him in their office. They are "men wondered at"; or rather "men of portent" or prophecy. Their reinstatement was a sign that something still better was about to come forth from Him who is wonderful in counsel and excellent in working. The restoration of the priesthood would be followed by the restoration of the monarchy; and the King would be no other than He who, from the days of Isaiah, had been made known by the prophets as the Branch—a name denoting both that in Him the sure mercies of David would be remembered, and that He would flourish in vigour and beauty for ever.¹ In token of the fulfilment of this promise, the angel of the Lord showed Joshua the royal diadem—a stone with seven eyes, or facets, with a blank space in the midst, on which the name of the coming King was about to be engraved.²

The mention of the Messiah invited the prophet to enlarge on the blessings of the Messianic epoch.

¹ Isa. iv. 2, xi. 1; Jer. xxiii. 5.

² Here I follow Wellhausen. Many other explanations have been given of this stone and the seven eyes upon it; see them enumerated in Wright. Ewald's is worth mentioning: the stone is the head corner-stone of the temple; the seven eyes of God rest upon it, that is, it is the object of God's watchful care; God will see to it that it reaches its place as the copestone of the completed temple; to assure the people of this, seven eyes are to be carved upon it by the

But, with his usual reserve and brevity, he merely touches on two of them. Both, however, are exquisite. The one is expressed in the words, "And I will remove the iniquity of that land in one day." We know how prominent a feature this was to be of the work of the Saviour, and we can joyfully add, "And not the iniquity of that land only, but also the sins of the whole world." The other feature is expressed in the words, "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree." The vine, with its lovely leaves and fruit, and the fig, with its pleasant shade, were the most prominent objects of rural scenery, and to sit on sunny slopes in friendly conversation with neighbours beneath the vine and the fig tree was the ideal of prosperity and peace.³ In the Messiah's days, scenes of this description would be witnessed in every corner of the land; and they would be an indication that the wrath of Jehovah had passed away, and that His eyes were resting with delight upon His people.

mason's chisel. But there are two objections to this view—first, it anticipates the teaching of the next parable; and, secondly, it is not likely that, having mentioned the Messiah, the prophet would so suddenly pass on to another theme.

³ 1 Kings iv. 25, the phrase occurs in a description of the happiness of the reign of Solomon.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

By D. S. MARGOLIOUTH, M.A., PROFESSOR OF ARABIC, OXFORD.

(From El-Ghazzali's *Revival of the Religious Sciences*—continued.)

49. iii. 161. Jesus said: Of a truth I say unto you, even as the sick man looks at the food, and does not enjoy it, owing to the violence of his pain; even so the man of this world takes no pleasure in worship, neither tastes its sweetness for the love of this world which he feels. And of a truth I say unto you, that even as a beast, if he be not ridden and exercised, becomes intractable and changes his character; even so, if the heart be not softened by the thought of death, and the fatigue of devotion, it becomes hard and rough. And of a truth I say unto you, that even as a bottle, so long as it is not rent nor dry, is fit to hold honey; even so the

heart, so long as it is not torn by passion, nor befouled by desire, nor hardened by comfort, shall become a vessel for wisdom.

50. *Ibid.* Jesus said: He that seeks after this world is like one that drinks sea-water: the more he drinks the thirstier he becomes, until it slay him.

52. iii. 175. The apostles said to Jesus: How is it that Thou canst walk upon the water, whereas we cannot? He said unto them: What think ye of the *dinar* and the *dirham* (pounds and shillings)? They said: They are precious. He said: But to me they are equal with the dirt.

52. iii. 178. Jesus said: There are three dangers

in wealth: first, it may be taken from an unlawful source. And what if it be taken from a lawful source? they asked. He answered: It may be given to an unworthy person. They asked: And what if it be given to a worthy person? He answered: The handling of it may divert its owner from God.

53. iii. 184. Jesus said: Store up for yourselves something which the fire will not devour. They said: What is that? He answered: Mercy.

54. iii. 198. We are told that Jesus said: Ye evil scholars, ye fast and pray and give alms, and do not what ye are commanded, and teach what ye do not perform. Evil is your judgment! Ye repent in words and fancy, but act according to your lust. It avails you not to cleanse your skins, when your hearts are foul. Verily I say unto you, be not like the sieve, whence the good corn goes out and the husks remain. Even so with you: ye cause the judgment to issue from your mouths, while the mischief remains in your hearts. Ye slaves of this world, how shall he win the next world who still lusts after this world, and yearns after it? Verily I say unto you, that your hearts shall weep for your actions. Ye have set the world under your tongues, and good works under your feet. Verily I say unto you, ye have spoiled your future, and the prosperity of this world is dearer unto you than the prosperity of the next. Who among mankind is more unfortunate than you, if you only knew it? Woe unto you! How long will ye describe the path to them that are in earnest, yourselves standing still in one place like those that are bewildered; as though ye summoned the inhabitants of the world to leave it to you? Stay, stay! Woe unto you! What does it profit a dark house that a lamp be set on the roof thereof, when all is dark within? Even so it profits you not that the light of the world should be upon your mouths when your hearts are destitute thereof. Ye slaves of this world, who are neither faithful slaves nor honourable freemen! soon will the world pull you out by the root, and cast you on your faces; and then your sins shall take hold of your forelocks, and push you from behind, till they hand you over naked and destitute to the Royal Judge; then He shall show you your wickedness, and make you ashamed of your evil deeds.

55. iii. 256. Christ said: Blessed is he whom God teaches His book, and who does not die proud.

56. iii. 261. Christ said: The reed grows in the

plain, but does not grow on the rock. Even so, wisdom works upon the heart of the humble, but does not work upon the heart of the proud. See ye not, that if a man lifts his head to the roof it wounds him, whereas if he bow down his head the roof shelters him?

57. iii. 269. Jesus said: Beautiful raiment is pride of heart.

58. *Ibid.* Jesus said: Why come ye unto me with the garments of monks upon you, while your hearts are the hearts of ravening wolves? Put on the robes of kings, and mortify your hearts with fear.

59. iv. 120. It is narrated that there was a robber among the children of Israel who had infested the highway forty years, when Jesus passed by him with a pious Israelite, who was an apostle. The robber said in his heart: Here is the Prophet of God passing with His apostle by His side; what if I come out and make the third? Coming forth, he tried to approach the apostle, all the while despising himself and magnifying the apostle, and thinking that such as he was not worthy to walk by the side of that righteous man. The apostle perceived him, and said to himself: Shall such a man walk by my side? and gathering his skirts together, he went and walked by the side of Jesus, so that the robber remained behind. Then God revealed unto Jesus: Say unto them, they must begin their work from the beginning, for I have cancelled their previous deeds; I have cancelled the good deeds of the apostle for his self-conceit, and the evil deeds of the other for his self-abasement. Then Jesus told them of this, and took the robber for His companion in His pilgrimage, and made him one of His apostles.

60. iv. 135. It is recorded that Jesus said: Ye company of the apostles, ye fear transgression, but we, the Prophets, fear unbelief.

61. iv. 143. Christ said: Ye company of the apostles, the fear of God and love of Paradise give patience in tribulation and alienate men from the world. Verily I say unto you, that the eating of barley-bread and sleeping with dogs upon a dunghill in the search for Paradise are a little thing.

62. iv. 152. Christ passed in His wanderings by a man asleep, wrapped in a robe. He woke him, and said: O thou that sleepest, rise and make mention of God. He said: What wilt Thou of me? Verily I have left the world to them that are of the world. He said unto him: Then sleep on, my beloved.

Three Foreign Books.¹

BY THE REV. JOHN TAYLOR, D.LIT., WINCHCOMBE.

IN the *Contemporary Review* for July 1893, Dr. E. J. Dillon printed a new translation of the *Book of Job*, based on Professor Gustav Bickell's Hebrew Text, and prefaced by an exceedingly interesting introduction. He announced that Bickell's *Kritische Bearbeitung des Jobdialogs* would see the light in a few days. Whether this essay has yet been reprinted from the pages of the magazine for which it was written,² I know not. The little book before us is of a less technical character, consisting of a translation of Job into German, some ten pages of prefatory matter, and two pages of notes.

We begin with a *résumé* of the prefatory remarks.

Goethe's *Faust*, the other great "Poem of Humanity," lays much stress on knowledge, and ascribes the ultimate purification of its hero to his unwearied striving after something beyond: the poem of Job, on the contrary, turns on the question of how the all-determining value, the supreme significance of righteous conduct flowing from a right will can be proved. In dealing with this question, ancient Israel was hampered by the evident disconformity between conduct and fortune, and by the lack of a doctrine of future rewards and punishments. The author of our poem knows nothing of this latter doctrine, but repudiates the orthodox idea that Divine Providence treats men in accordance with their deserts. How, then, does he handle the problem? Bickell replies by analysing the poem, which, as he sees, culminates in God's manifestation of Himself to the sufferer. Job's complaint concerning divine wisdom had been that it is hidden from the eyes of all living, and is only known by hearsay.³ His complaint is both answered and hushed by his being allowed to see and to hear God (xlii. 5, 6).

¹ *Das Buch Job, nach Anleitung der Strophik und der Septuaginta*, von Gustav Bickell, Wien, 1894. *The Book of Job*; Critical Edition of the Hebrew Text, with Notes, by C. Siegfried, Leipzig, 1893. *Histoire du Peuple d'Israel*, par Ernest Renan, Tome Cinquième, Paris.

² Wiener, *Zeitschrift für Kunde des Morgenlandes*, 1892, ii. to 1893, ii.

³ xxviii. 22, which Bickell, following his revised text of the LXX., renders—

No living eye beholdeth it;
The ear heareth it spoken of.

The Most High brings home to him the defectiveness of his knowledge, and thus leads him to willing submission and trustful resignation. Bickell, naturally, is quite aware that this is not a positive solution of the problem. Indeed, he points out that, notwithstanding its explicit teaching concerning the future life, Christianity itself does not furnish such a solution. The *Book of Job* leaves us in much the same position as Butler's *Analogy*: it demonstrates our ignorance, and *ipso facto* our incompetence to assert the injustice of Providence. It does not explain: it convinces us that there may be an explanation. For my own part, I should like to think that there is another element, of a somewhat more evangelical character, in the poem. May it not have meant to suggest that the mere fact of God's coming out of the thick darkness and revealing Himself to the man who had so keenly craved this played no small part in bringing peace to the troubled heart? What He says is of less importance than the fact that He speaks to us at all. Henceforward Job's resignation is both theoretical and practical. He recognises, not rebelliously, as of old, but humbly, the limits of his knowledge. He is content if he may but have that communion with God which brings comfort concerning dust and ashes.

Bickell's view of the Prologue and the Epilogue, the extremely perplexing prose framework in which the jewel of the poem is set, will be found helpful by many readers. He holds that the poet adopted them from a folk-tale which may already have been put into writing. The former is moulded into a truly organic part of the poet's work, and used for the purpose of bringing into strong relief the entire innocence of the sufferer. The Epilogue, on the other hand, is left untouched. In common with all the greater poets, the author of Job did not himself believe in the "poetic justice" of the Epilogue, but he did not choose to alter the traditional narrative. Probably some of us will prefer to believe that the Prologue is intended to convey more than Bickell admits, suggesting, for example, the subsidiary but important inquiry into the possibility of an unselfish piety. But the Epilogue, whether appended to the poem by the original author or

added subsequently, was certainly not written by the great genius who depicted the Titanic soul-conflicts of Job.

Comparing the poem with other Old Testament writings, Bickell concludes that it should be dated at about the beginning of the Babylonian Exile. Probably this is as near the mark as the conditions of the case allow us to come. We can hardly put the date earlier. Till then the question had not pressed for an answer. It would be possible to descend a little later, but there is no absolute necessity.

Our editor claims to have restored the poem to its original shape and size. He has eliminated all the additions from Theodotion which Origen made to the LXX., believing that the Hebrew original, on which the Greek translators worked, contained nothing corresponding to them. He has also applied another test: he requires his text to comply with certain laws of Hebrew poetry, each verse consisting of seven syllables, each pair of verses containing parallel expressions, and four verses together making a strophe.

At the end of the book three sections are printed which were in the Hebrew Bible used by the LXX. but were not parts of the original poem, Elihu's speech, the description of the hippopotamus and the crocodile, and the Tristichs on the poor oppressed and the rich spoilers. Here, again, the verses not contained in the LXX. are rejected.

We must now notice briefly the fresh turn of meaning given to one or two passages, and compare the general conclusions arrived at with those set forth in Siegfried's work.

And, first, there are the famous verses, xix. 25-27. Here, alas! we do but find a confirmation of our old doubts as to the possibility of resolving the difficulties. Of these verses Siegfried only admits into his text the words, "My reins are consumed within my bosom"; the rest he relegates to the foot of the page as an interpolation, and suggests half a dozen corrections of them. Bickell departs somewhat widely from the text and rendering which he advocated a few years ago.¹ Then he put it—

I know that my deliverer liveth
And will yet stand upon my dust;
At last will God, my Witness,
Cause mine innocence to appear,
Which I alone now behold,
Mine eyes and no other's.

He now prefers—

I know that a deliverer liveth for me,
Although too late; dust covereth me!
My Witness will avenge me,
A curse will light on mine adversaries.
My soul is in pain.

The most obvious textual alteration is the substitution of *alah*, curse, for *Eloah*, God. But the entire tone is different. We cannot enter here into the rights or wrongs of this version. The practical lesson is, that whatever the passage means, it cannot be used to prove a belief in the resurrection of the body or even in a future life. The poet of Job was not a Wordsworth: he could not claim

Though inland far we be,
Our souls have sight of that immortal sea
Which brought us hither,
Can in a moment travel thither
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.

The other passage, the rendering of which may be specially noted, is the well-known "conclusion of the whole matter," which Job draws at xlii. 5, 6—

Till now I heard speak of Thee,
Now hath mine eye seen Thee.
Therefore do I comfort myself, and am content
That dust and ashes are my portion.

Taken thus, it becomes the veritable climax of the poem, and is no longer a simple expression of penitence for hasty speech. God has truly vanquished, for He has conquered the judgment, the affections, and the will. But is this a legitimate rendering? In all essential points it is. Siegfried's Hebrew text might be translated—

Therefore do I quiet myself,
And comfort myself concerning dust and ashes.

This involves, what Bickell has evidently accepted, the adoption from the Peshitta of the word *eshtog* instead of *emas* in the first line. And as to the rendering of the final clause, it is abundantly justified by such parallels as Ezek. xiv. 22; Jer. xvi. 7; 1 Chron. xix. 2. If the authority of the Syriac, unsupported by the LXX., be deemed too slight, we may retain *emas* and render—

Therefore do I retract,
And comfort myself concerning dust and ashes.

And now for a more general comparison of the two editions.

Bickell entirely omits xxiv. 13-25. Siegfried prints it in red, to indicate that it was interpolated

¹ This is translated from the German quotation in Cheyne's *Job and Solomon*, p. 35.

with the object of conforming Job's speech to the orthodox doctrine of retribution.

Bickell rearranges the 27th and 28th chapters, assigning xxvii. 2, 4-6, 11, 12; xxviii. 1-3, 9-11, 20-25, 27, 28 to Job; and xxviii. 7-10, 14-20 to Zophar. Siegfried prints xxvii. 7-23 in red, and the whole of xxviii. in green, the latter colour denoting a polemical interpolation directed against the tendency of the poem. In any case, the arrangement in the traditional text of the Bible is wrong: no artist would have put into Job's lips an assent to the received notions on retribution.

In chapter xl. Bickell gets rid of the confusion involved in Yahweh's delivering two speeches and Job's twice replying to Him, by removing verses 1, 3-7 from this place, and putting 4, 5 after xlii. 1. Siegfried prints from xl. 6-xlii. 6 in blue, in token of this being the work of an author who wrote on parallel lines to the original one.

It will thus be seen that in many important particulars the two editors are in substantial agreement, and that whereas Bickell simply omits the interpolations, Siegfried pronounces on the motives to which they are due. Not, of course, that the former is without an opinion on the point, but in most cases it does not appear in this short volume. Both books should be studied. The former, as Bickell suggests, in order that this noble poem, freed from all inferior additions, may leave its own impression behind.¹ The latter, as a sincere attempt to restore the original Hebrew text, and to supply the student with the materials for forming his own judgment.

At the time of M. Renan's death three volumes of his *History of Israel* had appeared. Shortly afterwards a fourth was published, and there was no intimation that another would follow. Now, however, we have in our hands the concluding volume, which finishes with the solitary but significant biographical note—

END OF THE FIFTH AND LAST VOLUME.

FINISHED OCT. 24TH, 1891.

The few remarks we have to make on it fall into three divisions.

¹ If Dr. Dillon's translation is used for this purpose it must be borne in mind that he had not seen Bickell's latest version. His rendering of xlii. 5, 6, for example, runs—

I had heard of Thee by the hearing of the ear,
But now mine eye hath beheld Thee;
Therefore I revoke my erring words,
And repent in dust and ashes.

1. The first relates to the historical picture here drawn of the period covered by this volume, the time from Simon the Asmonæan to the Christian era. Renan himself formed a fairly correct estimate of its value. In the preface to the first volume he declared that the last would be much easier to write than the others: "I might almost say that there are not two ways of doing it, and if I had not time to write it I would beg my editors to have one of the German writings on this subject translated, and so finish the work." That is to say, he felt that there was little to be added by him; the sources have been explored, the mines worked out. We agree with him, on the whole. But there are two ways of doing everything. And it would have been impossible for this man of broad but shallow sympathies to handle anything in German fashion. It is quite worth while to look at the Pharisees, the Sadducees, and the Essenes in the light in which he sets them, and there is a sense in which it may be said that he treats Herod with greater justice than is commonly meted out to him. He endeavours to show us how things looked from the king's own standpoint. We cannot but reprobate that standpoint. Yet we must occupy it if our judgment is to be a fair one. It is not enough to go all round a man; you must, if possible, enter into his mind and heart. "Herod was a splendid Arab—intelligent, clever, courageous, robust, able to endure fatigue, greatly devoted to women. Mahomet Ali, in our day, exactly reproduces his standard and his limits. Capable of anything, even of base deeds, when it was a question of reaching the object of his ambition, he yet possessed a real sentiment of greatness; but he was altogether out of harmony with the country he wished to govern. He dreamed of a secular future, and Israel's future was purely religious."

2. It is impossible to avoid recognising the delicacy of M. Renan's touch in the many chapters which deal with the literature of this period. Fortunately, we possess excellent English books which more than cover the ground he occupies—at any rate, so far as such subjects as Philo and the Book of Enoch are concerned. It will better repay the student to occupy himself with Mr. Charles' book than with the chapters devoted to Enoch in this volume.

Ecclesiastes has long been a fascinating subject to this somewhat like-minded Frenchman. He characterises its author as "one of the calmest of

men; neither patriotism nor the Messianic idea trouble him; he groans solely on his own account; his sadnesses and his comforts are for himself alone. He is a sceptic, an epicurean, but with shades which make his book to be one of the most original and charming that exist in any tongue." It is perhaps somewhat surprising to find no notice taken of Bickell's attempt to account for the sudden transitions, the juxtaposition of contradictory statements, and the other enigmas of *Koheleth*. The German critic, as is well known, ascribed these mainly to a dislocation and rearrangement of the leaves of the book. Renan's own explanation is that the author was not careful to avoid self-contradiction: "The clear view of one truth does not hinder him from seeing the contrary truth, just as clearly, immediately after." "Woe to the man who does not contradict himself at least once a day!" The misfortune is that when a man takes a delight in doing this it is difficult for less imaginative people to understand him. What interpretation are we, who know something of Renan's mode of thought, to put on his language in this same chapter on *Ecclesiastes*? "The objections made by materialism will never be silenced. There is no instance of the production of a thought or a sentiment apart from a brain or with a brain in a state of decomposition. On the other hand, man will never come to persuade himself that his destiny resembles that of the animals. . . . *Koheleth* does not forget the judgment of God. Let us do like him. In the midst of the utter fluidity of things let us maintain the Eternal." We will, but we will do it seriously.

3. The references to our blessed Lord and His religion are, of course, very frequent. It must be added that they are unfair. Wherever possible a connexion is traced between the reported sayings of Jesus and the apocryphal writings of the preceding age. To this, in itself, no objection can be taken; it is both interesting and useful. But it is

the reverse of fairness to do this in such a way as to suggest that Jesus is responsible for the blots which disfigure the literature He is supposed to have used. The distinguishing glory of His teachings is their freedom from the faults which are inseparable from Enoch, the Assumption of Moses, and the rest. If no good thing can naturally be expected to come out of Nazareth, we are all the more inclined to believe that He is divine who comes from Nazareth, yet obviously is best of all.

The last chapter of the book makes a sad impression on us. Compare its title, "*Finito Libro, sit Laus et Gloria Christo*," with three of its sentences: "Neither Judaism nor Christianity will be eternal. If humanity returns to superstitions it will not be to these. Judaism and Christianity will disappear." And look at the prediction with which the book ends: "After some centuries of conflict between rival nationalities, humanity will form a peaceful organisation; the sum of evil will be greatly diminished; with very rare exceptions every being will be satisfied to exist . . . without any compensatory heaven, justice will really exist on earth." When Moses was sent to the children of Israel, he apprehended that before they would listen to him they would demand the name of the Being on whose behalf he spake. When a modern prophet assures us of such a future as we could wish for our race, but fails to base it on the holy and loving Will of an All-Wise and Almighty Ruler, we have no alternative but to put aside, as delusive, the proffered gift—

Lift not the painted veil which those who live
Call Life; though unreal shapes be painted there,
And it but mimic all we would believe,
With colours idly spread.

Well-grounded hope for the future is built on something more substantial than either fancy or desire; the rock on which it rests is the love of God, the Father Almighty.

Creation Waiting for Redemption.

AN EXPOSITORY STUDY OF ROMANS VIII. 19-22.

BY THE REV. GEORGE PHILIP, D.D., EDINBURGH.

III.

THE fourth stage in the history of creation is *Creation's Jubilee*.

Amid the universal gloom of creation there appears the dawn of a better day.

At ver. 20, after the words, "Him who subjected it," come the words "*in hope*" (ἐν ἐλπίδι). Might it not tend to simplicity to make ἐν ἐλπίδι a separate and complete sentence? This would be in keeping with the apostle's style.

But something even stronger than hope is here attributed to Creation. Ver. 19, "*The earnest expectation of the creation waiteth*." "Earnest expectation" (ἀποκαρδοκία), a looking with outstretched neck. That is the attitude of Creation.

It is scarcely necessary to say that in attributing "hope" and "earnest expectation" to Creation, the apostle is using the rhetorical figure—personification. Scripture abounds in this figure. Isa. xxxiii. 9: "The earth mourneth and languisheth; Lebanon is ashamed and hewn down." Isa. xxxi. 1: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. Psalm xc. 11: "Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the world rejoice before the Lord."

The object of the "hope" and "expectation" is twofold—*deliverance from the bondage of corruption* (ἀπο τῆς δουλείας τῆς φθοράς), and *transference into the liberty of the glory of the children of God* (εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ)—not transference into the glory, but "into the liberty of the glory of the children of God." "Liberty," says Godet, "is one of the elements of their glorious state; and it is the only one to which nature can lay claim. It expresses the unchecked development of the free expansion of all the powers of life, beauty, and perfection, wherewith their new nature will be adorned."

The time of emancipation is "the revealing of the sons of God" (τῇ ἀποκαλύψει τῶν υἱῶν τοῦ Θεοῦ), corresponding to the revelation of Christ at the end of the world.

Now, then, we have Paul among the prophets, foretelling what shall befall creation in the last days. We have more. We have him putting his prophecies into Creation's own mouth, and bidding the world listen to the utterances.

"Hear," he says (ver. 22), "the unceasing groans of all Creation"—"*the whole creation groaneth, and travaileth in pain*" (συστεναζει καὶ συνωδινει). These two words must not be disjoined. If alone, συστεναζει would satisfy the heart of a pessimist—συνωδινει conjoined should help to turn him into an optimist. It is quite true that the whole creation suffers and groans. But there are two kinds of suffering and groaning—the one connected with death, the other with birth—and it is the birth pangs that come out prominently here. "The whole creation groaneth, and *travaileth in pain*." The words are ringing out the old groaning world, and ringing in a new world of joy. The groans are not those that precede an expiring world, but groans that tell that a glorious birth is at hand. They do indeed mean deep present anguish, but anguish that shall be forgotten when the new creation shall have been born.

The twenty-second verse, therefore, is to be linked on to what the apostle has already said about Creation's "hope" and "earnest expectation." The coupling is "for" (γὰρ) at the beginning of the verse. For we know that birth-pangs are begun.

It needs no interpreter to tell what those sounds are, that from every portion of the globe are poured continually into the ear of God.

I heard the wild beasts in the woods complain;
Some slept, while others wakened to sustain,
Through night and day, the sad monotonous round,
Half-savage and half-pitiful the sound.

Inanimate things can rise into despair,
And, when thunders bellow through the air
Amid the mountains, earth sends forth a cry
Like dying monsters in their agony.

FABER.

But in the groans are there no faint traces of feelings beyond mere rhetorical "hope" and "earnest expectation"? Of course it is not meant to

attribute human feelings to animate, much less to inanimate, creation. But are there no dim shadows of such feelings in the utterances of the lower animals, as expressed in the only way they can?

The outcry rose to God through all the air,
The worships of distress. An animal prayer,
Loud vehement pleadings, not unlike to those
Job uttered, in his agony of woes.

FABER.

In his recent work on the speech of monkeys, Mr. Garner, referring to the vegetable kingdom, says: "The reaching out of roots in search of food in the earth, the opening and closing of leaf and bloom, seeking the moisture and carbon from the atmosphere, suggest a feeble expression of desire." Turning to the mineral kingdom, he says: "There is that hint of expression or suggestion of desire as is found in the vegetable kingdom." And speaking of the animal kingdom, as represented by monkeys, he adds: "These little creatures do not shed tears in such abundance as human beings do, but they are real tears, and are doubtless the result of the same causes that move the human eyes to tears."

Let anyone look at the lower animals suffering cruelty or oppression at the hands of man, at the imploring, agonising appeals which, in these circumstances, in every possible way, they make to man, and it is impossible not to feel that, if only they could express themselves in human language, they would be heard remonstrating against their inhuman treatment, and crying out for release from their tormentors. On one animal, for a few moments, the gift of speech was bestowed, and Balaam's ass, "staying the madness of the prophet," may safely be held as the mouthpiece of lower Creation: "What have I done unto thee, that thou hast smitten me these three times? Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said, Nay."

Hope and earnest expectation are destined to rise to fruition. "*Creation shall be delivered from the bondage of corruption into the liberty of the glory of the children of God.*" This is God's word, and "the Scripture cannot be broken." It is God's programme for Creation, and it will be carried out.

The groans of nature in this nether world,
Which Heaven has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp,
The time of rest, the promised Sabbath comes.

Boston has his own quaint way of putting it: "This fever of creation will have a cool."

We must not attempt to describe Creation entering on the enjoyment of the liberty of the glory of sons of God. It is dazzling light which these words throw on emancipated Creation. Only some few rays reach our eye. But one thing of transcendent interest we discover: *The redemption of Creation is part and parcel of the great redemption wrought out by the Son of God.*

It is not within the province of this paper to touch the subject of the extent of that redemption. We are dealing with redemption simply in its bearing on irresponsible Creation. Its bearing on responsible man is another matter altogether. But marvellous surely are the height and depth, the length and breadth, of the love and wisdom that devised and are now carrying out a plan so infinitely gracious.

Christ shall descend propitious, in his
Chariot, paved with love, and what
His storms have blasted and defaced
For man's revolt, shall with a smile repair.

COWPER.

It is not difficult to point out *some aspects of "the liberty of the glory of the children of God."* For instance, *the renovation of the earth.* This planet which for ages, like a plague-stricken vessel, shall have been riding quarantine among sister planets, shall be restored to the family of loyal worlds "as the new heavens and the new earth, wherein dwell eth righteousness." The curse pronounced on the ground shall be turned into blessing. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree;" "The mountains and hills shall break forth into singing, and all the trees of the fields shall clap their hands." The prayer of the 67th psalm shall all be granted—"Let the people praise Thee, O God; let all the people praise Thee; then shall the earth yield her increase, and God, even our own God, shall bless us."

Men grew and multiplied, but lacked not bread,
For God His promise brought to mind,
And blessed the land with plenteous rain,
And made it blest with dews
And precious things of heaven, and
Blessings of the deep beneath, and
Blessings of the sun and moon, and
Fruits of day and night—and blessings
Of the vale, and precious things of the
Eternal hills, and all the fulness of
Perpetual spring.

POLLOCK.

A still more striking *aspect of the liberty of the glory of the children of God* will be found in the *restoration of man's benign reign over the lower animals*, and their responsive loyalty.

It is the opinion of some that there may finally be a resurrection of the lower animals. Such an opinion is not unnatural, especially with respect to favourite animals.

Lo, the poor Indian ! whose untutored mind
Sees God in clouds, or hears Him in the wind :

To be, contents his natural desire,
He asks no angel's wing, no seraph's fire,
But thinks, admitted to that equal sky,
His faithful dog shall bear him company.

Southey, referring to the death of a favourite spaniel, has a kindred passage.

In his book, *Man and Beasts Here and Hereafter*, Wood has a long defence of the immortality of animals. He thinks that as animals are so differently treated in this world—some kindly, others shamefully—it would be unjust should there be no compensation to the latter in another world. He goes the length of saying: "Supposing that animals have no immortal souls and no future life, it is simply impossible to recognise that the Maker of these two sets of animals can be just." His argument is a strong one in behalf of the future life of man, to whom at the great day justice will be meted out according to his deeds, and, not least, according to the treatment which dumb defenceless animals have received at his hand. But it does not follow that there would be a miscarriage of justice unless animals should themselves appear and homologate a sentence which they could not even understand.

According to Agazziz, as quoted in Page's *Man*, "Most of the arguments of philosophy in favour of the immortality of man apply equally to the permanency of this principle in other living beings." But—to say nothing of the difference of nature between man and the lower animals, and especially the difference in respect to their relation to God—what, after all, do the arguments of philosophy in favour of the immortality of man amount to apart from revelation? To something very far short of demonstration. It is with revelation that the evidence of man's immortality lies. "It may be said" (to quote the words of Sir William Geddes in his introduction to the *Phædo* of Plato) "regarding the doctrine of the immortality of the soul—what has been frequently affirmed regarding

the kindred doctrine of the unity and personality of God—that it has become the property and the conviction of the intelligence of the race, not through the teaching of philosophy, but through the divine authority of Him who was the Resurrection and the Life." Such being the case, is not the silence ominous which the apostle here observes regarding resurrection of the animal creation? God's children are represented as groaning along with Creation (ver. 23), but it is distinctly stated that it is for the redemption of their body that they groan. There is not a single word about that in connection with the lower animals.

At the period of the emancipation, there will, doubtless, be races of animals so far corresponding to the present.

There is a well-known passage in Isaiah (ch. xi.) bearing on the subject. Speaking of the universal empire of Christ, he says: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain."

In his work on Isaiah, Professor George A. Smith, referring to this passage, says that it is "not allegorical, but direct"; that "when Isaiah here talks of the beasts he means the beasts"; that "Isaiah would not have the wild beasts exterminated, but tamed." "Why," he asks, "should we need to fight with or destroy any of the happy life the Lord has created?"

It is manifest that either the one or the other—*taming* or *extirpation*—must take place. But why not both in part? The pre-Adamite earth had animals unknown to man, and animals at one time known to man have become extinct. Extinction is going on, and will go on. And why not? What taming would be needed to allow Isaiah's prophecy, in the case of certain animals referred to, to be literally fulfilled? Would they be recognisable under their old name? "No lion shall be there" (Isa. ch. xxxv.), "nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

There is only one way in which taming worthy

of the name can be effected, namely, the manifestation of goodwill to animals on man's part. If God's love to man is to conquer man, man's love to the animals is to conquer them. And how is this manifestation of goodwill to come about in sufficient force to conquer? By the genial influences of the ever-advancing kingdom of the Son of Man; by man himself, through God's subduing grace, being redeemed from "the bondage of corruption," and under happier conditions being reinstated on Creation's throne.

The reinstatement will be complete at "the manifestation of the sons of God." Meanwhile it is being slowly, gradually brought about in the growing diffusion of the spirit of Him whose love guards the sparrow on the housetop, and whose tender mercies are over all His works. As man returns to the benign sway of Creation's sceptre, Creation will be found returning to its loyal allegiance to man, its Lord.

While it is difficult to contemplate any resurrection of the lower animals, it is impossible to think of them in their emancipation apart from progress. Elevation of nature, by various forces, will be found to have been constantly progressing till it has culminated in a higher order of animal life, and in a wider field of service and enjoyment. Surely wondrous light will, in these brighter days, be shed on the benefits and services of the past generations

of the animal world, and on the high and beneficent purposes, which, even in their state of "vanity," they were privileged to fulfil. When they shall have escaped from that "vanity," and full scope shall have been given to the faculties with which they shall then be endowed, what new delight and advantage may man, in paradise restored, receive from their presence, and with what new and wondrous joy will the song of Moses and the Lamb be sung. "Great and marvellous are Thy works Lord God Almighty, just and true are Thy ways, Thou King of Saints."

The orchestral groaning of Creation—man and the lower animals—companions in tribulation—fellow-heirs of hope, with common longing and looking for Creation's jubilee—is thus to issue in "*the restitution of all things.*" This restitution will be the crowning glory of Him "on whose head are the many crowns." "Having made peace through the blood of the cross it has pleased the Father to reconcile all things to Himself by Christ; I say, whether they be things on earth or things in heaven." The groans of time will die away into the hallelujahs of eternity. "Every creature (*πᾶν κτίσμα*) which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

The Books of the Month.

A PLAIN INTRODUCTION TO THE CRITICISM OF THE NEW TESTAMENT.

BY THE LATE FREDERICK HENRY AMBROSE SCRIVENER, M.A.; D.C.L., LL.D. Fourth edition, edited by the Rev. Edward Miller, M.A. (*George Bell & Sons*. Two vols. 8vo, pp. xx, 418; viii, 428.) So "Scrivener" has at last burst the boards of a single volume. No one who has watched its growth will wonder. The wonder is that it stood so long. It was a bulky book to begin with, for it had 506 pages; but the second edition added 170. The third was quite alarming, with 751. And now it is a relief to find the 874 of the new edition comfortably divided between two. Together they certainly make a handsome book.

The growth of "Scrivener" is more than the

growth of a book. It is the growth of a science. If the present editor found it necessary to add 120 pages, it was because that is a fair representation of the results that have been gathered in the science of textual criticism within the last ten years. For example, in the third edition, which appeared in 1883, 2094 manuscripts had their readings recorded; for the present edition 3791 have been collated and taken account of.

But the most striking change and the greatest improvement in this edition is not in the collation of manuscripts. It is in the work that has been done over the versions. That work needed doing beyond any other. And it has been most courageously undertaken, and really most successfully carried out now. Every version has been given

into the hands of a specialist, and he has spent himself upon his particular work. There was no other way of doing the thing acceptably. Were there nothing else for which this edition is noteworthy, it would be noteworthy and even indispensable at present, for the work done on the versions alone.

But there are other things. There are innumerable corrections, additions, rearrangements, which are none the less real and estimable that Mr. Miller says so little about them. Indeed, the editor's careful and unassuming hand may be traced on every page. Thankless work it must remain to him, for no thanks can be sufficient for so much labour that is difficult to detect; but it is evident enough that it was done for its own joy, without thought of the world's thanksgiving. But we must buy the book, whether we thank the editor or no; we must buy the book—no student of the New Testament is a student without it.

ASPECTS OF PESSIMISM. BY R. M. WENLEY, M.A., D.Sc. (*Blackwood*. Crown 8vo, pp. x, 337.) We cannot stay to account for it, but is it not true that the most depressing study possible is the study of persistent and unwavering optimism? And the most exhilarating the study of a cloudy, unrelieved, impenetrable pessimism? Dr. Wenley holds Job, for instance, to have been a pessimist; and what product of ancient literature braces us more? Hamlet receives a whole chapter of this book, a chapter divided into four sections, and it is no surprise that the fourth section is entitled: "Pessimism Unconsciously Overcome," and ends with these words: "The Hamlet of the play passes into the unseen, carrying with him the unsearchable mystery of his double nature. Yet, though dead, he remains for ever in the perfection of his revenge, to tell that the wounds of life can be cured in living, that the battle with adverse circumstances is but a condition of advance to higher excellence, that, in his own peculiarly pregnant phrase,

There's a divinity that shapes our ends,
Rough-hew them how we will."

And last of all, it is no surprise since Dr. Wenley is a student of literature as well as of pessimism, to discover these lines chosen as the motto of his work:—

As man seeks to be a Redeemer, he ceases to ask why the world needs Redemption.—JULIA WEDGWOOD.

When Herakles was taken up to the consistory of the gods, he approached Hêrê first of all, and saluted her.

"How," said Zeus, "do you first seek your worst enemy to do her courtesy?"

"Yes," said Herakles, "her malice it was made me do such deeds as have lifted me to heaven."—*From the German.*

Beyond the path of the outmost sun through utter darkness hurled—

Further than ever comet flared or vagrant star-dust swirled—

Live such as fought and sailed and ruled and loved and made our world.

They take their mirth in the joy of earth—they dare not grieve for her pain—

They know of toil and the end of toil, they know God's law is plain,

So they whistle the Devil to make them sport, who know that sin is vain.

—RUDYARD KIPLING.

AMERICAN CHURCH HISTORY SERIES.

Vol. xii. (*Christian Literature Co.* 8vo, pp. 520.)

Four Christian communities in America have their history told in this volume: The Disciples of Christ, by Dr. B. B. Tyler; the Society of Friends, by Professor A. C. Thomas and Dr. R. H. Thomas; the United Brethren in Christ, by Dr. Berger; and the Evangelical Association, by the Rev. S. P. Spreng. Some of them have not been even heard of before by you? But you will read their history now; and you will not be overcome with amusement at the multiplication of sects. It is more probable that you will be deeply affected. For these all died, not having obtained the promises. And what more do we? They too looked for a city that hath foundations. And their descendants have entered into their expectations and their unaccomplishment. No doubt the ecclesiastic is in evidence here; even the "wily ecclesiastic" may be found. But the strength of the work, as the strength of these communities, is not with him. It is with those who with patience of hope wait; and they are here also.

Besides the bibliography to each denomination, this volume contains a full and excellent bibliography of American Church history in general. It is a work of immense labour, and it has been carried through in a sensible, scientific manner by Dr. S. M. Jackson.

AN INTRODUCTION TO THE LITERATURE OF THE OLD TESTAMENT. BY S. R. DRIVER, D.D. (*T. & T. Clark*. 8vo, pp. xxxvi, 565.) This is the fifth edition. Some would call it the sixth, for the fourth edition was reprinted. But Canon Driver and his publishers rightly retain the title "edition" for what is an edition indeed. It is the fifth edition, with much matter that is new since the first, and some that is new since the fourth, and with very much minute correction of the old throughout. The corrections can only be had by purchasing this new edition, and many will do that now, having had the value out of the first edition, and being willing to spend again on so rich a work. But the additions may be had without purchasing this edition. The publishers have issued the whole appendix in separate form and at a moderate price. That, at least, should now be secured by every possessor of the book.

CHURCH WORK, ITS MEANS AND METHODS. BY THE RIGHT REV. J. MOORHOUSE. (*Macmillan*. Crown 8vo, pp. 231.) Into this volume the Bishop of Manchester has gathered a series of addresses which were widely reported at the time of their delivery. Those who heard them and those who read them afterwards in the incomplete and inaccurate newspaper reports will be glad to secure them now in this convenient and pleasant shape. And they are worthy of reading. For there is a quite unique combination in them of the permanent and the fleeting. The immediate circumstances of each rural deanery calls the address forth. These circumstances pass away. Indeed the Bishop does his best in many cases to make them vanish. But the address moves naturally into the things that remain, and are as pressing upon us as upon the parishioners in the rural deanery. The Christian Church; the World; the Lord's Supper; the Old Testament; the Sunday School—these are a few of the topics. And it need scarcely be stated that they are discussed with freedom from conventionality and restraint.

EXERCISES FOR TRANSLATION INTO HEBREW. BY ALFRED S. GEDEN, M.A. (*Kelly*. Fcap. 8vo, pp. 84.) You do not know a language till you can think in it. That is Mr. Geden's desire for the students of Hebrew who use his book—that they may come to *think* in

Hebrew. He chooses his exercises so as to make them pass out of English into the Hebrew idiom and the Hebrew atmosphere. But why did he tack himself to Gesenius-Kautzsch? His exercises are for beginners. It is doubtful if we ought to begin with Gesenius-Kautzsch; it is certain that few of us do. And when we have passed to that we have passed away from the need of Mr. Geden's excellent exercises.

SCOTTISH CHURCH SOCIETY CONFERENCES. FIRST SERIES. (*Gardner Hitt*. 8vo, pp. 200.) "The Scottish Church Society was founded in 1892 by members of the Church of Scotland, for the general purpose of defending and advancing Catholic doctrine as set forth in the ancient creeds, and embodied in the standards of the Church of Scotland; and by asserting scriptural principles in all matters relating to Church order and policy, Christian work, and spiritual life throughout Scotland." The first conference of the Society was held in Glasgow, from November 25 to November 29, 1893; and this volume contains the papers that were read.

If you search the volume for things to shock you, there will be disappointment. The conference, it is within recollection, caused a sensation; but the sensational matter must have been in the speeches that were spoken, not in the papers that were read. The aim of the writers seems to have been to avoid anything that might be called novel, since their avowed desire is to restore the old not to make anything new, and they seem to have been most patiently persistent in carrying out their aim. Of course, it does not follow that the old is always true; of that the writers are evidently well aware, and they are careful to give reasons throughout for the hope that is in them. The book will be read with most interest in England. Here are many things so familiar, and yet they are so unfamiliar here. They have been accepted without question now for many a day on one side the border; but how *can* they be accepted when they come from the other?

THE SNAKE CEREMONIALS AT WALPURBURG. BY J. WALTER FEWKES. (*Houghton Mifflin & Co.* 4to, pp. vi, 126.) This is the fourth volume of the *Journal of American Ethnology and Archaeology*, of which Mr. Fewkes is the editor. But it seems better to call the work by the title given

above, for it is wholly occupied with that subject. Do our ethnologist readers know the journal? But indeed it is not to ethnologists only that it is of interest. Students of comparative religion will find themselves speedily engrossed in its strange pages. And the publishers have done nobly by it. The letterpress is charming, the illustrations also are many and well executed, some of them being even produced in colour.

CONSCIENCE. BY THE REV. J. D. ROBERTSON, M.A., D.Sc. (*Kegan Paul*. Vol. i. 8vo, pp. xvi, 175.) Dr. Robertson's complete work is entitled, *An Essay towards a New Analysis, Deduction, and Development of Conscience*. This is the first volume. It offers us the new analysis of conscience. And however uninviting, however unlikely to bring forth good fruit that title may seem to us to be, the work is actually so able, so candid, so Christian that we dare not any of us neglect it. Dr. Robertson might easily have chosen another title. He finds it necessary to make some apology for the title that he does choose. But it is just conscience we wish to see discussed in this way at the present time; it is just conscience we need to understand. No doubt we may obey it without understanding it, as we may understand it marvellously well and not obey it. But we want to understand as well as obey, and if in an honest and good heart we read this work we shall find impulse to duty as well as the revelation of truth.

It cannot be reviewed in a short notice, nor very much better in a long. It is indivisible, as great books always are. You cannot "dip into it" and fill your small momentary pitcher. It is not even bound for the drawing-room table. But it will make a student of ethics, and it will even lead you in the path of righteousness.

BELIEF IN THE DIVINITY OF JESUS CHRIST. BY THE REV. FATHER DIDON. (*Kegan Paul*. Crown 8vo, pp. xxvi, 235.) Father Didon's *Jesus Christ* has prepared us for the modern tone and detachment of this small volume. It is a course of lectures, eight in all, preached in France, to Frenchmen, to-day. Father Didon knows that France to-day, educated and especially literary France, is without God and without hope. He believes that this is the truth that will save France, faith in the Divinity of Jesus Christ. But literary France laughs aloud at the proposal that it

should have faith in the Divinity of Jesus Christ, and Father Didon addresses that loud laughter. His arguments are thrown right in its face. Where are you without this faith, and what are your hopes? Then turn and see where they are who have this faith, what their hopes are, their manifold works. their undisturbed rest.

And, as he says these undeniable things, he ever seizes the opportunity of introducing Christ Himself, once even suspending his lectures that he may entice them to listen unexpectedly to the Seven Words on the Cross.

The lectures are not meant for us, though the excellent English into which they have been rendered may tempt us to think so; therefore we have no right to complain that things un-English and un-Protestant are in them.

THE SCIENTIFIC BASIS FOR A FUTURE STATE. BY W. J. SPATLY. (*Digby, Long, & Co.* Fcap. 8vo, pp. vii, 196.) Mr. Spratly says it is the intuitive belief of mankind that man shall live for ever. But the Agnostic demands other proof than that supplied by ubiquitous faith. And so Mr. Spratly has written this work. He has deliberately chosen an extremely attenuated audience. And the difficulty arises: Will he get that audience to read his book? A man does not become an Agnostic for nothing, and he is not likely to read books or do anything else that will lead him to give his Agnosticism up. He may go along with Mr. Spratly on the Darwinian line, as far as they agree together. Mr. Spratly thinks he will have him then, and carry him on to the fullest Christian certitude. But if there is anything that an Agnostic knows it is where to stop. Mr. Spratly, however, may have a larger audience than he looks for. Surely it is worth while for all of us to examine the chapter in which the Nebular Hypothesis is refuted, and the chapter in which Microtheosmic Man is proved an Indissoluble Essence.

THE LORD'S SUPPER. BY WILLIAM ROBSON. (*Elliot Stock*. Crown 8vo, pp. 113.) It seems clear that the Lord's Supper is once more to gather hot controversy around it. The signs are coming up from many directions. This book is one of them. It will stand, and must receive, fuller discussion than is possible now. But it is quite a small book and plainly written; anyone may master it speedily.

OUR LIFE AFTER DEATH. BY THE REV. ARTHUR CHAMBERS, A.K.C.L. (*Charles Taylor*. Crown 8vo, pp. 213.) This is Mr. Chambers' first book, and we may smile to hear him say that he has looked around for some benevolent institution with which to share the profits. But he is not so far astray. No book sells so well as a book on the life after death. If one wished to write simply to sell and make money, that is the subject to write upon.

Besides, Mr. Chambers' book has new and startling things to tell us of the life after death. It works out three propositions—(1) that we have "a Conscious Personality" after death; (2) that we do not enter heaven or hell immediately after death; and (3) that at death we enter at once into "An Intermediate or Hades Life." Now it is this Intermediate or Hades Life that is the subject of Mr. Chambers' volume. And among the things he says of it are these: that there are different spheres of experience in it; that a work of development or perfecting goes on in it; and that there is a preaching of Christ's gospel in it. And already enough has been said about this book to give it all the introduction it requires.

SUNDAY AFTERNOONS WITH WORKING MEN. BY THE REV. CHARLES LEACH, D.D. (*Dickinson*. Crown 8vo, pp. viii, 311.) One of these Afternoons—one taken quite at random—was spent in this way. The subject announced was, "The Quiet Woman." The passage of Scripture read was Prov. xxxi. 10–31. Then the speaker began to say:—

"This subject is significant and suggestive, I must first tell you how I got it.

"I have been told that there is, somewhere in this country, a public-house sign which bears this name, 'The Quiet Woman.' I don't remember that I have ever seen it, but it is thus described to me. There is a picture over the door, which is rather a remarkable one; and, by the way, many public-house signs, and the pictures upon them, are worth more than a passing notice: 'The Noah's Ark,' 'The Angel,' 'The Staff of Life,' and many other suggestive ones are among them. This one had a painting of a woman, full size, well-dressed, but with no head on her shoulders; she stood there holding her head under her arm; and underneath the picture these words were painted: 'The Quiet Woman.' I suppose it was intended

to suggest that no woman is ever quiet till her head is off.

"Then I have several things to say to you to-day which are suggested to me by that sign."

And the things are these four—(1) that this sign is a slander upon woman; (2) there may be some women a little too fond of talk; (3) it is time that women did talk a great deal more than they have done; and (4) especially on the question of religion.

CHRIST THE PATRON OF ALL TRUE EDUCATION. BY CHARLES FREDERICK HOFFMAN, D.D., LL.D. (New York: *E. & G. B. Young*. Crown 8vo, pp. 209, 110.) Dr. Hoffman is Rector of All Angels', New York. He preached a sermon on "The Missionary Character of the Incarnation" before the St. John's Guild of Hobart College; and he delivered an address on Books at the laying of the corner-stone of St. Stephen's College Library. Those who heard them prayed for their publication. Their prayer is here printed and their signatures lithographed. It was granted, and now we have, on a curious narrow page, both sermon and address, with appendices to each longer than themselves. It is altogether a curious book. An English publisher would have been afraid to put his name to it. But the very curiosity of it, besides the fact that it contains curious poems and the like, may be its salvation. The language is as unexpected as the literature. The title of the address is, "The Library a Divine Child." And on page 17 we read, "We are engaged to-day in a work for books . . . for books, that we may converse in open time with the world, with heaven, and omniscience (books make the universe *present*, and all time *now*)." It is new to us, but it is evident that Dr. Hoffman's hearers liked it.

DISCIPLESHIP. BY THE AUTHOR OF *The King and the Kingdom*. (*Williams & Norgate*. 8vo, pp. 332.) *The King and the Kingdom* came out in three thin octavo volumes. This is simply an abridgment. The author felt that a shorter statement of his main discovery would penetrate where the larger book could not find an entrance, and he drew up this abridgment. It is still long enough for readers who are in great haste. But it is probable that the author could not have kept it shorter than this. For he believes that he has made a great discovery. And if he has made it

it is great enough to demand and repay this much reading at least.

It is about the Sermon on the Mount. What are we to do with it? Some say we have nothing to do with it; the Galilean peasants who lived from hand to mouth had to do with it, but not we. Some say that we have to do with it in every literal sense of every precept in it. Smitten on the one cheek, turn the other? Certainly. The coat being stolen, send the cloak after it. Some say we must reckon it a collection of precepts, and apply the precepts to our special circumstances by the light of our Christian conscience.

This author's reading is none of these. He says there are two classes of followers of the Lord. There are those that are simply followers, and there are those that are also disciples. He says Christ carefully distinguished these classes. And he says that the Sermon on the Mount was spoken to disciples only, and is meant only for them. Believers in Christ there may be who have nothing to do with it; the disciples of Christ have to do with it fully and literally.

THE DRAMA OF THE APOCALYPSE. BY "EN DANSK." (*Fisher Unwin*. 8vo, pp. 241.) The author of this work is evidently a singularly unfettered thinker and a good scholar. He divides the Apocalypse into two parts, the first dealing, he says, with the person of Christ, the second mainly with the kingdom of Christ; and his work is written upon the second part only. He approaches his subject through a study of Jewish thought, and especially Jewish apocalyptic, and to that he seems carefully to add the necessary Christian element. That is the only hopeful method if we are to get at this book. That method may not give it to us, but if not, no other will without that. The author ought certainly to have given us his name. It would have done no harm either to the book or him. But to withhold it does harm to both.

THE REDEMPTION OF THE BRAHMAN. BY RICHARD GARBE. (Chicago: *Open Court Publication Co.* Crown 8vo, pp. 82.) It is a novel, and its meaning is, that in the abolition of caste is the salvation of India. The writer knows India and the strength of caste. It is of little account certainly as a mere novel; as a persuasion in caste-strangling it is urgent and even hopeful.

THE RELIGION OF SCIENCE. BY DR. PAUL CARUS. (Chicago: *Open Court Publishing Co.* Crown 8vo, pp. vi, 103.) The Open Court Publishing Company exists to gather all that is true out of all the religions of the world and reject all that is false, and so form a religion to be called the Religion of Science, and then commend it to men's acceptance. To this end it publishes a weekly and a quarterly magazine, and some books. This book is its *Apologia*. The aim is excellent, and deserves encouragement. It deserves more than it is ever likely to receive, for men will not agree with the Open Court Publishing Company as to what is true in religion and what is false. The Open Court Publishing Company holds as the first article that all "supernaturalism" is false. And when will the world believe that? It even holds that some things in Jesus of Nazareth were false, and you and I at least will never believe that.

PAMPHLETS AND BOOKLETS:—

1. *Presbyterianism and the Reformed Church Catholic*. By D. Douglas Bannerman, D.D. (Edinburgh: Andrew Elliot.)
2. *The Present Time and its Call on Ministers*. By the Rev. James Robertson, D.D. (Blackwood, 3d.)
3. *How a Christian should meet the Intellectual and Social Difficulties of our Time*. By the Rev. J. C. Carrick, B.D. (Blackwood, 3d.)
4. *The Targum on the Book of Lamentations*. Translated by the Rev. A. W. Greenup, M.A., M.R.A.S. (Sheffield.)
5. *The English Church and the Canon Law*. By the Ven. W. M. Sinclair, D.D. (Elliot Stock, 6d.)
6. *The First and Second Coming of Christ*. By Veritas. (Edinburgh: Andrew Elliot.)
7. *Unconscious Influence*. By Horace Bushnell, D.D. (Elliot Stock.)
8. *The Church of God*. By Walter Scott. (Hamilton: Walter Scott.)
9. *The Agnostic*. By Charles Bullock, B.D. ("Home Words" Office.)

LITERARY NOTES.

The S.P.C.K. has not been frightened by the outcry over Professor Sayce's *The Higher Criticism and the Monuments*. The Society has undertaken the publication of Maspero's forthcoming *Les*

Origines, which has been looked for and of which great things are expected. The English translation will be edited by Professor Sayce.

Mr. Frederick Bliss, having got his Lachish work well off his hands, is now busy in Jerusalem. He is following the "Rock Scarp of Zion" eastwards according to the description of Josephus, and has already made discoveries of which we shall hear in due time.

Dr. Fowler of Durham has now passed for the press his handy edition of Adamnan's *Life of St. Columba*, and it may be looked for among the autumn publications of the Clarendon Press. Much hope is felt that the book will prove worthy of the care the editor has spent upon it.

Messrs. Reuther & Reichard, the publishers of Brockelmann's new Syriac Lexicon, announce

an *Assyrian-English-German Concise Dictionary*. The author is Dr. W. Muss-Arnolt, an American scholar with a good reputation. The work will be printed by Drugulin of Leipzig. The English publishers are Messrs. Williams & Norgate.

Professor Orr's Kerr Lectures on *The Christian View of God and the World* has passed into a second edition. To this it is possible that Mr. Gore's most favourable review in the *Guardian* has contributed. In any case, it is a satisfaction. It is a book that deserves every word that has been said in its favour, and every success that may come to it.

The Cambridge University Press has just issued *The Apostles' Creed: its Relation to Primitive Christianity*, by the Regius Professor of Divinity. The little book will be noticed next month.

Contributions and Comments.

The Invincible Love.

"Who shall separate us from the love of Christ?"—
ROM. viii. 35.

THE texts from which a preacher draws his most effective sermons are those of which he has himself felt the deepest need. It so happened that the verse quoted at the head of this paper was one that was burned into the heart of the present writer when his student days closed and the work of preaching the gospel opened up before him. He felt impelled to embody the thoughts it inspired in a sermon which in those days he used to preach with great interest. As the Epistle to the Romans is a present subject of study, it has occurred to him that the members of the *E. T.* Guild might like to see the exegetical foundation on which the sermon was based, and the way in which the theme was developed.

The opening paragraphs were in these terms: "The conclusion of this chapter is, as you see, the application of the whole first part of the epistle. That which makes this passage for simple grandeur and power perhaps unequalled in the compass of literature, is just the fact that the apostle is trying to drive home the great inferences the subject has

forced upon him. Here all the living streams of thought and feeling he has been striking out in the preceding chapters, are made to converge in one full tide that rises up to meet the dangers to which his fellow-Christians at Rome were exposed. He had been expounding the gospel of God to man. He had just been insisting on the reality, certainty, and completeness of salvation as a gift which had been given even here on earth and would be enjoyed in all its fulness in the future. But he did not count it enough to teach this lesson. He knew that the river of the water of life is meant to flow through the daily life and walk of men. He felt especially that it was full of encouragement to those that knew not how soon the sword of the fierce tyrant who sat on the throne of the Cæsars might flash among the flock of Christ. Therefore, in a way that brings out the very marrow of his previous exposition, he sets before them the comfort wherewith he himself had been comforted of God.

"It was not to be expected, however, that, in doing this he should maintain the same kind of calm statements he had used in explaining the separate blessings of Christianity. At last the apostle is thoroughly roused. His heart is all aglow with

the theme. His chariot wheels have caught fire as they moved. Hence, instead of making logical statements, he launches out into a series of strong assertions and interrogatories that are simply irresistible. Of these there is none more striking than that which I have chosen as the text. 'Appeals,' said M'Cheyne, 'always come home with power on the back of some massy truth.' It is such an appeal that we have before us now. There are indeed very different ways of explaining the connexion in which it stands. But I have the highest authority for regarding this question as based on the four great facts of the preceding verse (ver. 34). The apostle seems to proceed with his exhortation in a chain of assertions and questions. After a series of interrogations he says, 'It is God that justifieth.' On the back of this assertion he asks, 'Who is he that shall condemn?' Then he adduces four great facts in the redemptive work of Christ, 'It is Christ Jesus that died, yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us.' Standing on this basis, he then asks, 'Who shall separate us from the love of Christ?' By these great historic facts, the four corner-stones of the apostolic foundation, he charges the brethren at Rome to remember that they were bound to the heart of the Prince of the kings of the earth; that the love of the living Saviour to whom they clung was really invincible; and that, into whatever adversity they might fall, it was still theirs to unite with him in raising the challenge, 'Who shall separate us from the love of Christ?'

Taking this view of the connexion, the preacher set about the exposition of the theme by developing these chief points. The love of Christ to His people is invincible, because—

I. As shown by His death, it is a love that led Him to pay down an all-sufficient ransom for them. He has a perfect right to call them His own. A love that offered such a sacrifice would never let them go.

II. As shown by the Resurrection, it is a love that led Him to take full and formal possession of them. "The Lord knoweth them that are His." It was after He rose again that the Lord said to Peter, "Feed My sheep." The intense affection that rolled away the stone will set aside every other obstacle to fellowship with Him.

III. As shown by the Ascension, it is a love that wields complete present authority over them. This love is always on the spot.

IV. As shown by the Intercession, it is a love that is full of ever-growing ardour and activity. The intercession of Christ is more than His self-presentation for us before the throne. It is the interposition of His will in behalf of His people with the Father. Hence it merges into His royal saving ministry for them in the world.

Thus we have a new glimpse of "the breadth and length and depth and height" of the love of Christ that passeth knowledge. It is as deep as the sin for which He died, as broad as the sweep of blessing He won by the Resurrection, as high as the throne of God, and as long as His endless life in heaven.

Every student of this epistle is well aware that this view of the connexion of these verses is not that which is generally adopted. The most common view is that which the division of verses in the Authorised Version suggests, and which was long ago elaborated so fully in Thomas Goodwin's treatise on *Christ Set Forth*: where the four turning-points in the redemptive work of Christ are all used to establish the one truth that there is no condemnation to them that are in Christ Jesus. But the thought naturally arose: "Is not the idea of there being no condemnation to God's children sufficiently disposed of by the very form of the question, "Who shall lay anything to the charge of *God's elect*," and by the statement and question that follow: "It is God that justifieth: who is he that condemneth?" where the terms "condemneth" and "justifieth" necessarily link these two sentences together? Was it likely that Paul would go on iterating this same challenge about condemnation through the succeeding verses? Was it not an essential element of his appeal that the Roman Christians were embraced in a love from which nothing could part them, and was it not to commend this love of Christ that he adduced the great events of His career in which it was manifested?

This view was much commended by the fact that this collocation of the verses is found in the late Principal Candlish's book on the Atonement (p. 103). But the writer to whom the final adoption of this view was due was Meyer. A complete set of his invaluable *Kommentar* arriving at this stage, the *Römerbrief in loc.* was eagerly scrutinised, and in spite of the long roll-call of expositors in favour of Goodwin's view, and the almost equally long one in support of making vers. 33, 34, after Augustine, a series of connected questions, the

simple view indicated above was embraced once for all. After many a long hour spent on this eighth chapter, the writer has found no cause to alter the conviction formed in that earlier time. The fact that it has the support of the fathers, Origen, Chrysostom, Theodoret, of the great classical scholar Erasmus, and such modern exegetes as Gess, Luthardt, Hengstenberg, and Wordsworth, entitles this view to a far fuller and more candid examination than it has received from other commentators.

Lange,¹ for example, is on this passage particularly vague and unsatisfactory. According to him, "this construction (of Meyer's) not only obliterates the grand simplicity of the antitheses, but also obscures their real order." It is a sufficient answer to this objection to say that in the midst of a fervent exhortation such as this passage contains, Paul would be the last writer to bind himself to any formal presentation of antitheses. Besides, so far is the real order from being obscured, that it is only Meyer's view that exhibits the real depth of the current of thought and feeling which fills the apostle's heart. Lange makes Paul attempt to establish by proofs that there is no condemnation to Christ's people. At this stage, the apostle regards this truth as triumphantly clear from the fact that they are God's chosen ones, and that God Himself passed on them the sentence of acquittal. "It is God that justifieth: who is he that condemneth?" With the rhythm of this sentence lingering in his ear, and moving on to a higher idea, the apostle adds: "It is Christ Jesus that died, yea, rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us: who shall separate us from the love of Christ?"

Godet² here also lacks his usual insight. His objection to Meyer's view that the mention of Christ's redeeming work would in that construction come in very abruptly is just as applicable to his own. The apostle's spirit is on fire, and every fact that will lend power to his appeal is eagerly laid hold of. Equally trivial is the objection that if vers. 34, 35 had been intended to be thus linked together, we should have had an *οὐν* in ver. 35. The apostle has no time for the insertion of mere logical connectives: the style is here more forcible

without them. The repetition of the words "the love of Christ," instead of merely "His love" (which Godet would have on Meyer's view), is only an instance of the impressive emphasis which Paul wishes to rest on the name of his heavenly King. The further objection that under this view we have a series of questions following ver. 36 which have no answer given to them, is seen at once to be irrelevant, when we remember that they are questions which really contain their own answer, and that at last they are all satisfied in the final assertion: "Nay, in all these things, we are more than conquerors through Him that loved us."

To the view which the young preacher took, therefore, he in later years still clings. After preaching the sermon one Sabbath evening, he found his heart so full of the theme that it blossomed into song. His fellow-students of the Guild will not misunderstand his printing these early lines here. "A verse may finde him who a sermon flies."

Where shall a conquering love be found? This hallowed love have I:

A love that flames while others fade, a love that cannot die:

My love lies shrined in Thee, O Christ, who my Redeemer art;

Thy mercy caught my wayward soul and clasped it to Thy heart.

Henceforth, my soul, if doubts assail and tempt thee to despair,

Gaze thou no more within to mark the changeful feelings there:

Look thou unto the pledges true in Christ's own life-work given,

From the dark hour of Calvary up to the throne of Heaven.

Art standing where Isaiah stood, before the House of God, Seeing the direful waste of sin, feeling its guilty load?

Then rest thine eye on Him to whom the holy seraphs cried,

And calm thee with the tidings sure: "'Tis Christ—'tis Christ that died."

Or now amid the joys of earth, dost see death's power arise, To smite the strength of thy right arm and the darling of thine eyes?

Then sing thou of the mighty Lord who grasped life through death's pain,

And chant with fuller burst of praise: "'Tis Christ that rose again."

Or is't in realms that grace hath won the threatening foes appear,

Like clouds that chase the setting sun, leaving us dark and drear?

¹ *Romans*, p. 282. Clark's Translation.

² *Commentaire sur L'épître aux Romains*, tome ii. p. 227 (2nd ed.).

Then think thou of the watch of Him who can their ranks disband,
And, here with us, yet reigns with God, yea, "even at His right Hand."

Or comes anon into thy heart this keenest want of all,
Some power to loose the cry of prayer and break fear's crushing thrall:
Some guiding force that life's fair streams, which all disparted run,
Shall gather with a tender hand and blend them into one?

Only the mighty King on high the longed-for help can give:
Through thee His Spirit prays, in thee He'll strive and work and live;
Thy life shall one become, when met is this, its deepest need:
Thy fears shall fail: 'tis perfect love: "He lives to intercede."

Then take thee now this gracious gift: the love that does not flow
From this primordial fount of love, beyond earth cannot go.
But Christ's is an eternal love, nor tongue nor pen can tell:
It masters every foe: it is the love invincible.

J. P. LILLEY.

Arbroath.

The Part of Judah in the Conquest of Canaan.

IN Dr. George Adam Smith's very interesting chapter on "The Borders and Bulwarks of Judea," in his work on the historical geography of Palestine, an elaborate and very interesting description is given of the various roads that led up from the Jordan valley towards Jerusalem and other places on the central plateau. Of certain of these avenues he says: "We are not certain of any invasion of Judea by these avenues, unless Judah and Simeon went up by one of them at the *first occupation of the land*." A little further on, comparing the narratives of Joshua and Judges, too much in the manner of the higher critics, he says that, with certain inconsistencies, they agree in this, that after the taking of Jericho, "Israel divided into two branches, one of which—Judah and Simeon with the Kenites—attacked Central and Southern Judea, but the other—the house of Joseph under Joshua—went up to Ai, Bethel, and Mount Ephraim" (pp. 265 and 274).

With the utmost respect and affection for my

quondam-student, I cannot but say that it was with surprise that I read this statement.

The reading of history which it involves is quite recent. Ewald not only did not adopt it, but seems never to have heard of it. He accepts the view which we naturally derive both from Joshua and Judges, that the collective tribes first overran the whole country, scotching and terrifying the Canaanites, but not exterminating them; and then, "after Joshua's death, when the Canaanites naturally rallied, *and war against them was again inevitable*, Judah was appointed to the vanguard, and directed his marches first against Galilee" (*History of Israel*, ii. 56).

This, so far as I know, has been the universal opinion up to a few years ago. I am not learned enough to say when the new view was introduced, but we find it, as we find many other things, very confidently presented in Wellhausen's *History of Israel*. "The Book of Joshua represents the conquest of Western Palestine as having been the common undertaking of all the tribes together, which, after the original inhabitants have been exterminated, are exhibited as laying the ownerless country at Joshua's feet, in order that he may divide it by lot amongst them. But . . . we possess another account of the conquest of Palestine, that of Judges i., which runs parallel with the Book of Joshua. . . . According to its narrative, it appears that Joshua was the leader of Joseph and Benjamin only, with whom indeed Issachar, Zebulun, Dan, Naphtali, and Asher made common cause. But *before his time* the tribe of Judah had already crossed the Jordan, and effected a lodgment in the territory which lay between the earlier seat of the nation in the wilderness of Kadesh and its then settlement on the plateau of Moab" (p. 442). Canon Driver accepts this view.

It is hard to tell what benefit can be derived from it. The arguments in favour of the old seem to me overwhelmingly superior. All that can be said for the new is that the question submitted to the Divine oracle in Judges i. 1, "Who shall go up for us against the Canaanites first?" seems to indicate the first step in the campaign; and when it is added (ver. 3) that Judah called on Simeon to "go up" with him into his lot, and (ver. 16) that the Kenites "went up with Judah out of the city of palm-trees," this seems to point to the first movement of these tribes from

the early encampment at Gilgal. But let us glance at the considerations on the other side.

1. In the Book of Joshua, which gives by far the most elaborate account of the occupation of the land, there is not the slightest hint of any separation of the tribes of Judah and Simeon from the rest of the nation immediately after the fall of Jericho. Such expressions as "all Israel" and "all the tribes of Israel," occurring throughout the book, indicate the contrary. Certainly all were present on three occasions—at the ceremony near Ebal and Gerizim, at the consecration of Shiloh, and at Joshua's farewell speech (Josh. viii. 33, xviii. 1, xxiv. 1).

2. Ewald has shown very clearly that the utmost importance was ascribed to maintaining the unity of the twelve tribes; in fact, that this was the very essence of the national constitution. "We shall do well to remember the remarkable persistency with which, from the very earliest times, the number, order, and relative dignity of the twelve tribes were maintained in every department of national life. We can prove from many indications that all this subsisted in Moses' and in Joshua's time with inviolable sanctity, as if handed down from far antiquity; indeed, it was then surely quickened, like every national characteristic, into fresh energy" (*History of Israel*, p. 46). Can we conceive, in consistency with this, that two of the tribes were allowed to go off at the very start of the enterprise, and commence business on their own account, altogether apart from their brethren?

3. Was not the very rigid condition required of the two and a half tribes that had determined to settle on the east of Jordan a clear proof of the very opposite? With what justice could they have been compelled to aid their brethren in the conquest of Western Palestine if Judah and Simeon were allowed to go off and set up for themselves in the south?

4. We have clear proof that the tribe of Judah was with Joshua after the defeat of Ai, for when the lot was cast to discover the culprit at Jericho, it was the tribe of Judah that was taken, and Achan, a member of it (Josh. vii. 16).

5. When the King of Jerusalem and his neighbours came up to punish the Gibeonites, and were defeated in the famous battle of Beth-horon, it was the south—what became the very lot of Judah and Simeon—that Joshua subdued: the towns enumerated being Makkedah, Libnah, Lachish,

Gezer, Eglon, Hebron, and Debir; and the country described as "all the country of the hills, and of the south, and of the vale, and of the springs" (Josh. ix. 29-42).

6. In the list of the kings whom Joshua subdued we find the King of Jerusalem, of Hebron, Jarmuth, Lachish, Eglon, Gezer, Debir, Geder, Hormah, Arad, Libnah, Adullam, and Makkedah—all in the tribes of Judah and Simeon. How could this be if these two tribes separated from Joshua at Jericho, and conquered their own portions apart from him?

There is no real difficulty in the old view. Let it be observed that Judah and Simeon had already obtained their "lot" (Judg. i. 3). As Ewald says, "the Canaanites had again rallied, and war with them was inevitable."

In this second conquest of the country Judah was ordained by the Divine Oracle to take precedence. When it is said he "went up" against the Canaanites, this does not necessarily imply that he went from Jericho. The expression denotes that he went up first against their *strongholds*, which were on heights, and afterwards, when his energies were directed to other parts of the country, it is said "he went down" (ver. 9). It is not easy for us to understand why this second conquest was directed to be made piecemeal, instead of being simultaneous on the part of all the tribes. In point of fact, we do not know the whole circumstances. But it is infinitely easier to understand how the second conquest should have been piecemeal than that this should have been the arrangement at the first. To suppose that Judah and Simeon were detached at the very first to conquer the south is to dislocate the whole structure of the narrative.

Following the narrative of the second conquest as it is given in Judges, we find Judah encountering a new enemy, Adoni-bezek, and conquering his army at Bezek. The only Bezek known to us is the place where Saul numbered his troops in the expedition for the relief of Jabesh-Gilead (1 Sam. xi. 8). It is supposed to be represented by the modern Izbik, thirteen miles north-east of Shechem. Now, no mention is made of this king or of this battle in Joshua (see chap. xii.). This king has not come within Joshua's horizon. It is a proof how numerous the Canaanites continued to be after the conquest of Joshua, that not fewer than ten thousand of Adoni-bezek's followers were slain

Dr. Smith seems to me to make another great mistake in his estimate of the tribe of Judah. "She had no part," he says, "in Israel's earliest struggles for unity and freedom." How could he say this if Judah was the first to attack the Canaanites, and if he carried his conquering enterprise so far north as Bezek? [We find it difficult to make Judah feminine.] "At all times," he says, "in which the powers of spiritual initiative or expansion were needed, she was lacking, and so in the end came her shame." He goes on to say that "when the times required concentration, indifference to the world, loyalty to the past, and passionate patriotism, then Judah took the lead." To me it seems that the days of Samson were precisely such a time; and yet that was the occasion when the tribe of Judah "is named only as a traitor."

We cannot but express our high admiration of the laborious and scholarly manner in which, on the whole, Dr. Smith has treated the geography of Palestine. His book is a valuable contribution to the subject.

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** The Isles. **

ISAIAH xl. 15.

I. *Textual.*—The last clause of the verse stands in Hebrew, הן אִיִּים כַּדֶּקֶט יְהוָה, which the Authorised and Revised Versions both translate, "Behold, He taketh up the isles as a very little thing." R.V. margin, "The isles are as the fine dust that is lifted up," which is less pretty, but preserves the vividness of the original.

The Vulgate reads, "Ecce insulæ quasi pulvis exiguus" (*reputate sunt*, from preceding clause). If this indicates the Hebrew text of Jerome's day, we may draw two conclusions: (1) that the language is exalted and declamatory; and (2) that the omission of "islands" in the LXX. is a defect. This latter conclusion is corroborated by the Syriac version, which here diverges from the present LXX. text. The LXX. omits altogether "He taketh up the isles," and reads ὡς σίελος λογισθήσονται; but the second hand in the Vatican MS. reads, καὶ ὡσιέλαιον (*i.e.* ὡσεὶ ἔλαιον) λογ... Now, σίελος is a translation of פֶּךְ, "spittle, mouth-foam," cf. Job vii. 19; Isa. l. 6—the frequency of variation due to the loss or addition of the "tittle" in the square Hebrew character is well known. The various

readings are confessions of a hopeless exegesis. The Syriac reads, "And the isles (the word is literally "a fragment," *quasi à continente decisa*) as a very little thing (or, fine dust—same as Hebrew) are cast forth." Thus far we feel sure of the first three Hebrew words, whether we read קָר or קָר.

But we may draw from the Vulgate version a third conclusion, or rather, a suspicion, namely, that the verb is no part of the Hebrew text. The following considerations confirm this suspicion:—

(a) The LXX. repetition of λογισθ. is only for the sake of sense, and points to the absence of anything like יָסַל in the Hebrew text.

(b) The Syriac participle and the Hebrew verb bear explanation as conjectural emendations to help the sense.

(c) That the Syriac should *reverse* the meaning of the verb if there were one passes comprehension. To "throw down" or "cast forth" is the opposite of "to take up."

2. *Exegetical.*—In the new *Oxford Hebrew Lexicon*, part i. p. 16, this passage is singled out as having the precise meaning "islands" as distinguished from its general meaning "coast-lands," but surely without justice. The first clause of the same verse compels us to reject the inference, which is avowedly based on their being "taken up by ' as a very little thing." "The nations as the drop of a bucket, fine dust of the balance—the isles as a very little thing." Surely this is precisely the same sense as always in Deutero-Isaiah, namely, "the maritime lands with their inhabitants." The nations are the nations of the ancient Eastern world, the mighty races of Central and Western Asia (including, perhaps, Egypt), and the isles are the half-unknown nations of the ancient Western world, known only to those wild mariners whose ships ploughed the Mediterranean Seas. To the prophet of Israel this was a new world. As in the days of Elizabeth the tales of our voyagers impressed Englishmen, so the tales of "the isles" kindled his imagination. For him the world consists not of two, but of three great divisions: Israel, the Nations, and the Isles. And it may be that as he wrote "the isles shall wait for His law" (xlii. 4, lx. 9), and "on Mine arm shall they trust" (li. 5), and bade them "sing a new song" (xlii. 10, 12), he saw in vision the treasures of the West laid at the feet of Him whom he calls the Servant of Yahweh, even the Christ of God.

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ALFRED HUDDLE.

Βερέσχεθαι.

IN Aristophanes' play of the "Knights," a passage occurs in which the Athenian demagogue Cleon addresses the senate in a speech which one of the characters regards as "sham oracle." But he perceives that the assembly listens with approval, and is in danger of being deceived. He thereupon breaks out thus (lines 634 sq.) :—

"Go to now," I said, "ye *Lechers* and Cheats,
Ye *Boobies* and *Goblins*, and thou god of impudence,
And thou market-place, wherein as a boy I was trained,
Give me now boldness, and a ready tongue,
And a shameless voice."

Several of the Greek nouns in this passage are *hapax legomena*. Those of which I have put the translation in *italics* are of unknown origin, and there is no verb or root of any sort at all resembling them. The context alone gives a clew to their meaning, and the above renderings are those of Liddell and Scott's Lexicon.

But the word rendered *Lechers* is Βερέσχεθαι, which is an exact transliteration of the Hebrew בְּרֵאשִׁית, with the Greek termination αι appended, and is equivalent to Beresheth-ites. Again this word בְּרֵאשִׁית is the first word of the Hebrew Bible, and the Hebrew name also of that portion of the Pentateuch which we call Genesis.

It seems then a reasonable conclusion that somehow the people and their Book were known in Greece under this nickname in the days of Aristophanes, and that, rightly or wrongly, they had such an evil reputation as to warrant their being classed with the other disreputable characters above mentioned. Of course it is quite possible, and even highly probable, that a few such may have found their way to Athens, that they may have retained a religious reverence for their book, and yet have deserved the reputation which they had earned, and so brought the whole people, and their book also, into contempt.

But my point is this. Assuming this explanation to be correct, the book called *Bereshith* must have been in existence some considerable time before the days of Aristophanes; it must have been carried into Greece by a larger or smaller number of Jewish emigrants, and have been known among the Athenians as a portion of their sacred writings with which they were so closely identified as to give rise to the nickname *Bereshethoi*, a term, the meaning and application of

which must have been well known in Athens at the time.

Now Aristophanes lived during the latter part of the fifth century B.C. What bearing, if any, would the above facts, assuming them to be correct, have upon the date and age of the Pentateuch, specially that portion, or those portions, of it which are by the critics attributed to the author of Gen. i.? The current critical theory is that the latest redactor of the Pentateuch (or Hexateuch) was some one who worked up his materials after the restoration from the Captivity. Is there any trace anywhere of a book called *Bereshith* being in circulation before that time? Or is there room for the development of the above facts between the time of Ezra and that of Aristophanes—a period of about half a century?

J. SMITH.

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Romans vi. 8, 9.

HAVING shown the definite bearing that the death of Christ has on each individual experience, the apostle now continues his argument to show how the activity of the personality must find its outlet in a sanctified life, εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ. This refers back to and gives a more definite meaning to what is contained in ver. 5. In the earliest statement the argument is: "If we have become united with Christ by the likeness of His death—and we have, because we know that our old man was crucified with Him—we shall be also united with Him by the likeness of His resurrection, and this we are now ready for, because the crucifixion of the old man has done away with the body of sin, and we are no longer in bondage to it, and under the tyranny of sin." In the latter statement the argument is summed up and advanced a stage. "We trusted in Christ's death and found the result in our own death, *i.e.*, by faith we partook of Christ's death unto justification;—we now trust in His resurrection, and we believe that we shall partake of that unto sanctification because we know Christ dieth no more." συζήσομεν seems to refer to the whole sanctified life of believers begun in this world and continued the next with Christ.

It is scarcely necessary to discuss the question whether it refers to the heavenly life or to the

earthly life only; the latter would appear to be what the apostle had most in his mind (to judge from the succeeding context), but "life with Christ" is the dominant thought, the distinction between earthly and heavenly is hardly present.

εἰδότες of ver. 9 corresponds to γινώσκοντες of ver. 6, and while the classical distinction between the two words cannot be pressed, the use of the former here seems to be with special reference to knowledge of an absolute fact. Therefore, πιστεύομεν, because we know as a simple matter of fact, independent of our experience, "Christ being raised from the dead, dieth no more." Further emphasis is laid on this by the addition of the clause, θάνατος αὐτοῦ οὐκ ἔτι κυριεύει. This latter clause, however, contains more than the mere emphasis of the former statement. Its words are a recapitulation, and are the lifting of the believer's mind off the gloom that ever seems to hang over the tragedy of Christ's death to sin. When we think of *death* having had *dominion over Christ*, because of sin, we are apt to believe that there is a kind of omnipotence about sin, that even Christ had to bow before. And if the "dying with Christ" is in any degree to us what it was to the apostle, we must experience then the awfulness of the forces of sin arrayed against us, and thus it is that the idea of death is apt to be more intense than that of life. Therefore the full force and bearing of the resurrection of Christ on each individual experience is here proclaimed by the apostle with the triumph of his own personal experience: "We have proved Christ so far in His death," he says, "what now in this life before us? Is there to be another death? Is there to be again the old state of slavery to sin?" "What has Christ done?" he replies. "*He* has risen, *He* has entered through death into life, *He* dies not again, death no longer lords it over *Him*. *We* shall live then also, we believe; sin shall no longer lord it over *us*; how shall we who are dead to sin live any longer therein?" Sin by death did its worst in Christ, it had its greatest triumph then, yet by rising from the dead Christ proved that its power was not absolute and final, and for ever assured us that *we* need not be in bondage.

CONATUS.

Baptized for the Dead.

I COR. xv. 29.

Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν,
εἰ ὅλως νεκροὶ οὐκ ἐγείρονται; τί καὶ βαπτίζονται
ὑπὲρ αὐτῶν.

No commentator that I have yet met with gives an entirely satisfactory explanation of this passage.

Alford's discussion of the passage is admirable, but his final attempt at explanation is utterly unworthy and impossible. It is surely an act of desperation to adopt from Chrysostom (Homily xl.) the very explanation in vogue amongst heretics which he rejects and holds up to ridicule. To suppose that the reference necessarily is to a baptism for the dead such as Chrysostom describes (so Alford, Ellicott, and others), "a convert hidden under the bed making the responses for the dead man above," is to make the apostle countenance a piece of monstrous and ridiculous superstition.

Yet Chrysostom's own exposition satisfies no one. The suggestion of Godet and others that there is a reference here to the "baptism of blood," as though reading οἱ βαπτιζόμενοι ὑπὲρ τοῦ θανάτου, is hardly explicit enough.

Canon Evans, in the *Speaker's Commentary*, seems to me to have touched the true solution of the difficulty, when he describes it as an elliptical use of "for," leaving the true relation signified by the preposition ὑπὲρ to be determined either by the neighbouring context, or by the familiar circumstances of the case. But he fails to deduce from the context, or from the circumstances known or conjectured, what the reference of the word "for" really is.

The context speaks of peril and death. The verse immediately following, and connected with our text, ver. 30, asks, "And why stand we in jeopardy every hour?" In ver. 31 St. Paul declares, "I die daily," whilst in the following verse he speaks of "beast fighting" at Ephesus. This whole chapter (especially cp. ver. 18) seems to refer to, or to have arisen from, the case of certain members of the church who had died. They may have publicly witnessed for Christ in their deaths, though, if there had been actual public martyrdoms in Corinth, we should expect the apostle to make a more direct and open reference to the fact.

Whether by martyrdom, or whether by ordinary death, some Christian or Christians in Corinth had triumphantly testified their belief in the resur-

rection of the dead, had gone smiling and confident to death, as the gate of life, exhorting their heathen relatives, or half-converted Christian relatives, to meet them in the land of everlasting life. There is an irresistible power about a deathbed testimony, much more a martyr's testimony such as this. So we read how the soldier appointed as executioner of St. Alban, convinced by the triumphant faith of his destined victim, refused his office, and gladly laid down his life, to seek the same crown of immortality, — a story often repeated in the martyrologies.

Can we not believe that in Corinth some persons had been baptized as the result of some such deathbed testimony as this, "baptized for the dead" for their sakes, as the result of the hallowed influence of their memory, and for the cherished purpose of fulfilling their last wishes, and joining them in the same blessed home. We thus get a reference which would be full of deep significance to the Corinthians, and which is every way worthy of the context, and of the grand argument which St. Paul is unfolding.

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"Nailing it to His Cross."

COL. ii. 14.

προσηλώσας αὐτὸ τῷ σταυρῷ.

THE ordinary explanation of this phrase is that "the law of ordinances" was thus "sent with Christ's body, and destroyed with His death" (Lightfoot), while others illustrate by an imaginary custom of abrogating a decree "by running a nail through it, and hanging it up in public," a custom for which it is acknowledged that there is no shadow of evidence. But may it not be that Paul's metaphor changes again, as it so frequently does in this passage? The bond is "against us," it directly bars our spiritual path (ἐκ τοῦ μέσου), it is a bond of violated ordinances for the breach of which we have called down death upon our heads (Deut. xxvii. 14-26), the penalty is inflicted, the accusation is placed upon the malefactor's cross, but it is nailed to the cross of Him who has suffered the penalty in our stead.

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Daniel iii. 5.

I HAVE no wish to continue the controversy with Professor Whitehouse, I only desire to remove

some misconceptions. I did not contest—whatever my opinion—the origin assigned to *qathros* by Professor Whitehouse but maintained that this form, as distinct from the later *qithra*, proved from its resemblance to the Homeric form of the word, the early date of its adoption. I did not deny the possibility of the interchange ζ and η , which is too obvious to anyone who knows anything of Semitic tongues, e.g. the appearance ζ as the preformation of the imperfect instead of η in Eastern Aramaic. I merely maintained QATHROS was a bad example. Further, Professor Whitehouse says: "The comparison of ancient versions gives us no warrant for cancelling these Greek names, i.e. *Symphonia*, etc. out of the text." Does this mean that there is no evidence in the ancient versions for this? This can scarcely be. He has only to look at the references I gave in regard to the Greek versions to see that statement to be a mistake. I would further state that *pesanterin* does not occur in the Peshitto, and no word represents it. Surely Professor Whitehouse cannot mean that the versions cannot be used for the criticism of the text. If so, I can only imagine him a Puritan commentator strayed into this nineteenth century. Or is it that these Greek words alleged to be in Daniel are not to be under any canons of criticism, lest his argument against the book in which they are should be rendered null and void. I scarcely like to say this, yet there seems no alternative. How Professor Whitehouse, admitting corruption in the Masoretic text, still continues to lay such stress on the occurrence of certain words, and these words musical terms, is inconceivable to me, unless on this supposition.

The case of Arioch is not to the point, as there is no evidence that his existence was forgotten in Babylonia while preserved in Palestine, which must be the case in regard to Belshazzar, if Professor Whitehouse is right.

"I find it too great a strain on my credulity to believe" that a writer, who in one chapter knows perfectly well that Cyrus and Darius Hystaspis are different persons and both Persians, should in another confound them into one person, and that person a Mede, as Professor Whitehouse suggests. Gobryas did appoint governors, though the number "120" may well be an exaggeration and interpolation.

J. E. H. THOMSON.

Stirling.

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THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE next issue of THE EXPOSITORY TIMES will contain the sixth and last of Professor Davidson's articles on "The Theology of Isaiah i.-xxxix." Then, after an interval in which other scholars will deal similarly with other books of the Bible, Professor Davidson will write on "The Theology of Isaiah xl.-lxvi."

Whilst we are making arrangements for some account of the personality and work of the late Professor Dillmann by men who knew him, word reaches us that an agreement has been signed for the translation and publication of his works in this country. No German scholar, after Delitzsch, has appealed to Englishmen as Dillmann, and it has all along been a severe loss and disappointment that he would not permit his books to be rendered into our tongue. Now, however, that prohibition has been removed by his death, and his Leipzig publisher has arranged with Messrs. T. & T. Clark to have his works translated and issued. They propose to begin with the *Commentary on Genesis*.

There are some excellent notes on Dillmann's work in the *Bookman* for August, evidently by a capable Old Testament scholar. "His Commentaries have appeared in the 'Kurzfassstes Exegetisches Handbuch' series. His *Job* dates from 1869, the last edition is 1891. His *Isaiah*, which replaced Diestel's edition of Knobel's work

in the same series, was published in 1890; the last edition of his *Genesis* in 1892; the last editions of his volumes on *Exodus to Joshua* are a year or two older. These are inimitable works for labour and insight, for the mass of their contents as for the thoroughness and fineness of their scholarship. They form the indispensable basis of all further work on the same subjects."

Then, after speaking of his critical position, "Dillmann," continues the *Bookman* contributor, "was a very quiet lecturer, but the present writer, who heard him sixteen summers ago, still remembers the gentle dignified presence, the pure and scholarly face, the lecture so full of matter, and yet so lucid and easily followed. He has fulfilled his time, both by length of years and number of works. There is not a living scholar of the Old Testament but follows him to his rest with the deepest reverence and gratitude."

In the current issue of *The Presbyterian Quarterly*, which is published in Richmond, Virginia, there is an article by Dr. W. Frost Bishop on the new reading of the baptismal formula, "Baptizing them *into* the name of the Father," etc. Dr. Frost is concerned about this new reading, not because it is in the Revised Version, but because it has been adopted in "The Revised Directory for Worship"

of his own Church. But he knows that the "inspiration for the change" in the Directory has been drawn from the Revised Version of the New Testament. And therefore it is with the Revised Version of the New Testament in his hand that he discusses the propriety of the change.

What is the exact meaning that is to be attached to this new phrase? That is Dr. Bishop's first question. The old was clear enough. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). Dr. Bishop has no fault to find with the change of "teach" into "make disciples," or with the insertion of "the" in front of "nations." These changes are demanded by the Greek, and they are intelligible. But the change of "in the name" to "into the name" is not demanded by the Greek, and it has not even an intelligible meaning. "It may be questioned," he says, "whether the genius of our language will admit of such a combination of words as 'baptized *into* the name.' The phrase may come to have a meaning, but at present it appears to have none that is definite."

And yet, before Dr. Bishop has ended, he betrays his belief that to the Revisers at least the new phrase had a very definite meaning indeed. If the name of God means the nature of God, then baptism into the name is baptism into the nature. That is to say, the new formula, "I baptize thee into the name of the Father, and of the Son, and of the Holy Ghost," means that through baptism I make thee partaker of the nature of God—of God the Father, of God the Son, and of God the Holy Ghost. Dr. Bishop believes that that was the Revisers' meaning. And it is really to that meaning he utters his objection, and not to the phrase itself. For he believes that none but the Holy Spirit can make us partakers of the divine nature. If a Protestant minister says "I baptize thee *into* the name," and means what he says, he usurps a function which belongs to the Holy Spirit alone,

But what right has Dr. Bishop to say that that was the Revisers' meaning? Finding the expression in the Greek to be not "in the name" (*ἐν τῷ ὀνόματι*), but "into the name" (*εἰς τὸ ὄνομα*), were they not bound to translate it so? Their first axiom was fidelity to the text before them; how could they help themselves here? Dr. Bishop answers that objection fully.

The words in question are found in the Gospel according to St. Matthew. The same phrase (*εἰς τὸ ὄνομα*) which is used here is found elsewhere in the same Gospel four times. Let St. Matthew interpret St. Matthew, and let the Revisers themselves be our guides to the interpretation. Here are the instances of its occurrence: (1) Matt. x. 41, "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward." (2) Matt. x. 41 again, "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." (3) Matt. x. 42, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." And (4) Matt. xviii. 20, "For where two or three are gathered together in My name, there am I in the midst of them." In all these instances the Revisers have translated the phrase "*in* the name." But when they reach this 28th chapter and find the very same phrase in the 19th verse, they change the translation of the Authorised Version and render it "*into* the name."

But does not the word "baptize" carry with it the idea of motion? Is not *εἰς* therefore the proper preposition to follow it, and is not "*into*" the proper translation? To which Dr. Bishop answers that "baptize" does not convey the idea of motion more readily than "gather together." In this instance the verb (*συνάγω*) is a fully recognised "verb of motion," and has the proper Greek preposition behind it, yet the Revisers have observed the genius of the English language, and have translated it "gathered together *in* My name."

Whether there is any idea of motion perceptible in the word "baptize," may be matter of opinion. But it was certainly not that idea that suggested to the writers the use of this particular preposition. For there are other verbs in the New Testament which have nothing to do with motion, and yet they are followed by this very phrase, "into the name." That is to say, they are so followed in the Greek, but the Revisers have not translated the phrase so. In John i. 12 they have given us, "To them that believe *on* His name," and the same in John iii. 18; while in Heb. vi. 10 we read, "The love that ye showed *toward* His name."

Thus the Revisers have been inconsistent in their translation of the very words in question. They have been not less inconsistent in their treatment of the thought which the words express. In 1 Cor. x. 1, 2, we read in the Revised Version, "For I would not, brethren, have you ignorant, how that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." There is a note in the margin that the Greek here is "*into* Moses." Why did they not make that the text? Dr. Bishop believes that they could not bring themselves to assert that the fathers—"the whole two million and a half of them"—were all baptized *into* Moses.

Thus the Revisers, with all their boldness, have run away from the Greek here; and it adds to the absurdity of the situation, Dr. Bishop thinks, to find that elsewhere the Greek runs away from them. In Acts ii. 38 the Revisers say, "Repent ye, and be baptized every one of you *in* the name of Jesus Christ." And again in Acts x. 48, "And he commanded them to be baptized *in* the name of Jesus Christ." For in these passages the prepositions are the ordinary prepositions of rest or simple position (*ἐν* and *ἐν*).

Canon Cheyne contributes an article to a recent issue of *The Biblical World* on "The Bearing of Criticism on Edification." For while others

reckon Canon Cheyne a critic, Canon Cheyne reckons himself a preacher. He never wearies of his investigations into the origin of Hebrew psalm and prophecy, simply because he believes that the result of his investigations may always be made "good unto edifying."

In this article, Dr. Cheyne illustrates the bearing of criticism on edification by a study of 1 Sam. xv. 22, 23. In 1 Samuel, he says, we have two different accounts of the regal career of Saul. We have the secular view of Saul's reign, and we have the religious view. "The secular view is clearly traceable in 1 Sam. ix. 1-x. 16, 27*b* (following the Septuagint with R.V. margin), and xi. 1-15." The religious view will be found in viii.; x. 17-27*a*; xii.; xiii. 7*b*-15*a*; and xv. And the verses in question, therefore (1 Sam. xv. 22, 23), belong to the religious narrative.

Now Dr. Cheyne does not say when the secular account was written, but he says that the religious narrative was written three centuries after the possible occurrence of the facts. For these are the verses: "And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of divination, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, He hath also rejected thee from being king." These are the words. And "it is impossible for anyone who has absorbed the idea of historical development to believe that these words were actually spoken in the semi-barbarous age to which Saul belongs. All who open their eyes to facts must be well aware that the religion of David, though it had in it some germs of progress, was widely different from that of Isaiah, not to say of the Book of Psalms, and will admit that, even taking the narratives as they stand, the religion of Saul was at anyrate not superior to that of David. And if the critical facts on which the best scholars are agreed be accepted, it will be clear that neither

Saul nor Samuel can have held the views expressed in the above passage. Tradition tells us that the God whom the Israelites of Saul's time worshipped had such great delight in sacrifices that, when the people had forsaken Jehovah, and consequently, as we are told, were subjugated by the Philistines, Samuel had to offer up a lamb in order to appease Jehovah (1 Sam. vii. 9), and bring victory to the Israelites. Samuel, too, as tradition said, was in the habit of going about in the land and blessing the periodical sacrifices of the different civic communities (1 Sam. ix. 2-5); and though no doubt he delivered oracles to the people, yet there is no evidence that the people regarded these oracles as in the least degree more sacred than their sacrificial rites. Religiously, then, it is incredible that Samuel should have uttered the words of the text."

That is Canon Cheyne's conclusion, and that is the way he reaches it. There is a development in the religion of Israel; these words witness to the truth that God is a Spirit, not an appetite to be pleased with the smell of burnt-offerings; and no man in Israel had reached that truth before the days of Hosea. "Criticism," therefore, "tells us that chapter xv. belongs to an independent account of Samuel and Saul, composed probably in northern Israel and, at earliest, contemporary with Hosea." Incidentally Dr. Cheyne notices that there is a moral as well as a religious objection to the story as a story of the days of Samuel. Saul spares Agag; Samuel hews him in pieces before Jehovah: "it is impossible that Samuel the prophet should in moral influence have been behind the rude warrior Saul." But the religious difficulty is the difficulty. It is incredible that in the days of Samuel anyone could have said that obedience is better than sacrifice, for in the days of Samuel no one yet knew that God is a Spirit.

And this is the value of the narrative for edification. Let us remember that in the days of Hosea and Isaiah, that is, in the eighth and seventh centuries B.C., "when nonconformity was vastly

more difficult and dangerous than it is now," men could be found to say that from the highest point of view sacrifices were of little or no account. It is, therefore, for edification, not only in the knowledge of true religion, but also in courage and in conviction.

It is also for edification in mutual forbearance. For if it is marvellous that in the eighth and seventh centuries B.C. these sentiments could be openly expressed, it is still more marvellous that they could be repeated in the fifth and sixth centuries. That is the age of Ezra and Nehemiah, those founders of legalism; it is the age of the return from Babylon and the birth of Judaism. Yet we read in the fourth Psalm, "Offer right sacrifices, and put your trust in Jehovah"; and Canon Cheyne believes that this is the period from which the fourth Psalm has come down to us. But there were already different schools of thought in the same Church. There were those who inclined toward a purely spiritual religion, and those who preferred a religion of elaborate forms; and "both sorts of churchmen lived together in peace."

"Let us follow their example, and suffer schools of thought to exist undisturbed in our midst."

The Rev. Edward Seeley, Vicar of The Martyrs, Leicester, recently issued a book in the very title of which he challenges attention to the confusion that exists in theological speech between the two words Reconciliation and Atonement. His title is *The Great Reconciliation* (Elliot Stock, 7s. 6d.). And he chooses that somewhat unwieldy word purposely, because neither in Scripture nor in modern accurate speech is the word atonement used to describe that with which his book has to do.

In Scripture the word atonement occurs frequently. To be precise, say seventy-six times in all. But of these seventy-six occurrences, seventy-five are in the Old Testament, one in the New. And the Revisers have swept that one out of the New Testament, putting reconciliation in its place. The passage is Romans v. 11 (A.V.): "And not

only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." R.V.: "And not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation."

Why have the Revisers turned "atonement" into "reconciliation" in that passage? Because in *modern language* reconciliation expresses the apostle's meaning, atonement does not. It was not always so, but it is so now.

What is the difference, then, in modern language, between these two words? Atonement is the means, reconciliation is the result. Take the following sentences from a thoroughly modern and capable book—the late Professor Stearns' *Present Day Theology* (Nisbet, 10s. 6d.). "The sinner is separated from God by his guilt, and under punishment. How shall he be brought back? What is needed is reconciliation. It takes two to make a quarrel, and it also takes two to make up a quarrel. Now, between man and God, as between man and man, there can be no reconciliation without atonement. Some amends must be made for the wrong done, some reparation rendered, some satisfaction given. This opens the way for reconciliation, and affords a just ground for it."

Thus the distinction is clear and easily apprehended. Why is it that in theological, and especially in homiletical language, we still so frequently find atonement used for the result, used where reconciliation is the only correct modern word? There are two reasons. One prevailing reason is the popular derivation. The popular derivation of atonement is at-one-ment; and at-one-ment, of course, means reconciliation. Now, whether that is the correct derivation or not, it is an exceedingly attractive derivation, and has not a little to do with the choice of the word atonement, even yet, to express reconciliation.

The other reason is, that at the time when our Authorised Version was made, atonement was

undoubtedly used, and used freely, in the sense of reconciliation. We have evidence of this in the passage quoted; and, no doubt, that very passage helps to retain the word for the meaning in which it is here found. But not only have we that passage in evidence. Students who consult so convenient an authority as Aldis Wright, will find abundant examples, both of the verb and of the noun, in Shakespeare, as—

I was glad I did atone my countrymen and you.
Cymb. i. 4. 42.

I would do much
To atone them.—*Othello iv. i. 244.*

If we do now make our atonement well,
Our peace will, like a broken limb united,
Grow stronger for the breaking.—*2 Hen. iv. i. 221.*

And in Bishop Hall, where the word seems actually in the process of formation—

Ye witlesse gallants, I beshrewe your hearts,
That set such discord 'twixt agreeing parts,
Which never can be set at onement more.
Sat. iii. 7.

And in Sir Thomas More, and in many others of that day.

Now since the word "atonement" was thus used, in the time of our English translation, in the sense of reconciliation, the question arises, Is that the sense in which it is used in the Bible? One of the most recent of the small Bible Dictionaries which have been issued, says: "By the atonement of Christ we generally mean His work by which He expiated our sins. But in Scripture usage, the word denotes the reconciliation itself, and not the means by which it is effected." That is emphatic and sweeping; but is it true? An examination of the passages will prove that it is not. There is just one passage in Scripture where the word atonement denotes the reconciliation itself, and that is the passage in the New Testament, out of which the Revised Version has swept it. In the Old Testament, in every one of the seventy-five occurrences, the meaning is satisfaction for sin, by which the reconciliation is effected, not the reconciliation itself. The common phrase is "to make an atonement for sin," or for some one on account of sin. Plainly it is satisfaction that is the meaning in such a phrase. And all the phrases that are used agree with that.

Albrecht Ritschl.

BY PROFESSOR THE REV. JAMES ORR, D.D., EDINBURGH.

It has been given to few men in our generation to exercise so wide and decisive an influence on theological thought as that which has been exerted by the subject of our present sketch—Albrecht Ritschl. Ritschl's independent activity, indeed, began as early as the middle of the century, but it is only within the last twenty years or thereabouts that the breadth and force of the movement proceeding from him have become fully apparent. Now it is seen that a quiet power was going forth all the while from that Göttingen class-room, which was leaving its life-impress upon a whole generation of younger theologians, and sending its pulses through unobserved channels into the thought and literature of other lands. Ritschlianism, at any rate, is a phenomenon which no one can any longer afford to ignore, and it is natural that an increasing interest should be manifested in the personality and teaching of the distinguished founder of the school.

Ritschl was born in 1822, and died as Professor at Göttingen in 1891. His father held the position of general-superintendent of Pomerania. The bent of the young student's mind from the first was towards theology, and we find him successively at Bonn, Halle, Heidelberg, and Tübingen, sitting at the feet of the teachers of highest repute in these various seats of learning. Two things strike us particularly in this part of Ritschl's career, when his ideas were yet unformed, and he was simply groping in search of a system. One is the remarkable *receptivity* of his mind—his impressibility by the various influences which were brought to bear on him. As one of his critics has said, he traversed all the crises of the religious thought of his epoch. At Bonn he came under the powerful spell of Nitzsch, and even for a time venerated Hengstenberg. He was won to Hegelianism at Halle by Erdmann. He was on friendly terms with Tholuck and Julius Müller, though he afterwards spoke of them in highly disparaging terms. He sat for six months at the feet of the speculative Rothe. Thereafter we find him an enthusiastic and convinced disciple of Baur at Tübingen. At a later period we find him deserting Baur for Kant and Lotze. He thus, as above remarked, in his own spirit ran the whole gauntlet of the theological

thought of his time. It was this in no small measure which gave him his peculiar influence. He touched the thought of his age from within, mirrored its dissatisfactions, showed that he had correctly diagnosed its wants, and from the very weaknesses of the systems which he rejected, gained wisdom for the construction of his own. The second thing we notice about Ritschl at this period is the assertion in the midst of these constant changes of standpoint—of this apparent subjection to external influences, which of itself might be interpreted to mean weakness—of a *strong and independent personality*. It was Ritschl's way of apprehending ideas, if we may so express it, not so much to argue or reason about them, as first to take them into his own spirit in the full strength of their original impression, then to test them by what he found to be their value for his personal wants. He applied to them, in other words, the method afterwards so characteristically described by him as that of "value-judging." The practical instinct guided him all through. Each step in his theological advance was really a new stage of self-assertion—a fresh verdict passed on what was needed for his full satisfaction. Even when nominally a Hegelian, the core of his thinking was ethical; and he tells us that it was his practical good sense which kept him from adopting the dialectic constructions of Rothe. The truth is, Ritschl never had, in the proper sense of the word, any strong dialectical interest. The dialectic of systems interests him from the historical point of view, but his own attitude is always external and critical; and the excursions he sometimes takes into the regions of philosophy are the weakest parts of his work. It is precisely on this account that later on he may have settled down into a modified Kantianism; for to a thinker of Ritschl's stamp it is a positive relief to find a philosophy which demolishes once for all the pretensions of reason to have any knowledge on the subjects of religion.

We may say, therefore, that Ritschl was a Kantian in principle long before he was one in practice. His abiding bent was towards the ethical, but along with this, and subservient to it, were two other tendencies, which likewise gave a character to his work, and essentially contributed to its

success. The first was a conspicuous talent for history and criticism. It was this which first powerfully attracted him to the school of Baur, then, at a later period, led him as decisively to separate himself from it. The second was the impulse to dogmatic construction. It is necessary to emphasise this, for the popular impression of Ritschl, derived from his attacks on the ordinary school theology, aided, perhaps, by an element of haze in his own style, is that he was the enemy of definite and articulated thought in religion. This is far from being the case. It is among the recurring complaints which he makes of his earliest teachers that he found them lacking in this faculty of system. Tholuck and Julius Müller as systematic theologians he found "confused." There can be no doubt that the systematic interest dominates Ritschl's thinking throughout, and only grew more powerful as time advanced. It is indeed to the fact that from his own new standpoint he was able to crystallise his thoughts into a comprehensive and well-compacted system—a system very different, no doubt, in idea and development from those which it sought to displace, but an articulated dogmatic view none the less—that we trace no small part of its power over the minds of his disciples, and, more generally, its attraction for those—and they are always the majority—who desire to see truth presented in a connected and organised form.

Ritschl's first important work, however—that which fairly established his reputation—lay not in the region of dogmatic thought, but in that of Church history. The impulse he had received from Baur naturally led him to the study of early Christianity, and particularly directed his attention to the problem of the development of the old Catholic Church. In 1850, accordingly, when he was yet but twenty-eight years of age, appeared the first edition of his book on *The Origin of the Old Catholic Church*, a work already showing independent tendencies, but mainly dominated by the ideas of his master. A reaction, however, had begun, which ere long was to separate him entirely from Hegelianism, and from the historical theories of the school of Tübingen. In 1855 he broke formally with Baur, as he had previously done with all his earlier teachers. In 1857 his work on the *Origins* appeared in a second and entirely rewritten and recast form—that which it has subsequently retained, and in which it has had an effect on the study of early Church history little short of epoch-

making. It would be impracticable here to give even the briefest sketch of the positions of this remarkable book—positions which, as Harnack truly says, have in substance "found acceptance, if not with all, yet with the majority of independent critics."¹ It may suffice to say that a main point in it is the rejection of Baur's thesis that the old Catholic Church was the product of a fusion or reconciliation of Petrine and Pauline parties in the sub-apostolic age, and the development of the counter-idea that Gentile Christianity is not offhand to be identified with Paulinism, but was rather the result of a failure to apprehend Paul's profoundly evangelical ideas, and of the intrusion of the conception of Christianity as "a new law," which conception had for its counterpart the legalising of the outward framework and institutions of the Church, and the growth of the hierarchy and of sacerdotalism. On none of his writings, probably, did Ritschl bestow so much pains in respect of style and clearness and precision of thought and expression as on this, which exhibits, accordingly, a special excellence in these qualities.

In 1852 Ritschl had been appointed "Professor Extraordinarius" at Bonn, where for some years he had been lecturing as privat-docent. He was now in 1859 appointed "ordinary" professor in the same university. Here he began those dogmatic labours which have since made his name famous. His dissatisfaction with existing systems led him to plan a reconstruction of theology on entirely independent lines. From scholastic and speculative theories he felt the need of moving back directly on the historical Personality and revelation of Jesus Christ. His attention was specially directed to a right comprehension of the great doctrine of reconciliation—one of the *foci*, as he conceived it, of the Christian system, the other being the idea of the Kingdom of God. In 1864 came his call to succeed Dorner at Göttingen. This transference was important to him in many ways, but not least in that it threw him in contact with Lotze, to whom he professes his obligations for furnishing him with a satisfying theory of knowledge. There are, he says, in the history of European philosophy, three doctrines of knowledge. The first is that of Plato. The second is that of Kant. The third is that of Lotze. This he accepts.² Ritschl attaches the very greatest

¹ *Contemporary Review*, August 1886, p. 234.

² *Rechtf. u. Vers.* p. 20 (3rd ed.).

importance to his theory of knowledge, which he maintains lies at the basis of his whole theology—a strange position for one who so consistently depreciates the intrusion of metaphysics into theology—but it is exceedingly doubtful whether he is entitled to speak of himself as in accord with Lotze. His view, as his critics have pointed out, is much more a slightly modified Kantianism. With both Kant and Lotze he held that we know the world of reality only through its effects upon ourselves—through the phenomena it produces in us. But whereas Lotze believed that by reasoning, if not through direct experience, we could arrive at conclusions as to the nature of reality beyond us, Ritschl, like Kant, treats the causes of our impressions as incognisable, and declares himself concerned only with their relations to ourselves. This theory, at any rate, seems to have furnished him with what he needed as a basis for the complete construction of his system, which soon thereafter was expounded historically, exegetically, and dogmatically, in the three volumes of his principal work—his *magnum opus*—on *The Christian Doctrine of Justification and Reconciliation*. (1871-4.) Later editions, with considerable changes, appeared in 1882-3, and in 1888-9. The range of this work, at once critical of other theories, expository of the author's own ideas, and under the head of "presuppositions" embracing a full treatment of the doctrines of God, of Sin, and of the Person and work of Christ, makes it the authoritative text-book on all that pertains to Ritschl's theology. Of Ritschl's other works it may be sufficient to mention his lengthy *History of Pietism*—likewise in three volumes (1880-6).

What now are the leading thoughts of a system which, in a comparatively short space of time, has so powerfully impressed a large number of talented and earnest minds, and occasioned what may be described as a new departure in theology? It is difficult in a few sentences to state them, while, of course, in a brief notice of this kind, anything like an adequate exposition cannot be attempted. To some extent it may be said that Ritschlianism is an inspiration rather than a system. Few of Ritschl's followers have adhered strictly to his standpoints, or slavishly committed themselves to the concatenation of his thoughts. The note of the school is rather its independence, leading sometimes to tolerably wide divergences. Still there are common marks of the party, pivots, as it

were, round which the thinking of master and disciples alike revolves, and some of these we may briefly indicate. We must distinguish between the formal character and the positive content of the Ritschlian theology. In a general respect the great watchword of the school is that indicated in the phrase—*theology without metaphysics*; in a positive regard, the principle from which it professes to derive the whole organism of Christian truth is the *historical Person and revelation of Jesus Christ* as the Founder of the Kingdom of God. The bane of previous theology, in the view of the Ritschlians, has been its adulteration with the presuppositions and ideas of a foreign philosophy. At an early stage theology succumbed in this way to the influence of Greek thought—mainly Platonic; the Middle Ages were dominated by Aristotelianism; the Reformation only partially shook off the bondage, and ere long lost itself in a new scholasticism; later times have seen the reigns of Wolffianism, of Rationalism, of Kantianism, of Hegelianism, etc. It is a primary aim of Ritschlianism to free theology from this dependence on foreign influences; to vindicate its right and ability to develop itself purely from its own principle—the historical revelation in Christ; and, above all, to assert the truth that in Christianity it is not the theoretical but the practical, not the intellectual but the ethical, which has the primacy, and that a pure theology can only be constructed from a practical standpoint. All this is healthy enough in its way; it is the development given by the Ritschlians to these essentially sound principles which exposes them to so much well-grounded criticism. The argument is valid against the infection of Christianity with the ideas and methods of a *foreign* philosophy; but it may still be contended that in the discussion of its own problems Christianity cannot avoid coming in contact with questions which are in their nature philosophical, and to which—unless it is to abdicate thought—it must take up some attitude, and attempt some solution. This need not be done by incorporating alien philosophies, but rather by seeking the development of a *Christian* philosophy—one in harmony with Christian postulates and principles. All this, however, the Ritschlians would taboo. To justify their declination, they extend their opposition to philosophy to the whole sphere of "theoretic" thought, and will have it that theology has nothing to do with

theoretic thought at all. How then, we ask in some surprise, can we get any theology? For theology surely has to do with propositions, with the assertion of truths, with their concatenation into a system. Ritschl answers this by drawing a broad distinction between "theoretic" and what he calls "religious" knowledge,—a species of knowledge which depends solely on practical judgments, and the truth or falsehood of which is to be tested by practical standards alone. In religion, according to his favourite expression, we have to do only with "judgments of value" (*Werthurtheile*), that is, not with the objective or scientific aspects of truth, but solely with their relation to our practical ends—the ends in this case being those of religion, namely (in Ritschl's view), the attainment by the help of superior powers of freedom from the hindrances or limitations of the natural life. Because this, in point of fact, is presumed to be attained in Christ's revelation of forgiveness and doctrine of the kingdom of God, Christianity is certified as true, independently of any other evidences. But here again the difficulty arises as to the possibility of keeping apart these practical judgments from all contact with theoretic considerations. If the *truth* of a judgment is affirmed, however it may originally have been obtained, it seems idle to say that it can be withdrawn from theoretic criticism. We cannot have two kinds of truth with no sort of relation to each other. The mind cannot be divided into compartments, with its theoretic knowledge on one side, and its religious knowledge hermetically sealed off from contact with the theoretic on the other. The two must be brought into relation, into comparison, into such unity as is practicable. The question, indeed, cannot help forcing itself upon us whether Ritschl's "judgments of value" ever rise higher than merely subjective representations, with the objective or scientific truth of which, in the strict sense, religion has nothing to do. This, at any rate, is his position, that theology must content itself with the tabulation and formulation in systematic connexion of purely religious judgments, and must not attempt to impose on them any theoretic character. Here, if anywhere, is the "Achilles' heel" of the Ritschlian system—the point at which it is most vulnerable to hostile attack. There are many subordinate questions relating to the same subject, as, *e.g.*, whether Ritschl is not liable to the reproach of doing the

very thing which he condemns, in bringing Christianity into dependence on a particular metaphysical theory; whether his Christianity *is* a pure transcription of the primitive or apostolic gospel, or is not really as far removed from that in its essential ideas and presuppositions as any of the theologies of the schools; whether he does accept *in integro* Christ's revelation, or only so much of it as fits in with his *a priori* theory of religion, etc. These are wide topics on which we cannot enter further. We can only attempt to show what his views are on some leading points in Christianity.

We have said that the *positive* principle in Ritschl's system is the historical Person and revelation of Jesus Christ. Here again, unquestionably, Ritschl strikes a true note. It was time the mind of the Church was recalled from abstruse theologies and scholastic refinements of doctrine to the fresh, living impression of Him whose life and work are the foundation of her whole structure. Largely to Ritschl is due the now widespread reversion to the idea of "the historic Christ" in theology. Ritschl himself, as we have seen, approached the subject on the side of a prolonged and exhaustive study of the doctrine of Reconciliation. This led to his giving this doctrine a co-ordinate place with that of the Kingdom of God in his mode of exhibiting the Christian system. Christianity, he says, may be compared to an ellipse, with these doctrines as its two foci. In reality, however, the tendency of his teaching was to make the Kingdom of God the all-embracing notion within which every other doctrine—that of reconciliation included—held its articulated place; and this has been the line adopted, I think without exception, by his followers. Here, also, in the prevalence which this notion has obtained in current theology, we trace another result of the influence of Ritschl. It is this notion of the Kingdom of God, viewed as at once the highest (moral and spiritual) good for man, and the aim of his practical endeavours, which in the Ritschlian systems is made the standard for the determination of every other doctrine in theology—for example, of God, of the Person of Christ, of Sin, of Redemption. Yet, perhaps not quite logically, this notion is sought in turn to be derived from the historical manifestation of Christ, and the revelation of God as Father and as Love given us in Him. All metaphysical considerations are here to be excluded. The Christian idea of God

has nothing to do with the God of natural theology. God is solely and entirely for our faith "the God and Father of our Lord Jesus Christ." The character of this Being is pure love. His world-purpose (that for which, therefore, the world in the religious view is held to be created) is the founding of the Kingdom of God. It must be noted, however, that this kingdom but exists for the realisation of the end—practically Kantian—independently posited in the Ritschlian theory of religion. The same conception determines for us the place and worth of Jesus Christ in His own religion. Jesus is one with God in His complete identification of will with the Father's purpose of founding a Kingdom of God, and in His entire surrender of Himself to this as His life-task. He is likewise perfectly equipped for this task; realises in His own person the true religious relation of man to God; is in this respect the Archetype and Exemplar of man in His normal relation to God in His Kingdom, as well as the Founder of the latter; finally, in so far as men are sinners, kept back from God by the sense of their guilt, Christ perfectly reveals the grace and truth of God, and His free forgiveness of sins. How Christ should arrive at this knowledge of God, should possess these extraordinary endowments, should stand in this unique relation to God and to His purpose,—in short, should be the Person that He is, and should stand in the relation to God and man that He does,—is a mystery into which we are not permitted to pry. To raise questions of this kind would be to enter the prohibited region of "metaphysics." The fact must suffice us that it is so. We must not even attempt to ask too precisely what is meant by "Revelation" in this connexion. These questions are better left in convenient vagueness. While, accordingly, Ritschl continues to speak of the "Godhead" of Christ, we are warned against putting on this phrase any "metaphysical" interpretation. The term is to be understood in consonance with the general principles of the school as an expression for the *religious* value which Christ has to the Church as the Revealer and Representative of God. But the question still presses—Can we stop here? Will Christ's own utterances and claims, His present lordship over His Church, the words and functions ascribed to Him, permit us to stop here? Or dare we apply this term "Godhead" in any metaphorical sense to one who essentially is *not* God? Part of

this difficulty Ritschl avoids by declining to occupy himself with any but the historical and earthly aspects of Christ's life. Whether Christ even rose from the dead is left a moot question in Ritschlian circles, while the whole range of scriptural doctrine regarding His heavenly reign, and His return for the work of resurrection and judgment, is put aside as non-essential. But is this to take pure Apostolic Christianity, and preserve it in its simplicity from unauthorised corruption, or is it not rather to exercise a criticism on Christianity determined by Ritschl's peculiar philosophical presuppositions? It is as possible in the interests of a *a priori* theory to mutilate Christianity by subtraction, as it is for philosophy to vitiate its essence by addition.

Intimately connected with the doctrine of Christ's Person and work is the Ritschlian view of sin, and of God's relation to it. Since God, in Ritschl's conception, is purely love, it follows that there is nothing properly judicial or retributive in His dealings with the world. Wrath, at most, has solely an eschatological significance, and then only in a hypothetical case. Original sin Ritschl denies. Actual sin is due so largely to ignorance that it is a proper subject of pardon. A feeling of guilt haunts the sinner, and separates him from God. But the revelation of God's grace in Christ dispels these fears, and enables the sinner with confidence to return to the Father. Christ's death, which, in respect of Christ Himself, is the supreme trial of His fidelity in His life-calling, is at the same time that which specially inspires the sinner with trust in the reality of God's gracious disposition towards him. For it assures him that Christ's view of the character of God was a true one. The outcome of Ritschl's study of the doctrine of Atonement, therefore, is that no Atonement, in the old sense of the word, is needed. But there is subjective reconciliation, mediated by Christ's life and death, and this is the kernel of the apostolic doctrine. We do not wait to criticise these notions, which seem to us to involve as great a transformation of original Christian doctrine as any which can be blamed on the orthodox theology. There is a peculiar side of Ritschl's teaching here on the mediation of all these blessings to us through the Church, which (not the individual) is the direct object of the divine justification, but it is far from clear how this is to be worked up with the general structure of the system. Probably Ritschl's

idea is that the consciousness of this new standing with God through Christ belongs first to the community, and is enjoyed by the individual only as he knows himself to be part of the body.

The only other point in the teaching of Ritschl to which we can here advert is his pronounced anti-mysticism. Ritschl will hear nothing of direct spiritual communion of the soul with God. Pietism in all its forms is an abomination to him.

The one way of communion with God is through His historical manifestation in Jesus Christ, and experiences due to a supposed immediate action of the Spirit in the soul can only be regarded as illusion. This is the side of Ritschl's teaching which has been specially taken up and developed by his disciple Herrmann. It will be difficult, we fancy, to persuade most people that this is a nearer approach to the primitive type of Christianity than is found in the ordinary theology.

Requests and Replies.

What Lexicon is there on the Septuagint?—F. D. T.

THE only serviceable lexicons for the Greek Old Testament are still, so far as I know, Schleusner's *Thesaurus* (Lips. 1820-21) and Wahl's *Clavis* (Lips. 1853), the latter limited to the "apocryphal" books. But neither of these works is up to date, and until some Old Testament Grimm-Thayer comes to his aid, the student of the Greek versions will be under the necessity of supplying the defects of his lexicon by a diligent use of Mr. Redpath's great Concordance. An interleaved Schleusner, supplemented and corrected by personal study, might form a useful basis for a new lexicon. The time has now almost come for an attempt on the part of some scholar or band of scholars to provide a satisfactory lexicon and grammar for the LXX., based upon the great uncial MSS. which are now within our reach.

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Is it likely that the Samaritans would receive their Pentateuch from the Jews at any time after the separation under Jeroboam, B.C. 950?—M. J. B.

IT is not probable that the Samaritans received their Pentateuch from the Jews during the period of the independence of the northern kingdom. When that kingdom was overthrown by the Assyrians, the friendly influence of Judah would be not unwelcome to those members of the ten tribes who were left in the land of promise. And, if the Pentateuch was then in existence, it may have come into possession of the Samaritans in connexion with the reformation under Hezekiah.

A more favourable occasion is offered in Josiah's reformation, which, as we know (cf. 2 Kings xxiii. 15-20 and 2 Chron. xxxiv. 3-7), extended to the important centres of the northern kingdom.

If, however, we may rely on the scanty information which has reached us, the most probable occasion, subsequent to the days of Jeroboam I., is found in the proceedings of the Samaritans after the return of the Jewish exiles from the Babylonian captivity. From the narrative of the Old Testament, taken in connexion with that of Josephus, it appears that the Samaritans made an earnest attempt to associate themselves with the restored Jews. Their proposals were rejected. The final result was the establishment in Samaria of a rival worship to that of Jerusalem, under the charge of a Jewish priest who stood in the closest family relation to the High Priest in Jerusalem.

Whatever date may be claimed for the Pentateuch, it is admitted that, among the Jews, it was raised to quite an exceptional pre-eminence about the time when the Samaritans established their rival sanctuary on Mount Gerizim. From this same period has to be dated that enmity between Jews and Samaritans which is so prominently referred to in the New Testament. Even if the Samaritans possessed a copy of the Pentateuch before this time, and used it in their religious services, it is from this date that its special importance among the Samaritans has to be reckoned. It is, of course, possible that, if the Pentateuch was in existence in the days of Solomon, a copy of it was secured by Jeroboam I., and used (with such divergence from its precepts as suited his self-seeking policy) in the arrangements he made for his schismatic kingdom. If so, the document must have practically passed through the same changes in the northern as in the southern kingdom, or the legislation must have been stereotyped from the days of Solomon.

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The Great Text Commentary.

THE GREAT TEXTS OF II. CORINTHIANS.

"Where the Spirit of the Lord is, there is liberty."—2 Cor. iii. 17.

EXPOSITION.

This is to explain why the veil is taken off, on turning to the Lord. If by "the Lord" is meant "the Spirit," that Spirit being the Spirit of "the Lord" in the Christian sense of the word, *i.e.* of Christ, then we have the best assurance that the result must be freedom,—freedom from all obstacles intervening between us and God,—the glorious freedom of the sons of God (Rom. viii. 21); the freedom wherewith Christ has made us free from the Law and its consequences (Gal. v. 1, 13).—STANLEY.

Liberty.—The context compels us to interpret this liberty as freedom from the bondage of the Law, which freedom, however, when analysed, amounts in reality to Christian liberty in its entire scope, the glorious liberty of the children of God.—WAITE.

He assumes, almost as an axiom of the spiritual life, that the presence of the Spirit gives freedom, as contrasted with the bondage of the letter—freedom from slavish fear, freedom from the guilt and burden of sin, freedom from the tyranny of the Law.—PLUMPTRE.

It is freedom in the widest sense possible. The Holy Spirit is absolutely free, *i.e.* unrestrained by any will or force external to Himself. For the entire universe is under His control. And this freedom He gives to those in whom He dwells.—BEET.

CRITICAL NOTE.

οὐδὲ τὸ πνεῦμα Κυρίου, ἐλευθερία. These words contain no obvious difficulty; yet it may be suspected that Κυρίου is a primitive error for κύριον. First, the former clause of the verse does not in sense lead naturally up to this clause, whether the emphasis be laid on πνεῦμα or on Κυρίου (or κύριον). Secondly, in ἀπὸ κυρίου πνεύματος, at the end of ver. 18, neither principal word can naturally be taken as a substantive dependent on the other, nor both as substantives in

apposition. The simplest construction is to take κυρίου as an adjective ("a Spirit exercising lordship," or by a paraphrase, "a Spirit which is Lord"); and apparently the scriptural source of the remarkable adjective phrase τὸ κύριον in the (so-called) Constantinopolitan Creed (τὸ πνεῦμα τὸ ἅγιον τὸ κύριον τὸ ζωοποιόν) can be only ver. 18 construed in this manner, the third in the triad of epithets being likewise virtually found in this chapter (ver. 6) as well as elsewhere. This adjectival use of κυρίου in the genitive would, however, be so liable to be misunderstood, or even overlooked altogether, that St. Paul could hardly use it without some further indication of his meaning. If he wrote οὐδὲ τὸ πνεῦμα κύριον, ἐλευθερία, not only do the two clauses of ver. 17 fall into natural sequence, but a clue is given which conducts at once to the true sense of ἀπὸ κυρίου πνεύματος.—HORT.

METHODS OF TREATMENT.

I.

SPIRITUAL LIBERTY.

By the Rev. Archibald G. Brown.

These words form the climax of the argument in the chapter. The apostle's purpose is to show the superiority of the gospel over the Law, and after doing this in several particulars, he crowns all by saying that the Law found man in bondage and left him so, only sealing the cords of his captivity; but when the gospel comes it snaps all fetters, and leads the man at once into perfect liberty, "for where the Spirit of the Lord is,"—that is, where the gospel is,—"there is liberty."

I. *This is true among the nations of the earth.*—National liberty is the inseparable companion of the gospel. Let God's truth lay hold of a land, and despotism dies. The gospel creates an atmosphere that suffocates a despot. So it has been in our own land. So it shall be in India. Let the truth as it is in Jesus win its way in India, and India's caste thralldom shall be broken through.

II. *This is true of ecclesiasticism.*—Political

bondage is child's play compared with ecclesiastical thralldom. What thralldom of any monarch can be compared to the thralldom of Rome? Why, she puts the kings themselves in bondage. What a network of spies, in the shape of Jesuits and priests, she spreads all over the land! But the moment the gospel enters a man's heart, he is beyond the reach of priestcraft. Were England's sons and daughters converted to-day, every confessional-box would be put up for sale for firewood to-morrow.

III. *This is true in the experience of the individual believer.*—"Liberty to the captives, the opening of the prison-house to them that are bound," are words that always ring in the ears of a man when he accepts the gospel of Christ.

1. There comes liberty from the *bondage of sin*. Not from conflict with sin, but from its bondage. As a child of God, I fight sin hour by hour. As a free man, I fight against an impious foe. But the unconverted man is simply the crushed slave who cannot raise a finger against the tyrant.

2. There is liberty also from the entanglements of ceremonialism. There are "foolish Galatians" still who are ever returning to the "beggarly elements," slaves to all the little *et ceteras* of the religious life, so called. They forget that God is a Spirit, and they that worship Him must worship in spirit and in truth.

3. It gives liberty of *character*. The Christian who has entered into the liberty of the gospel fears sin, and fears nothing else. I cannot imagine anyone really receiving the gospel of Christ, and having a little tricky, mean, despicable character. He who has the full assurance of faith is above all tricks, has the only really independent and noble character. Ask God to give you this liberty of character, such a realisation of His presence with you that you will be lifted up above all fear of your fellow-man whose breath is in his nostrils; but fear God, and know no other fear.

II.

FREEDOM OF THOUGHT.

By the Very Rev. Francis Paget, D.D.

1. It is sometimes sincerely taken for granted that it is only when a man has renounced the Christian creed that he has gained freedom of thought. And yet St. Paul seizes upon liberty as the essential characteristic of the life of faith.

2. What *is* freedom of thought? It is much more than thinking what one likes, it is something much more difficult and much less common.

(a) It means to be free from prejudice and conventionality; free from wilfulness and pride; free from despondency and sloth; free from self-interest and the desire of praise; free from our moods and tempers.

(b) And yet that is but the beginning. Besides all these, there must be the watchful discipline of mind and heart; there must be growth in fineness of spiritual sense.

(c) And yet, further, there must be the quickening and ennobling love that longs for truth, not as the gratification of curiosity, but as that which reveals the fulness of life.

3. So intellectual liberty is not attained by simply renouncing belief in revelation; it is not so easily attained as that. It can be but slowly and painfully that any of us can move towards it, and I suppose we shall never reach perfect liberty of thought in this world. We need guidance. It is the Holy Spirit that shows the way. "Where the Spirit of the Lord is, there is liberty." There the intellect really does attain to a steadiness of insight, a quiet decision, a strength against perplexity and sophistry, a firmness of right choice, which sometimes stand in strange contrast with the vacillation and mistakes of natural ability; and there are those in every rank of life, on every level of education, who have in this way reached a degree of intellectual liberty such as the cleverest of men might envy if he was wise enough to recognise it.

ILLUSTRATIONS.

As the traveller who, in the Alps or the Pyrenees, has climbed the northern side of a pass, halts when he reaches the summit and feasts his sight with the wealth and brightness of the southern landscape, so St. Paul seems here to pause in his discussion, and to forget all else as he looks at the beauty and fruitfulness which God the Holy Ghost achieves in human lives. And as that sight fills his heart, one word rises to his lips (a word that he has not used before in this Epistle): with an insight like that of the poet or the artist who sees into the life of nature and brings out immediately the inner quality of a scene, he seizes on the one distinctive note of the work at which he is looking; one word tells the peculiar glory of the characters that are surrendered to the influence of the indwelling Spirit; one remarkable and penetrating word, "Where the Spirit of the Lord is, there is *liberty*."—F. PAGET.

WE sometimes say of a task we are learning, "I have not yet got into the *spirit* of it." We mean that it has not yet become easy to us. Nothing becomes easy to us until we

have got into the spirit of it. The spirit of any study is its harmony with my spirit; it is the change of law into love. When I am a pupil at school, I begin by learning rules; but when I have mastered the science, I forget the rules. I forget them in the very act of observing them—keep them most perfectly when I am unconscious of their presence. I no longer think of my scales and exercises, I no longer think of my stops and intervals; these belonged to the days of law, but I am now under grace. The master-spirit of the musician has set me free—not free *from* the law, but free *in* it. I travel over the old scales and exercises, over the old stops and intervals, unconscious that they are still on the wayside. I pass unnoticed the places of my former pain; I go through undisturbed the scenes of my youth's perplexity, for the spirit of music has made me free, and its law is most destroyed when it is most fulfilled.—GEORGE MATHESON.

THE apostle makes his doctrine of "Spirit" (*πνεῦμα*) the principle of an entirely new ethical system, which completely overcomes as well the mere constraint of a slavish obedience to law, as the mere licence of a lawless freedom, that is to say, the Jewish as well as the heathen morality, and elevates them to a freedom which is a law to itself, and to a law which first makes man truly free. "The law of the spirit of life in Christ hath made me free from the law of sin and death." "Where the Spirit of the Lord is, there is freedom" (Rom. viii. 2; 2 Cor. iii. 17). This new ethical principle is no less a landmark in the history of morality, than justification by faith is in the history of religion.—O. PFLEIDERER.

It is impossible for a man to accept the religion of the Lord Jesus Christ in all its fulness, and yet be a trembling slave before ecclesiastical power. Let the Spirit of the Lord in the gospel touch a Martin Luther's heart, and he revolts against the celibacy of the priesthood, saying, "Even if a man have no inclination for marriage, he ought nevertheless to marry *in pure defiance of the pope*." See him as he seizes the papal bull denouncing him, and, marching to the gates of the city of Wittenberg, contemptuously burns it before an exulting crowd. Why? Because Martin Luther had received the gospel, and "where the Spirit of the Lord is, there is liberty." Hear that man, once a monk, as he goes to Worms, singing—

And were this world all devils o'er,
And watching to devour us,
We lay it not to heart so sore;
We know they can't o'erpower us.
What though they take our wives,
Goods, houses, children, lives,
Yet is their profit small;
These things shall perish all,
The city of God remaineth.

ARCHIBALD G. BROWN.

I KNOW not a shorter or surer method of illustrating the liberty that prevails wherever the Lord, the Spirit is recognised by faith, than to point out the bondage which crushes the people wherever the spirit of the Lord's Supper is lost, and its body resorted to as a charm. The converse of the clause is strictly true, and eminently appropriate to the times: "Wherever the Spirit of the Lord is not, there is slavery." Human spirits are too high in nature and too capacious for worshipping any other than God. When men, as individuals or as communities, let Christ slip from the grasp of their faith, and fasten on some corporeal thing, whether a superstitious ceremonial or a human priesthood, farewell to liberty. It becomes, on the one side, an iron tyranny; and, on the other, the cringing of a slave.—W. ARNOT.

THE worldly man thinks he is free, and, singularly enough, he has coined the expression, "free living." See him as he puts the foaming glass to his lip, and says, "Yes, I like free living." Mark him as he goes into all sorts of licentiousness, and he calls it "free living." Free living, indeed! Let me ask him one question. If this is free living, have you the power to give it up? He cannot; he is a slave to his supposed liberty. But where the Spirit of the Lord is, there is liberty from the bondage of sin, though not from conflict with sin.—A. G. BROWN.

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Hebrew Prophecy and Modern Criticism.

BY THE REV. F. H. WOODS, B.D., LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD.

IV.

"Ye shall know the truth, and the truth shall make you free."—JOHN viii. 32.

IN my previous papers I have made two things my special aim. The first was to lay stress on the intrinsic merit of the prophetic books not merely as beautiful literary compositions, but as moulding the religious ideas and character of the Jewish people. In the second place I endeavoured to show, that while the prophetic faculty claims and proves itself to be divine, it cannot be regarded as absolutely infallible; that, as a fact, the details of prophecy were not always fulfilled at the time or in the manner which the prophets themselves evidently anticipated. In arguing this I naturally confined myself to prophecies concerned with well-known historical events, such as the Great Captivity and the fall of Babylon. If we are bound by the evidence to make these admissions in the historical prophecies, surely we should be prepared to make them in those which presumably look beyond the prophet's immediate horizon. It is with these that the apologist has necessarily most to do, and they must engage our attention in this and the following papers.

With some reluctance, following the common practice of writers on prophecy, I shall call such prophecies Messianic. For, try as we will, it seems almost impossible to find a name for them which does not seem to prejudge, in one or other direction, the very questions which we have to discuss. The term, if strictly applied, is also too narrow, as I shall naturally wish to speak of many prophecies in which there is no mention of a Messiah, and no reason to suppose that the personal Messianic idea is latent in the prophet's mind. It is necessary therefore to premise that by Messianic prophecies I mean especially, but not exclusively, those which produced among the Jews that unique hope of national glory and greatness usually associated in their view with an anointed prince. The expression will also of necessity include prophecies which we should now call eschatological, for these are in fact closely connected with the Messianic hope.

That such a hope existed among the Jews needs no elaborate proof; it not only shows itself

in the great bulk of Jewish literature of all ages, but the fact that it took a different form among Jews from that current among Christians makes it clear that the one did not derive it from the other. Indeed it cannot reasonably be doubted, that of the two the Jewish conception of the Messiah springs more naturally and directly out of the Old Testament prophecies.

But how are these Messianic prophecies connected with what again, for want of a better name, I shall call the historical? We can hardly overestimate the importance of this question; for on our answer depends our whole method of treating prophecy. As is usually the case, we find among expositors two diametrically opposite tendencies, each influenced, it can hardly be doubted, by a separate theological bias, and depending upon distinctly different principles of interpretation. The first is to find Christ everywhere in the Old Testament, especially in the prophets; the other, to find Him nowhere.

The principle which underlies the first is to take Christ and Christianity as the starting-point, and to search for predictions of these scattered about in the pages of the prophets and elsewhere. The historical allusions appear as at most the mere setting for such predictions, and as having no real organic connexion with them. Very frequently they have been regarded as bearing themselves a typical reference to Christ and Christianity. Thus in the burden of Moab, Isa. xv. and xvi., and the prophecy of the judgment on Edom in Isa. lxiii. 1-6, these two powers are referred in the headings of the chapters as they stand in our ordinary English Bibles—the one implicitly, the other explicitly—to the enemies of Christ.

This symbolical interpretation of prophecy has taken two forms, which cannot always be clearly distinguished. In the first, the historical sense is completely ignored or, perhaps it would be fairer to say, is not practically realised, as when, with the Fathers, Lucifer or Leviathan were often regarded merely as names of Satan. Still more singular is the application of the latter term by Rufinus to

our Lord's body partaken of in the Holy Eucharist.¹ The passage is worth quoting as a remarkable specimen of quaintness and extravagance:—"Sicut ergo hamum esca contextum si piscis rapiat, non modo escam ab hamo non removet, sed et ipse de profundo, esca aliis futurus, educitur, ita et is qui habebat mortis imperium rapuit quidem in morte corpus Jesu, non sentiens in eo hamum divinitatis inclusum; sed ubi devoravit, hæsit ipse continuo, et disruptis inferni claustris, velut de profundo extractus trahitur ut esca cæteris fiat. Quod ita futurum sub hac eadem figura Ezechiel dudum propheta signaverat, dicens, *Et extraham te in hamo meo, et extendam te super terram: campi implebuntur de te, et constituam super te omnes volucres cæli, et saturabo ex te omnes bestias terræ.*² Sed et propheta David dicit. *Tu confregisti capita draconis magni, dedisti eum in escam populis Æthiopum.*³ Et Job de eodem mysterio similiter protestatur; ait enim, ex persona Domini loquentis ad se. *Auf adduces draconem in hamo, et pones capistrum circa nares ejus?*"⁴ Similarly the same writer⁵ explains Hos. x. 6, in which that prophet says that the idol calf of Bethel would be sent as a present to king Jareb, as a "presignification" of Christ sent by Pilate to king Herod! This interpretation he justifies by a curious explanation of Jarim, or *Ἰαρείμ* as he found it in the LXX. version.⁶

The second form of symbolical interpretation is that which has received general currency, and until lately has been the usual method of interpreting prophecy. It is what is commonly known as "the double sense." According to it, the historical sense is the primary meaning of the prophet, but beyond this obvious meaning there is a further reference to some more distant future event connected with Christianity or the end of the world. Whether the prophet himself meant or realised this further event, or it was rather the meaning of the Spirit who spoke through the prophet, was a question either not considered at all, or answered differently by different writers. It would be premature to consider whether, under any form or

limitations, a double sense of a prophecy is admissible. I am now using the phrase as it is commonly accepted by theologians, according to which the secondary sense has no connexion with the primary sense except by type or symbol, and even that has not always been considered necessary. Thus understood, this as well as the other form of symbolical interpretation already described weaken very seriously, if they do not practically destroy, the whole argument from prophecy. For, with a little ingenuity, a prophetic prediction may be found for any event whatever, and the argument becomes a proof not so much of the prophet's foresight as of the apologist's cleverness in evolving interpretations.

It might be objected that we get very strange interpretations of prophecy in the New Testament itself. I suppose no commentator of the present day would seriously deny that Hosea by the words, "I called my son out of Egypt" (Hos. xi. 1), meant a reference to the exodus of the Israelites. How then is St. Matthew right in referring them to the return of Joseph and Mary with the infant Saviour? (Matt. ii. 15); or how, again, is he right when he quotes a passage of Jeremiah which speaks poetically of Rachel in her tomb weeping over the Israelites slaughtered by their Babylonian conquerors, and refers it to the massacre of the innocents at Bethlehem? (Jer. xxxi. 15; Matt. ii. 18). How, again, are we to justify those explanations of prophecy in the New Testament which are based upon Greek mistranslations of the Hebrew?⁷ If we accept such interpretations, are we logically justified, it may be asked, in rejecting, as forced or unnatural, a whole host of Patristic interpretations, which are, most of them, hardly more extravagant? To this there can be, it seems to me, only one answer that a fair or wise apologist of the present day can give. All such explanations are part of that system of allegorical interpretation which is at least as old as Christianity itself. The Christians themselves derived it from the Jews, and both parties naturally used it in perfect good faith in arguing for their religious systems. St. Matthew quotes those prophecies in the early chapters of his Gospel because, according to the methods of thought prevalent in his own day, they were a strong argument in favour of the Messianic claims of Jesus. To us they are not a strong argument—on the whole they are rather a stumbling-

¹ Ruf. in *Symb. Apost.* 16.

² Ezek. xxix. 4. ³ Ps. lxxiv. 14. ⁴ Job xli. 1.

⁵ *Ibid.* 21.

⁶ "Et bene addit nomen Jarim, quod est sylvester." He understood it as the Hebrew עֵרִים, "woods," the word which we get in Kirjath-jearim, "the city of woods." The Vulgate, on the contrary, has "ultori."

⁷ See, for example, Acts ii. 31; Heb. x. 5.

block. To atheists and sceptics they are obviously no argument at all. It is a foolish thing to use antiquated weapons to defend Christian truth. By such means we should neither convince a single unbeliever nor confirm our own faith. And what is the use of apologetics except for the one purpose or the other?

The opposite tendency, not to see Christ at all in the Old Testament, may be called the extreme result of the historical and critical spirit of the age, and of the method of interpretation to which it has given rise. To many minds the result is so repugnant that they are disposed to move the previous question, and to refuse to examine its claims. But this is unfair, and it is certainly unwise. If the reasoning is unsound, its unsoundness ought to be shown up, for it must be dangerous. The apologist is the very last person who can afford to say, "I will have none of that method of arguing, because I do not know what it may lead me to." On the contrary, if he is wise, he will first examine its principles, and then, if they are sound, consider whether they are rightly applied. It is obviously most important to keep these two questions completely separate. It is of course perfectly reasonable and right to say, "The conclusions to which this method has sometimes led commentators are so serious, so upsetting to my rooted convictions, that I am specially bound to satisfy myself of its reasonableness, and will not be led astray by plausible but shallow arguments." But this is a very different thing from refusing to examine the argument. The more important the conclusions, the more important is it that the argument should be weighed with perfect thoroughness and absolute fairness.

Let us then for a moment leave out of consideration the conclusions which seem to follow from this method, or for which it has been sometimes made responsible, and consider the method itself. The principle is briefly this, that the meaning of a prophet is what he himself meant to say. To understand this, we must ascertain, as far as possible, all the circumstances of the prophet,—his political surroundings, the religious ideas and practices of his times, the relation of his people to foreign powers, and so on. The history in fact, instead of being of minor importance, becomes at the very least the foundation, the starting-point of his discourses. To many this will seem so obvious as hardly to have required stating; but, as I have

already pointed out, it has not been in the past the method usually employed. In fact it is only quite lately that the history of the Jews has been either fully appreciated or clearly understood. The discovery of ancient monuments has made historical investigation more and more possible, and has given a new life to prophetic study. This has been combined with a more accurate knowledge of Hebrew philology. And what have been the immediate results? That instead of finding in the prophets, for the most part, strings of conundrums, into which each commentator has read his own meaning, we find language which, as a rule, is intelligible and real—full of life and full of beauty.

Briefly speaking, then, this method is justified both by its transparent reasonableness and by its general results. That it is the right one, the only one that can satisfy an intelligent seeker after truth, can hardly be questioned. If so, our first question is answered—the principle itself is sound. But what are we to say of the second—How about the application of the principle? Are we justified in saying, with some commentators, that the prophets know nothing and say nothing of Christ? Certainly not as an *à priori* statement. To one who believes in a supernatural revelation,—we might say to one who believes in a personal God at all,—it is antecedently possible that God may have revealed beforehand a perfectly clear knowledge of Christ and Christianity, and the prophets may have found occasions when contemporary events justified the foretelling of this more distant future. But it is a thing which cannot be decided by any *à priori* reasoning. We must examine the facts. The question is not what the prophets *might* have been empowered to say and *might* have thought fit to say, but what they *have* said. And to know this we must study the prophets from their own standpoint, and find out what they said and what they meant. If their words bear a natural reference to the known events of their own time, it is not likely that they intended them to be prophetic of future events which were to take place at a far-distant date, and in a way very different from that which they actually describe.

But at this point it would be well to notice a distinction, which must be clearly made if we are to avoid confusion of thought. It is one thing to say that the prophets actually foresaw and foretold Christ; quite another thing to say that they foretold a state of things, which as a fact was fulfilled,

though not precisely as they expected, in Christ and Christianity. And if I was right in what I said of the limits of their temporal predictions, this is all that we have any reason to expect.

Let us now take the prophets into our hands, and let them speak for themselves. The first result of an independent study is of necessity negative. We cannot, try as we will, forget the interpretations to which we have been accustomed from our childhood. (1) The first thing that inevitably strikes us, is that many prophecies which we have been taught to regard as Messianic have a direct and obvious meaning *in the events of the prophet's time*. We have a typical example of this in the Immanuel prophecy of Isa. vii. 14. This passage was a bone of contention between the Jews and the Christians as early as the time of Justin Martyr, and the arguments on both sides are fully given in his Dialogue with Trypho.¹ The Christians, probably deriving their argument from St. Matthew i. 23, maintained that the words translated, "The virgin shall conceive," etc., were a prophetic announcement of the birth of Christ from His virgin mother. The Jews, on the other hand, maintained that the word עלמה did not necessarily mean a virgin, but only as a young woman—that the prophet intended to refer to Hezekiah. The point was considered to be of such importance that, under the auspices of Aquila or Onkelos, a new Greek translation of the Bible was made, in which the word νεάνις was substituted for the παρθένος of the pre-Christian LXX. version.² Hebrew scholars are now pretty generally agreed that, so far as the word עלמה is concerned, Trypho was right, and that it is hardly conceivable that Isaiah would have used an ambiguous word had he meant the virgin-birth to be the sign intended. And if we study the whole passage without prejudice, we find far more to be said on the same side. It becomes obvious that the point of the sign is not so much anything miraculous in the birth of the child, as the fact that his early years would be marked by two remarkable events—(a) a desolation of the country, which is signified by the simplest food being made necessary through the devastations of a foreign enemy—the child is to eat butter and honey instead of cultivated fruits and cereals; (b) the crushing of the power of Rezin and Pekah by Assyria—“For before the child shall know to refuse the evil

and choose the good, the land, whose two kings thou abhorrest, shall be forsaken.” Moreover, the sign is given in wrath. The fulfilment of these prophecies was to be to Ahaz the sign of God's judgment on himself: “Jahweh shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come from the day that Ephraim departed from Judah; even the king of Assyria.” And there follows a vivid but highly poetical description of the devastation of the southern kingdom. On the hills once famous for their priceless vines and their crops there was to be nothing but briars and thorns; and men would have to get what scanty subsistence they could by shooting wild animals, or grazing a few cattle and sheep on the scanty pasturage among the thickets. The general line of thought is this:—You and your advisers are secretly seeking an alliance with Assyria to ward off the attacks of Syria and Ephraim. You affect a pious reverence for God, but your whole attitude shows utter distrust and impiety. God will punish you as you deserve. Your plan, as you devise it, will be perfectly successful, but the very power which you have called in to crush your foes will crush yourself. This is the chief line of thought. I am far from saying that it exhausts the whole meaning. But see what life and spirit is given to the whole chapter when so understood! I know of no passage in the Old Testament which more completely vindicates the superiority of the new method of interpretation to the old. If it be asked, Does such an interpretation preclude a Messianic reference? it must be answered, Not necessarily; but this much may certainly be said: That if Isaiah was speaking in ver. 14 of the birth of the Messiah, he must have believed that the Messiah was very shortly to appear. Such is the view to which several of the most able of modern critics actually incline. The opinion of Delitzsch on this point is particularly interesting. In his early Commentary on Isaiah he exhausted his ingenuity in endeavouring very unsatisfactorily to show how the birth of Christ, or rather the prophet's prediction of the birth of Christ, could be a sign to Ahaz. But in later life this great pillar of conservative criticism, without losing one jot of his religious faith or religious earnestness, felt bound to accept the principles of the new critical school, and he accepted them with perfect frankness. The following remark on the passage in question occurs in his lectures on Messianic prophecy delivered in

¹ See *Dial. c. Tryph.* 43. 66. 67. 84.

² See Eusebius, *Eccles. Hist.* v. 8 (quotation from Irenæus).

1887, and published shortly before his death:—"Those who think that Immanuel, because he was a child of the Assyrian time of judgment, could not be the Messiah, fail to recognise the law of perspective shortening, to which all prophecy, even that concerning Jesus Christ Himself in the Gospels, is subject. Isaiah lived to see that the expectation of the parousia of the Messiah in the time of the Assyrian oppression was not fulfilled; nevertheless he was not ashamed of his prophecy, and did not withdraw it."¹

Let us take another example in some ways still more striking. We have in Jer. iv. 23-26 a passage which seems to speak in unequivocal language of the end of the world. The earth or land returns to primitive chaos; light disappears; man is no more; and birds fly away. A desolate wilderness takes the place of fruitful vegetation. But after this the passage passes into what is evidently a description of a country ravaged by a foreign enemy. The destruction of cities, the flight of the inhabitants to places of refuge, the desolation of the country,—all are plainly depicted. And interwoven with this, again, is a description, half poetical, half perhaps literal, of the way in which heaven and earth take part in the judgment of God. "For this shall the earth mourn, and the heavens above be black; because I have spoken it. I have purposed it, and I have not repented, neither will I turn back from it." Now what is the conclusion derived from a careful study of this whole passage? It is clearly this, that however much the language of Jeremiah lends itself to an eschatological sense, what he has directly in view is the invasion of a foreign enemy, which he foretells as a judgment from God. Now if these first few chapters belong, as is commonly supposed, to the early days of Jeremiah, it is most probable that this vision of Jeremiah, so terrible as seeming to predict nothing less than the end of the world, was due to an imminent invasion of the Scythians, which in fact proved so little disastrous to Palestine that, except in this passage and perhaps in the prophet Zephaniah, it left no permanent traces on Jewish literature.² We have again a parallel instance in the 24th chapter of Isaiah. There, in the midst of a passage which speaks in the strongest language of what appears to be the desolation of the whole world, there is quite unexpectedly a reference

to the destruction of a particular city (ver. 10), and this is followed by a characteristic prediction of the salvation of a remnant. Now these are no isolated instances. We find the same fact over and over again. What seems at first sight to refer to a state of things utterly unlike the prophet's own surroundings is frequently found, on examination, to refer directly to events of his own time, and events of which, in the context, he is evidently speaking.

(2) Again, if we study the context of what are more obviously Messianic predictions in the wide sense of the expression, even these we find, in the prophet's view, to be closely dependent upon some impending historical event. Let us take e.g., the great prophecy of Isa. ix. 1-7. This is perhaps the most remarkable Messianic prophecy in the Old Testament. Now, if we read this in connexion with the two previous chapters, we then see the dark background against which the brilliant picture of the future is evidently drawn. But what is this darkness, in contrast to which the light of chap. ix. suddenly bursts in upon us? It is clearly the condition of the people in the time of the prophet, probably during the reign of Ahaz, when they were given over to the grossest superstitions and idolatry, and the prophet in vain tried to arouse in the people, as a whole, any feeling of religious patriotism. Now let us suppose for a moment that Isaiah distinctly foresaw Christ as He afterwards really was. His prediction would then amount to this:—This gross superstition, these constant political intrigues, must go on for some centuries. Then one will come who will reveal truths which, after a great many centuries, will be so infused into the hearts of all nations that they will recognise Him as their spiritual King, and in the end there will be universal peace under His government. But is this what his language naturally suggests? To think that such was the mind of Isaiah is to rob the prophecy of that present hope which evidently inspired him.

The detailed discussion of this prophecy we must reserve for a future paper; but is it not at least evident that Isaiah foresaw the golden age of his people in the near future?

We find the same thing in the prophet Jeremiah. The most marked Messianic prophecy of that prophet, at least in the narrower sense of the expression, is that which English Churchmen naturally associate with the Sunday before Advent, xxiii. 5: "Behold, the days come, saith Jahweh,

¹ *Messianic Prophecies*, Eng. Trans. p. 141.

² See Cheyne, *Jeremiah: His Life and Times*, chap. 4.

that I will raise unto David a righteous Sprout, and He shall reign as king, and deal wisely, and shall execute judgment and justice in the land. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, The Lord is our Righteousness." Now if we examine the context before and after these words, we shall see that Jeremiah has in his mind the Restoration from the Captivity. The prophecy is directed against the shepherds that destroyed and scattered the sheep of God's pasture. By these are meant, according to a common Hebrew metaphor, the rulers and guides of the people, probably in the widest sense of the term,—principally the kings, but also his counsellors, the priests and prophets, and those generally who held an official position in Church or State. These unfaithful shepherds are, in the restored state, to be supplanted by shepherds who shall really feed the flock. The centre of this new government is to be a king distinguished for prudence and righteousness, who stands in contrast to the foolish and selfish kings of Jeremiah's time. In the days to come people will look back with gratitude upon the Restoration as the greatest act of national deliverance. It will take the place formerly occupied in their minds by the deliverance from Egypt. "Therefore behold the days come, saith Jahweh, that they shall no more say, As Jahweh liveth, which brought up the children of Israel out of the land of Egypt; but as Jahweh liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them; and they shall dwell in their own land." Now supposing that Jeremiah had in his mind a definite conception of the personality of Christ and His work at some distant time, is it likely that he would have so focused his thoughts upon the mere fact of national deliverance? Would he not almost certainly have made some part of that work itself the ground for national gratitude? As it is, the prophecy of the righteous king is inseparably bound up with the return of the exiles.

And now let me recapitulate the results to which this inquiry has led us:—(1) We have found it necessary to reject, honestly and unreservedly, a method of interpreting prophecy which, though it has held the field for many centuries, is now more and more coming to be felt irrational and, for those who feel so dishonest, in any case useless

for apologetic purposes. (2) We have made it more possible to come to terms with those whose principles of interpretation are rational, and therefore so far right, but seem to ignore, or at least fail to appreciate fully, the more spiritual and religious side of the character and utterances of the prophets. For the very first necessity in controversy is to understand what our antagonists mean, and to agree frankly in all in which we feel that they are right. If we have travelled so far on the road with them, we shall better see where, how, and why our paths diverge. The rejection of the Messianic interpretation may be a very serious difference, or it may prove to be little more than a question of words,—in any case, a difference often of degree rather than of kind. If we wish to show that we are right in accepting Messianic interpretations at all, we must do so on those same grounds of sober reason which have led us to reject many which we now know to be false. But if we would be candid inquirers, we must be prepared to be convinced as well as to convince. The opinions of earnest religious thinkers have changed marvellously in the last forty years. Is it reasonable to expect that they will not continue to change in the next forty? Some of my readers will be old enough to remember the storm of indignation that was excited by a book by Rowland Williams, called *Rational Godliness*. One of the passages most objected to was this: "What Bishop Butler conceded hypothetically, that all prophecies of Christ in the Old Testament referred primarily to the Jewish people, kings, or prophets, must, in the present state of biblical criticism, be frankly accepted as a fact." Rowland Williams was many years before his time; but since that day a patient study of the Bible has been gradually influencing the mind of Englishmen, and it will probably not be long before this principle is accepted as an axiom of prophetic study. "But will the study of the Bible be for ever the rooting-out and destruction of old ideas?" This is the cry of the timid theologian. Surely not. The elimination of what is untrue, the rectification of what is distorted—this is, in order of time, no doubt, the first work of criticism, but it is not its chief work. If it has first to pull down what is built on insecure foundations, it is that it may build up on surer foundations what is lasting and true. And what is true in a larger sense of criticism generally in its relation to Jewish history, is true in a special sense of the argument from

prophecy. We must get rid of what is unsound in that argument if it is to have any real convincing power. We must get rid of false or forced interpretations of prophecy before we can get at the true meaning. And from that meaning alone we must draw our arguments. We have seen that the temporal event not merely suggested some

future prediction, but is the root and foundation of all prophecy. To what extent, and under what limitations, we have a right to say that the prophets looked beyond this event and foresaw the more distant future, is a question which demands a dispassionate inquiry. And this is what we shall have to consider in the following papers.

The Parable of the Labourers in the Vineyard.

MATT. XX. 1-16.

BY PRINCIPAL THE REV. F. W. AVELING, M.A., B.SC., TAUNTON.

PROBABLY few passages of Scripture have puzzled thoughtful people more than the Parable of the Labourers in the Vineyard. And no wonder; for at first sight it seems to exhibit God as unfair in His dealings with men. Against such a thought the Christian's whole soul revolts. However much man may fall short of justice, God must be just, or we could not worship Him. If we did not believe in the ultimate triumph of justice and the infallibility of our heavenly Father, we should despair. If, however, we examine this parable closely, and "scratch beneath the surface," we shall find that the apparent difficulty vanishes, and a beautiful and important lesson is set before us, a lesson scarcely yet properly learned by the Church of Christ.

To comprehend the beauty of this lesson, we must remember that the Jew in our Lord's day was intensely carnal. He had little thought of doing right, irrespective of temporal reward. We train our children at first by rewards and punishments. But when they grow older, we teach them to obey from love to parents, and finally we get them to see that the crowning motive for Christian conduct is neither fear of hell nor hope of heaven, but the constraining love of our Lord. Now the children of Israel were morally very much children, until Christ came. The old dispensation relied largely on rewards and punishments. "Honour thy father and mother, and it shall be well with thee," is a typical motto for the ancient Jews. Even so good a man as Nehemiah repeatedly asks Jehovah to think on him for good. So encrusted with these selfish notions had the Jews become, that when Christ told them the Gentiles, who became Christians, would go into the kingdom of heaven on an

equal footing with the Jews, they were not merely disappointed, but really angry.

1. The first reference in the parable is to the Gentiles called at the eleventh hour, and entering into the Christian religion just the same as the Jews, whose nation had for many centuries been the privileged people, the only holders of the oracles of Jehovah. The Jews, like many others who have special advantages, forgot that *election to privilege means election to responsibility*. Christianity is a marvellous leveller—upwards. And with one word Jesus levelled up the Gentiles to the same privileges as the Jews in the Christian Church. This the Hebrew mind did not relish. It paid but little heed to the glorious prophecies of Isaiah, showing that the heathen would come within the fold through Messiah's influence. And it fostered the carnal spirit of expecting *temporal* blessing for spiritual excellence. The quintessence of this Jewish feeling is expressed in that most Hebrew of all the proverbs, "He that giveth to the poor lendeth to the Lord, and He will repay."

But we should miss the main lesson of the parable if we thought that it simply referred to the admission of the Gentiles to the same privileges as the Jews in the Christian dispensation. It teaches far more than this, though it certainly teaches this.

2. The apparent injustice of giving to those who worked longer no more reward than to those who only came in at the eleventh hour, has been explained by some by pointing out, that often a man called late to a work does more than those who have long been toiling in the field. This explanation holds good as far as it goes. But we must

scratch deeper to get at the main lesson. It is true that Cincinnatus, fetched from the plough to be dictator of Rome, achieved in a few hours the victory, which other generals had failed to reap after several weeks' work. It is true that a skilled physician, called in at the eleventh hour, may save the life of a patient when the ordinary practitioner had been prescribing for many days. It is true that a man lately taken into partnership may prove far more useful than the partner of many years' standing. It is true that Paul, though called later than the other apostles, did more work for Christ than any of them. And to-day a man suddenly converted late in life *may*, by his zeal and energy, do more for Christianity than a minister of many years' standing;—*may* do it, in rare cases.

3. But the hidden meaning of the parable is deeper yet. Does it not teach us this: *We are not to serve our Lord for reward?* We are not to be Christians for what we can get out of Christ. If we are true believers, our highest ambition will be to serve Him to the utmost without thought of reward. In that spirit the apostles worked. None of them was jealous, when Paul, called at the ninth hour, eclipsed them. They rejoiced in his success.

Observe that the gift of the Master was apparently the same to each. Every man had his denarius, his 8½d., the regular pay, the living wage, for a day labourer. It would go as far as 2s. 6d. nowadays. So each Christian worker gets eternal life in heaven, apparently the same, whether he toils from youth upwards, or only consecrates the tail-end of his life to the service. But the men called at first to the vineyard, if they worked from love to the Master and not for mere hire, got far more happiness from their denarius than the eleventh-hour men. So, in heaven, those Christians who devoted all their lives to the service of Christ in one sense get no more than the penitent thief, admission into Paradise. But the same gift, heaven, brings far more joy to the holy evangelist John than to a penitent Magdalen. Perhaps even in the next world a Christian who only gave his heart to the Lord late in life may have a tinge of regret that he did not on earth begin the blessed service sooner. Men who only give the fag-end of their earthly existence to the Master cannot have as much happiness in heaven, to start with, as those who were early disciples; nor can they be so

near the throne, or in such high places of honour, as the early workers.

The highest service, then, is unselfish. Not from hope of reward will true Christians toil in the vineyard. They cry, "Give me the wages of going on;" "and I will ask for no reward, except to serve Thee still." Those lines of Whittier, concerning a man who gave up wealth and ease to work for the liberation of the slaves, express very beautifully the sentiment of the Parable of the Labourers in the Vineyard—

No trumpet sounded in his ear,
He saw not Sinai's cloud and flame;
But never yet to Hebrew seer
A clearer voice of duty came.

God said, "Break thou these yokes: undo
These heavy burdens. I ordain
A work to last thy whole life through,
A ministry of strife and pain.

Forego thy dreams of lettered ease,
Put thou the scholar's promise by;
The rights of man are more than these."
He heard and answered, "Here am I."

He set his face against the blast,
His feet against the flinty shard,
Till the hard service grew at last
Its own exceeding great reward.

Altruism, that bugbear of all philosophers except Christian ones, comes natural to a believer in the Lord. The word is a dismal hybrid. But the thing is a blessed reality, thanks mainly to the gospel. True workers in the vineyard work from love to the Master and His brethren; they have no jealousy. William Lloyd Garrison spent a lifetime in cutting down the deadly upas tree of slavery. But in the Civil War, with a stroke of the pen, Abraham Lincoln set two million negroes free. Was Garrison jealous that the eleventh-hour man got more applause than himself? Never.

The parable we have considered touches on one of the deepest mysteries of life. How is it that some are called long before others? When the householder went out a second time, and asked, "Why stand ye here idle?" they replied, "Because no man hath hired us." They were willing to work, but the call had not come. Let those of us who went into the vineyard early in life not be puffed up, but thankful. Perhaps some who entered later were not called so early as we were, or they would have responded to the call. *E.g.* there is a young man brought up in a professedly religious

home. His nature is honourable. But he sees things done in that home which remind him of the old story of the hypocritical grocer, who said to the new apprentice, "When you have sanded the sugar and dusted the tea, come into prayers." (It is a silly story; because sand won't melt in water, and such a grocer would have been detected at once. But the moral of the story holds good.) Our young man gets a distaste for religion. Years afterwards he learns to know a genuine preacher with a ring of sincerity in his words, and at the ninth hour the call comes, and he enters the vineyard.

Most mysterious again; there are two brothers in one family. In early life the call comes to one, and he enters the vineyard. The other meets with snares, temptations, cruel unbelief, from which

the first is to a large extent mercifully spared. Only very late in life, when he has lost all and begun to be in want, only when passion is played out, and the hollowness of unbelief practically demonstrated, only at the eleventh hour does this brother enter the vineyard, and the prayers of many years are heard at last.

The Christian does not deny "government by rewards and punishments." That is as plain as the sun in the heavens. "He that soweth to the flesh shall of the flesh reap corruption." But the sincerest Christians are constrained not by fear of punishment or hope of reward, but by the love of Christ. The chief lesson, then, of this beautiful parable is, that Christian service is entirely unselfish, not seeking for reward, but only asking for fresh work for the beloved Master.

The Books of the Month.

AN INTRODUCTION TO THE STUDY OF THE NEW TESTAMENT. BY SAMUEL DAVIDSON, D.D., LL.D. (*Kegan Paul*. 8vo, third edition, 2 vols., pp. xxii, 563; 599.) No better way can be thought of, or perhaps could be found, of calling attention to this new edition of Dr. Samuel Davidson's *Introduction to the New Testament*, than the transcription of his own brief Preface.

"Amid the increasing infirmities of age and with failing sight, I have been spared to see another edition of my *Introduction to the New Testament* through the press. It is the best work which I can do. I trust that readers will find it materially improved, though some may think with its author that it is capable of still further amendment. I have at least attempted to make it more acceptable to scholars and students.

"Since the last edition a somewhat similar work has appeared in England from the pen of Dr. Salmon, based on the old orthodox lines; published by Mr. Murray, lauded by Dr. Wace in the *Quarterly Review*, and eagerly welcomed by the orthodox. Other books advocating traditional views I have not consulted, deeming them unimportant, and perhaps polemic against myself. In a country so ecclesiastically conservative as this, orthodox books are naturally greeted with a favour denied to productions of another stamp.

But minds look at evidence differently, especially when that evidence is varying and doubtful. I need hardly say that I have tried to state it fairly, and to deduce from it such conclusions as appear just. Bound by no dogmatic creed, I am free to follow wherever truth leads; having no sect, denomination, or church to please, I am subject to no temptation to conceal my real sentiments, or to play the hypocrite for the sake of fame and gain. As to religion, it does not consist in theological science, and allows intellectual freedom when the heart is right.

"Here then I take my leave of the public, and calmly wait till the time for departure comes, when we shall know even as we are known."

No one will miss the genuine pathos of these quiet words. No one will deny that Dr. Davidson has tried to deduce from the evidence "such conclusions as appear just." "But minds look at evidence differently, especially when that evidence is varying and doubtful"—the whole matter lies in that. The evidence is varying, and *in detail* doubtful; it is only in its accumulation that it is convincing, that it becomes overwhelming. If you let each doubtful detail dip one way, say against the traditional opinion of the ownership of the Fourth Gospel, the accumulation by and by becomes irresistible that St. John was not and could

not possibly have been its author. If you let the details dip the other way, you are as firmly convinced, as completely swept away by the conviction, that its author could have been none other than the beloved apostle. It lies in the small items of evidence. And so it does not become any of us to take these things on trust. The evidence lies to the hand of every honest student. Every honest student will sift it for himself. And he will take care not to miss Dr. Davidson's *Introduction*. He will take Dr. Davidson's and he will take Dr. Salmon's also, and he will take the things that lie beyond them both. And if he finds himself at the end of the journey at Dr. Davidson's side and out of cry of Dr. Salmon, he will still thank God that "religion does not consist in theological science, and allows intellectual freedom if the heart is right."

The book does not ask for review now; it does not need it. This third edition is different in many ways from the second; but they are uneventful ways; it holds the positions it has hitherto held throughout.

THE CARTOONS OF ST. MARK. By ROBERT F. HORTON, M.A., D.D. (*Clarke. Crown 8vo, pp. 306.*) It is the Cartoons of St. Mark, you observe, not of St. Mark's. But the Cartoons of St. Mark's suggested the title, and they are present to Dr. Horton's mind and to ours throughout. Indeed, Dr. Horton has made himself a guide to the pictures in St. Mark's Gospel exactly as he might have led us up to the famous paintings in St. Mark's Cathedral in Venice. Nor is the title a mere fancy. It is an inspiration. For St. Mark is the painter among the evangelists; and he who can describe the paintings in St. Mark's Cathedral, as it is certain Dr. Horton can describe them, is the man to lead us close to St. Mark's sketches and touch his pictures for us into light. It is a difficult undertaking. There is not a man in a thousand who can reveal to others the things he sees in a great painting. Yet that is Dr. Horton's undertaking. And it is not one great picture of manifold interest and suggestiveness; it is a series of vivid panels, whose sole merit consists in faithfully reproducing, under every variety of circumstance, the greatness of their one Great Subject. Yet Dr. Horton abides by the choice he has made. He neither moralises nor writes a romance. He tells us what he sees in St. Mark's Cartoons, and they have more meaning to

us after he has spoken. That was his own choice. He has not only chosen it, he has chosen to do it well.

THE GREAT PYRAMID. By M. CHARLES LAGRANGE. (*Burnet. 8vo, pp. xiv, 278.*) It would be unjust to the book and unfair to the reader of this notice if the whole title were not transcribed: "The Great Pyramid, by Modern Science, an Independent Witness, to the literal Chronology of the Hebrew Bible, and British-Israel Identity, in accordance with Brück's *Law of the Life of Nations*: with a new Interpretation of the Time Prophecies of Daniel and St. John." Now this long title is not only found on the title-page, it also runs down the back of the binding, and nearly covers it with gilt lettering. Thus the book is unique by its very outside appearance. It is not less unique within.

It is impossible to review it. Not merely because of the multitude of subjects it covers, and their magnitude; but because the book is an argument from beginning to end, of which every step would have to be followed and reproduced. And every step is an intricate mathematical problem. Professor Flinders Petrie could say what he thinks of it, and what he should say would be worth hearing. But he is not likely to say it, and there is no one else to listen to.

One thing is certain, however,—the book must not be dismissed with comfortable contempt. The men who write these things know more than you and I about the things of which they write. And it may come to pass one day that we shall include even these among the things that are most surely believed among us, having already adjusted ourselves to the revolution in thought which they bring.

FOUR LECTURES ON THE WESTERN TEXT OF THE NEW TESTAMENT. By J. RENDEL HARRIS, M.A., D.LITT. (*Cambridge University Press. 8vo, pp. 96.*) The subject is really Codex Bezae, and the question, Where did its peculiarities come from? There are now four separate and distinct theories before the world. Professor Rendel Harris has one himself. It was once pretty fully expounded in THE EXPOSITORY TIMES. Codex Bezae is a bilingual, and Professor Rendel Harris holds that the peculiarities of the Greek are due to the influ-

ence of the Latin on the opposite page. He does not hold that as once he did, but he holds it still. Resch's view is that the text represented by Codex Bezae is an independent translation of a primitive Semitic document (probably Hebrew). That is the second theory. The third is Mr. Chase's. In his recent interesting work, *The Old Syriac Element in the Text of Codex Bezae*, Mr. Chase has argued that the peculiarities are due to the influence of an old Syriac translation. Finally, Blass maintains that Luke, at any rate, wrote two copies, differing the one from the other, and one of the two is followed by Codex Bezae.

It is one of the most absorbing problems in New Testament criticism; and if you wish to be absorbed in it, read Professor Rendel Harris. He has the magnetic touch beyond nearly all the teachers of our day.

THE GELASIAN SACRAMENTARY. EDITED BY H. A. WILSON, M.A. (Oxford: *At the Clarendon Press*. 8vo, pp. lxxviii, 400.) "Among the few service-books of the Western Church which have come down to us from a time before the days of Charles the Great, one of the most important is the manuscript commonly called the Gelasian Sacramentary. It was written most probably in the seventh, or in the early years of the eighth century, evidently for use in some church in the Frankish dominions, possibly for the Abbey of S. Denis. It is now in the Library of the Vatican, where it is known as MS. *Reginæ* 316, being part of the collection formed by Christina of Sweden. Before it came into her possession, it was for some time in the collection of the Senator Paul Petau, at Paris, where it was examined by Morinus and by Cardinal Bona. Both of these writers regarded it as a representative of the Sacramentary attributed to S. Gelasius."

For the text of the Gelasian Sacramentary, students turned naturally to Migne's *Patrologia Latina*. But Migne's is inaccurate, and earlier editions are scarce. So Mr. Wilson set himself to prepare an edition that would be both accurate and accessible. He found the task far more laborious than he anticipated. But he has given it time and patience, and the work has already been heartily welcomed by our numerous and increasing band of workers in the field of Liturgic. An Introduction of seventy-eight pages traces the

history of the Sacramentary and its cognates; the text is illustrated by notes; and an Appendix shows the contents and arrangement of the Gelasian Sacramentaries of Rheinau and S. Gallen.

The Oxford Press has produced the work in admirable style, and given us two excellent facsimiles to illustrate the text.

STUDIA SINAITICA. No. I. CATALOGUE OF THE SYRIAC MSS. IN THE CONVENT OF ST. CATHERINE ON MOUNT SINAI. COMPILED BY AGNES SMITH LEWIS.—No. II. AN ARABIC VERSION OF THE EPISTLES OF ST. PAUL TO THE ROMANS, CORINTHIANS, GALATIANS, WITH PART OF THE EPISTLE TO THE EPHESIANS, FROM A NINTH CENTURY MANUSCRIPT IN THE CONVENT OF ST. CATHERINE ON MOUNT SINAI. EDITED BY MARGARET DUNLOP GIBSON.—No. IV. A TRACT OF PLUTARCH, THE SYRIAC VERSION. EDITED FROM A MS. ON MOUNT SINAI BY EBERHARD NESTLE, Ph.D., Th.Lic. (*Cambridge University Press*.) This is the latest enterprise from Cambridge and the Cambridge Press, later even than the "Texts and Studies," and withal of yet more pleasant interest. For these new studies take us to Mount Sinai, well-nigh the most interesting spot on the face of the earth, and our guides are two scholarly English women. We must no longer think of Mount Sinai, so they tell us, as the "mount that might be touched and that burned with fire." Well, there is abundant interest left when even that is taken away. And now here is a new interest added in its place. For the great library on Mount Sinai has at last become accessible, almost familiar footing, to Western scholarship, and is pouring its treasures upon us through the hands of English men and women. These volumes are but the beginning of the series. What more are yet to come, we cannot at present tell; but these will create an appetite for them. The work, both of Mrs. Lewis and of Mrs. Gibson, is admirably done, and neither money nor patience has been spared in its presentation. The fourth number of the series (the third is not yet issued) is the Syriac version of a Tract of Plutarch "On the Advantage to be Derived from one's Enemies" (*De Capienda ex Inimicis Utilitate*). Dr. Nestle has edited, translated, and annotated it. The text itself was found in the same MS. which contained the *Apology of*

Aristides, and they have evidently been preserved together because of their ethical character, the early Christians being quite content to turn a Greek moralist to advantage in the cause of purity and goodness.

THE APOSTLES' CREED. By H. B. SWETE, D.D. (*Cambridge Press*. Crown 8vo, pp. 112.) In 1892 Professor Harnack published in Germany a pamphlet in which he criticised the Apostles' Creed both historically and dogmatically, and condemned it as unapostolic in origin and even anti-apostolic in doctrine. That pamphlet ran through five - and - twenty editions in Germany in the course of the year, and created no small stir there. It even caused Professor Harnack some personal trouble. Then it was translated into English by Mrs Humphry Ward, and published in the *Nineteenth Century*. Whereupon the Regius Professor of Divinity delivered a short course of lectures in Cambridge in defence of the doctrine of the Creed, and he has issued them now in this volume. It is, therefore, not an exposition of the Creed, nor even a historical introduction. The Creed is laid side by side with canonical Scripture, and to the extent of Dr. Swete's rare dogmatic knowledge shown to be in faithful conformity. The accidental occasion of the little work does not lessen its permanent value.

IN THE APOSTOLIC AGE. By ROBERT A. WATSON, M.A., D.D. (*Kelly*. Fcap. 8vo, pp. 270.) This is one of the series of books edited by the Rev. Arthur E. Gregory, and entitled "Books for Bible Students." It is the most ambitious of them all. Not that Dr. Watson was ambitious in choosing it. Probably he did not choose it, but had it thrust upon him. But in respect of its subject it is the most ambitious. For its subject is incomparably difficult.

Indeed, it is impossible at present to write satisfactorily on "the Churches and the Doctrine" of the Apostolic Age. We do not know the documents, we do not know the meaning of the very words we have to handle. First, we must have a strong man's fearless account of the Acts of the Apostles; next we must have an unprejudiced man's authoritative account of the words Church, Deacon, Doctrine, and the like. Then it may be possible for us to prepare such popular books as this in comfort. Dr. Watson has written a most pleasant

narrative, and has probably done as well with his materials as any one could have done at present.

THE DISCIPLINE OF THE SOUL. By R. WADDY MOSS. (*Kelly*. Crown 8vo, pp. 234.) Professor Waddy Moss, by a little book, *From Malachi to Matthew*, proved that he was an accurate, painstaking scholar. He has now proved, to our surprise, that he is a persuasive preacher. This volume of sermons is far above the average, and the average has been rising perceptibly of late. It is thoroughly wholesome preaching also. Nothing is forced upon the Word that does not belong to it; and nothing is forced upon us that has not the Word to support it.

A COMMENTARY ON THE HOLY GOSPELS. By JOHN MALDONATUS. (*Hodges*. 8vo, Parts I. and II., pp. 112.) Mr. Hodges' edition of Maldonatus is not yet so well known as it deserves to be. He has done wisely to issue it in monthly parts. No doubt scholars will always prefer the original Latin (especially where Mr. Davie, the translator, has lost his way). But to many a one to whom Maldonatus would be an inspiration, the original Latin is sealed. The book is clearly printed on excellent paper.

PIONEERING IN MOROCCO. By DR. ROBERT KERR. (*Allenson*. Crown 8vo, pp. 251.) Dr. Kerr is a medical missionary, and agent of the Presbyterian Church of England in Morocco. During his seven years' work "in the palace and the hut," he has kept a full record of his experiences, and out of that Diary he has now chosen this volume of Notes. It will not probably take its place in the very first line of missionary books. Too little care has been spent upon its style for that. But it is an interesting and, no doubt, perfectly reliable account of the difficulties that are to be encountered, even with the help of the medicine-bottle, in bringing this land that is a near neighbour to the sun into closest touch with Christ. It is an unlovely land, degraded by an unlovely religion. Dr. Kerr has no sentimental hungering and thirsting after the blessings of Islam. He bluntly calls it "a vindictive and licentious religion." And he shows most clearly before his story is done that he does not speak at random. The publisher deserves the utmost credit for the way in which he has produced the book. The

illustrations are especially commendable and very many.

A DEVOTIONAL COMPANION TO THE PULPIT. (*Elliot Stock*. Foolscap 8vo, pp. viii, 95.) Part I. is original, Part II. is quoted. Both are good. Part I. is divided into six chapters: The Subject of the Sermon; Preparation; The Church; The Pulpit; Delivery; After Delivery. And some ten to twenty paragraphs, brief, pointed, wholesome, make up a chapter. Thus, "After Delivery," Paragraph 1:—"Confess shortcomings, mistakes, omissions, failures; not as dishonouring you, but as dishonouring Christ. Thank Christ for His presence and help. *Non nobis, Domine!* Remember Herod, who 'gave not God the glory.'" The Extracts in Part II. are from many sources, but mostly from Monnin's *Le Curé d'Ars*. Hence they are sometimes really striking and always felicitous.

SOUTH AMERICA THE NEGLECTED CONTINENT. BY E. C. MILLARD AND LUCY E. GUINNESS. (*Marlborough*. 4to, pp. 182.) The first half of this attractive volume, which surely deserved a better binding than cheap, perishable paper, contains the story of the "Mission Tour of the Rev. G. C. Grubb, M.A., and Party" through South America in 1893. The story is written by Mr. Millard, and very fully illustrated from photographs. The second half is written by Miss Guinness. It offers us a "Historical Sketch and Summary of Missionary Enterprise" in that "Neglected Continent." It also is freely and attractively illustrated.

LITERARY NOTES.

Much expectation is formed of the coming season in theology. And among the rest, Dr. Bruce's new book, *St. Paul's Conception of Christianity*, will help to make the promise good.

Dr. Swete has now finished the third and concluding volume of his edition of the Septuagint, and the Cambridge Press announce it for the autumn. Then, after writing a short popular Handbook to the Septuagint, the Regius Professor will work on the articles "Septuagint" and "Holy Spirit," which he has undertaken for the new *Dictionary of the Bible* to be issued by Messrs. T. & T. Clark.

The following Note is found in President Harper's magazine, *The Biblical World*, this month:—"Perhaps it is pardonable that one begins to feel impatient because one does not hear of any new volume in the International Theological Library as soon to be ready. The three volumes already published—Driver's *Introduction to the Literature of the Old Testament*, Newman Smyth's *Christian Ethics*, and Bruce's *Apologetics*—have established the reputation of the series, so ably planned by Drs. Briggs and Salmond. There will be nothing better, indeed there will be, generally speaking, nothing so good, in the various lines touched upon, as these several contributions to theological literature. Therefore the impatience—it is two years since the last of the first three volumes was issued, and two years seems a long interval. One can but wonder which of the works prospectively announced will next be given to the waiting public. The list is as follows:—*The Theology of the Old Testament*, by Professor A. B. Davidson, D.D., LL.D.; *An Introduction to the Literature of the New Testament*, by Professor S. D. F. Salmond, D.D.; *Contemporary History of the Old Testament*, by Professor Francis Brown, D.D., of Union Theological Seminary, New York; *History of Christian Doctrine*, by Professor G. F. Fisher, D.D., LL.D., of Yale University, New Haven; *Comparative Religion*, by Principal A. M. Fairbairn, D.D., of Mansfield College, Oxford; *Philosophy of Religion*, by Professor Robert Flint, D.D., LL.D., of the University of Edinburgh; *Christian Institutions*, by Professor A. V. G. Allen, D.D., of the Episcopal Theological School, Cambridge, Mass.; *The Apostolic Church*, by Professor A. C. McGiffert, Union Theological Seminary, New York City; and a volume upon Symbolics was to have been written by the late Professor Philip Schaff, D.D., LL.D."

The "waiting public" has already observed that, according to the arrangement, the next volume must come from an American scholar. *Hinc illæ lacrymæ!* But three or four volumes are nearly ready, and the first interregnum is likely to be the last. Meanwhile, the companion series of commentaries will be upon us immediately, with Dr. Driver's *Deuteronomy* to lead the way.

One of the most eagerly looked-for volumes in the International Theological Library is Professor A. B. Davidson's *Theology of the Old Testament*,

and it is well forward. But Dr. Davidson has been giving himself recently to the new volume which is to be a companion to his well-known *Hebrew Grammar*, and the *Hebrew Syntax* is announced for issue by Messrs. Clark in September.

As chairman of the Aberdeen Guild Council of the Church of Scotland, Professor Kennedy of Aberdeen University presented the prizes recently to the successful guild competitors, and as he did so he spoke of the text-books they had used. The success, he said, of Professor Robertson's *The Old Testament and its Contents* was a very remarkable sign of the times, and a still more remarkable sign of the times was what was in the book. "If the committee had asked me to write a text-book on the Old Testament, I would have very politely declined the task. Dr. Robertson has discharged the undertaking in a way which perhaps no other man in Great Britain, certainly in Scotland, could have surpassed in tact and scholarship, and in the happy mean between the old conservatism of our grandfathers and the extreme of some of the criticisms of the present day."

Mr. John A. Hamilton, who recently brought out a popular volume entitled *Pulpit Parables for Young Hearers*, is going to publish, through Messrs. Sampson Low, Marston, & Co., in the early autumn, a similar work, to be called *A Mountain Path: and other Talks to Young People*. It will contain parables, fables, and talks about natural things addressed to young people by the author. Some of the parables have already appeared in *The Independent*.

The first edition of *The Church and Social Problems*, by Mr. Scott Matheson of Dumbarton, being sold out, a new and revised edition is being prepared, and will be published by Messrs. Oliphant, Anderson, & Ferrier in October.

A *History of Egypt*, in six volumes, from the pen of Professor Flinders Petrie, is to be one of the great announcements of the coming season. And the first volume, carrying the story down to the time of the Hyksos, will even be issued this autumn.

Tischendorf's *Greek Testament* is complete at last. Just before his death in 1873 he had issued the second volume, which completed the text; and the book in its two volumes—*Editio Octava Critica Major*—has given tone to many a library, without once betraying the fact that it was unfinished. But Professor C. R. Gregory of Leipzig knew. Nearly twenty years he has spent upon the third volume, the volume of *Prolegomena*. Ten years ago he issued the first portion of it; and now he has just issued the third and last. It has been an enormous labour. Dr. Gregory has visited libraries in England, France, Italy, Greece, and Turkey to collate their MSS. But the labour has been lightened by the hearty co-operation of scholars, among whom he specially names the late Professor Ezra Abbot. The work is published in Leipzig by Hinrichs, in this country by Williams & Norgate. There is an excellent short criticism of it in the current issue of *The New World*, by Professor Thayer, the editor of the great *New Testament Lexicon*.

The Gospel of Peter.

A CRITICISM AND EXPOSITION.

BY THE REV. JOHN MACPHERSON, M.A., FINDHORN, FORRES.

OF all the valuable literary discoveries of the present generation, none has awakened so much interest in theological and religious circles as the fragment of the so-called Gospel of Peter found in the tomb of a Christian monk in the Necropolis of Akhmim, in Upper Egypt, in the beginning of 1887, and then lodged in the Museum of Gizeh. After

many difficulties had been overcome, it was published by the French Archæological Mission in Paris in 1893, from the transcript of the distinguished French scholar, Bouriant. The whole manuscript consists of sixty-six pages of parchment, somewhat smaller in size than an ordinary note-paper sheet, and includes, besides the Gospel of

Peter fragment, a portion of the apocryphal Apocalypse of Peter, and two fragments of the Book of Enoch in the original Greek text. The fragment of the Gospel of Peter, with which alone we have here to do, occupies pp. 2-10, inclusive. It begins with what seems to be a sentence in the middle of a paragraph, and ends with an unfinished sentence. The period of the history covered by the fragment extends from the trial of Jesus to the Resurrection. The copyist was probably led to begin at that particular point as affording the best start for an extract giving the story of the Passion and the Resurrection; while apparently he was stopped by some accident or interruption, leaving a blank sheet and thus showing that he evidently intended to resume his task, which, however, he expected to complete within the limits of a single page. It would seem, from the two or three sentences at the end of the fragment, that the text from which the writer copied his extract went on to describe some appearance or appearances of the Risen One to His disciples in Galilee on their return from their fishing. When we consider the short period dealt with in the fragment, and compare its length with the corresponding portion of any of the four canonical Gospels, we shall be led to the conclusion that the whole Gospel, if executed throughout upon the same scale, must have been at least as long as our four Gospels combined. That it was a Gospel treating of the whole period of Christ's life is indeed evident from the writings of early Church teachers, who are understood to have made use of it as a main source of information. But it is, of course, quite uncertain whether the same proportion was maintained in the treatment of the several parts of the historical narrative. The date of the fragment is apparently not earlier than the eighth century; but the original composition of the Gospel is, on various grounds, assigned by the majority of scholars to the middle of the second century.

The fragment being continuous is of sufficient length to afford material for estimating its doctrinal tendency, and to show at least some of the reasons for which the work was written. It is almost certain from the statement of Serapion, Bishop of Antioch, regarding it, made about A.D. 200, and quoted by Eusebius, that it represented the standpoint of an early Doketic school, but that its departures in this direction were not numerous nor immediately obvious. How far we may with

confidence assert the existence of Doketic elements in the Gospel, and how far critics are entitled to describe it as anti-Jewish in tone and devoted specially to the proof of the divinity of Christ, we shall examine in the later part of this paper. Before dealing with those questions, and in order to prepare the way for their settlement, we shall discuss the relation of this Gospel of Peter to our four canonical Gospels.

This is certainly the question of primary importance in connexion with this gospel fragment: Is it part of a work which is analogous to and practically contemporary with our Gospels, or is it a later production making use of these as its chief or only sources? The latter view has been maintained with abundant learning by our own English scholars, Robinson, Swete, and Rendel Harris, as well as of the great German historian of the Canon, Theodor Zahn, and also by von Schubert of Kiel, who has investigated the subject with most laborious care and most competent scholarship. The former view is advocated by Harnack in the second edition of his work, in which he seeks to show that Peter, whom in his first edition he regarded as dependent upon Justin, is really the original in what is common to both; and this position von Soden seeks to make good by an elaborate detailed investigation and comparison of parallels. We propose to examine candidly the main differences and resemblances that are discernible between Peter and the canonical Gospels, inquiring as to the source and occasion of those differences, whether in respect of additions, or omissions, or divergences of statement, and also as to the explanations that naturally suggest themselves in regard to similarities in expression and coincidences in the statement of facts.

Much has been made by those who argue for an extremely early date for the Gospel of Peter as pre-canonical of the fact that various incidents are recorded in it of which we have no account in our Received Gospels. It is maintained that these are derived from traditional sources, oral or written, similar to and contemporary with the authorities made use of by our Evangelists. Let us look at some of those variations, amplifications, or so-called additions, in order to see if this hypothesis is necessary. We have, first of all, the refusal of the Jews to wash their hands, and the prominence given to Herod at the trial of Jesus. The incident of the hand-washing is introduced by

Matthew (xxvii. 24) in a thoroughly natural way as the act of Pilate, who is represented throughout the canonical narrative as acting in a dramatic and affected manner. This was apparently stated in the passage immediately preceding the opening words of our fragment. There was evidently nothing more needed to suggest what Peter proceeds to state. Matthew's statement was quite sufficient to afford the suggestion, especially to any one anxious to heighten as far as possible the guilt of the Jews, that the people in contrast to Pilate would not wash, but were quite prepared to take the guilt, if there was any, upon their own heads (Matt. xxvii. 25). Peter need have had no other source before him in order to obtain materials for these opening words. Herod is made prominent as king, by implication King of the Jews, so that his acts are theirs; and the people are the executioners of his will, as in our Gospels the soldiers are the executioners of the commands of Pilate. If again, with Völter, we regard verses 3-5 (Joseph's obtaining permission to take and bury the body from Herod through Pilate's mediation) as an interpolation, and there is much to commend such a supposition, we find a later redactor doing with Peter what we are fancying Peter may have done with Matthew's narrative. In any case, the unhistorical representation of Herod as King of the Jews, with a jurisdiction even in Jerusalem superior to that of Pilate, is of itself sufficient to make the authorship of our Gospel impossible even in the early years of the second century. Of a very similar kind is the divergence in regard to the silence of Jesus which the canonical Gospels report in connexion with His trial before Herod (Luke xxiii. 9) and Pilate (Matt. xxvii. 14; Mark xv. 3, 5; John xix. 9), while Peter reports it in connexion with the crucifixion. There is no need to assume a transference here of the earlier silence to a later period: for the canonical account of the darkness that was over the earth and the prevailing fear are quite enough to suggest the idea of the silence of Jesus. Peter, however, adds a reflection of his own, which shows how freely he exercised his imagination upon the facts which had come to his hand. This silence, which the circumstances narrated would quite naturally suggest to any reader, is suggestive to our author of indifference or insensibility to pain on the part of Jesus. His use of a word (*νόσος*) that occurs in the great Messianic passage of the Old Testa-

ment (Isa. liii. 4), as describing the false external view taken of Christ's sufferings by unbelieving men, seems to show that the author of our Gospel applied the prophetic passage to interpret the meaning of the silence of Jesus, understanding that passage to say that this notion of the Messiah's pain was a mistaken one. And if here again, with Völter, we regard verses 11-13 (referring to the rebuke of the Jews by the penitent malefactor) as an interpolation, we have in verse 14 the anger of the people at Jesus because of His silence which they construe into defiant obstinacy, and their consequent resolution not to break His legs, in order that He might linger on and die in agony. By this interpolation theory, we are freed from the evident perversion of facts in the present text, according to which the Jews refuse to break the legs of the offending malefactor, implying that this was done to Jesus and to the other malefactor. According to the purified text, Jesus offends His executioners by withholding all signs of suffering. Hence in their malicious rage, evidently not believing His insensibility to pain, they resolve that He shall not have His sufferings shortened; but by and by they are face to face with the dread of His life lasting until after sunset, and so bringing a scandal upon them by a glaring breach of the law. Under pressure of this fear, not because of any relenting at the thought of His pain, they mix for Him a poison potion, gall with vinegar, and by thus poisoning Him they fill up the measure of their sins. As thus presented, we have a tolerably homogeneous description of the Jews' treatment of Jesus on the cross, and it certainly reads like a wilfully perverted rendering of the canonical story. The silence attributed to Jesus is not inconsistent with the utterance of the seven words ascribed to Him by our Evangelists, one of which, indeed, is given in a very similar form to that which it bears in Matthew. This silence, which we need not suppose to have been absolute, might appear even to a reader of our canonical Gospels the immediate occasion of much of the bitterness and scoffing which prevailed around the cross. The author's bitter anti-Jewish feeling is quite enough to account for his ascribing the omission of the *crurifragium* in the case of Jesus, not to His being already dead, but to the wish of the Jews to lengthen out His pain. This same feeling is further gratified by a perversion of the story of the stupefying draught which is represented as a

poison potion, and as administered, not by the soldiers, but by the Jews. The additional details of the extraction of the nails from the body when taken down from the cross, the connecting of the earthquake with the laying of the body on the ground, the naming of the place in which the sepulchre lay as "Joseph's garden," all belong to a section which Völter on good grounds regards as an interpolation. When this is removed, verse 25 naturally follows verse 20; the rending of the vail of the temple being just that sign which would most alarm the elders and priests of the Jews. The same may be said of the legendary additions of the two heavenly men (ver. 36), their superhuman stature grotesquely described, and the speaking cross (vers. 39-42). When these evidently much later accretions have been removed, we do not find any additions or divergences which may not be accounted for by the play of a normally active imagination exercised on the Gospels as we have them, motivated by a decided anti-Jewish animus and by a very early and elementary Doketic tendency.

In speaking of omissions in our Gospel as compared with the canonical narratives, we should remember that even the comparatively short fragment which we possess is sufficient to show how curiously our author introduced incidents in places where least expected. He gives us, *e.g.*, the story of Joseph's begging the body of Jesus before the story of the mocking and the crucifixion. If we miss some things that we would have expected from one who used the four Gospels as his chief or only source, we can never be sure but that he has introduced them at some other place, either before or after the fragment which has come down to us. The omission of six of the seven sayings on the cross, the piercing of the Lord's side, the rising of many of the dead in the hour of the resurrection, etc., may be explained by the fact that the compiler was making a selection, and that none of these incidents is recorded in all our Gospels. Dr. Swete remarks that of twenty-seven instances of omission stated by him "only three belong to the common tradition of the Synoptists, whilst not a single circumstance which is related by both the Synoptists and St. John has been altogether ignored in the Petrine narrative," and no less than sixteen of the twenty-seven omissions occur in details recorded by one Evangelist only.

The common element in Peter and the canon-

ical Gospels may be seen most clearly in von Schubert, *The Gospel of St. Peter; Synoptical Tables, etc.* (Edin.: T. & T. Clark, 1893, pp. 31), where the parallel passages in the LXX., as well as those in the canonical Gospels, are printed in columns alongside of the text of our fragment, and in a summary form in Swete, pp. xvii-xx, where, by analysis of the contents and by a comparison of expressions used, quite sufficient evidence is advanced to show that each of our four Gospels was most probably before the writer of our fragment. The discussion of what we venture to call the common element in Peter and our Received Gospels has been carried on by the critics in a very unfair way. Thus we find von Soden expending a great amount of acute and ingenious analysis in order to show that every slight divergence in respect either of matter or form necessitates the assumption of the use of another source than any of our Gospels. Such procedure is warrantable only on the hypothesis that the compiler was absolutely without originality or freedom of any kind. This style of criticism can apply only to one who strictly copies down only such facts and expressions as he has before him with literal exactness. This we can easily see, even from the short fragment of his work extant, was not characteristic of our author.

We have already indicated the presence of certain doctrinal tendencies of an anti-Jewish and Doketic order. It is only right that we should remember that our four Evangelists are also in a sense anti-Jewish. They really state all the main facts which constitute the charge against the Jews, as having persistently clamoured for the death of Jesus, and as having secured His crucifixion even against the will of the Roman officials. The author of the Gospel of Peter only adds minor details, mostly consisting of distortions of the facts referred to, for the evident purpose of making the Jews appear even yet more officious in their hostility to Jesus. He has really all the materials for his accusation of the Jews in the canonical Gospels, and he does scarcely more in this direction than here and there assign to the Jews, or to Herod, regarded as their king, certain atrocities and malicious acts of cruelty in which others bore at least a share. That this did not seem to overstep the bounds of historical accuracy must have been the opinion of the early Christians, if the statement of Theodoret be correct that this

Gospel was used by the sect of the Nazareans. The Jewish Christians would not be in the least unwilling to emphasise strongly the guilt of their fathers according to the flesh, but they would not have recognised a gospel which made a point of vilifying the Jews in order to exonerate and exalt the Gentiles.

Much more important is the allegation of a Doketic tendency on the part of the author of our Gospel. This charge is based upon the story of Serapion as given by Eusebius, and on certain statements in the fragment itself. The letter of Serapion is specially interesting, as showing the impression made upon one who had before him not merely our fragment, but the whole work. He evidently thought that, were it not for the heretical tendencies of those among whom it originated, and of those who interested themselves in its circulation, it might have proved a harmless, though unauthoritative, and in regard to details not to be guaranteed, reproduction of the evangelical history. His estimate of the whole Gospel was apparently similar to that which has generally been made of the fragment which we now possess. For when we turn to the two passages usually quoted as evidence of the Doketic tendency of the writer, we find that they are statements which might have been made in orthodox circles without awakening any suspicion of a heretical intention. Of the five incidents, accretions to the canonical narrative, which Swete regards as indications of a Doketic tendency of the writer, two, namely, the supernatural height of the angels and Christ, and the personification of the cross, belong to a section which we regard as a later interpolation, and even if attributed to Peter, they seem to be mere legendary adornments of the tale rather than tendency developments. Other two, namely, His desertion by His "Power," and the representation of His death as a lifting up (*ἀνάληψις*), should be counted as one; the only other being the alleged statement that Jesus on the cross was free from pain. As to the expression *ἀνελήφθη*, it should be enough to point out that it is quite in accordance with the canonical narrative to represent the death-surviving part of the crucified Lord as taken up into heaven and restored again to the body in the sepulchre on the third day. It seems natural to understand the modification of the Old Testament words adopted, according to Matthew and Mark, by Jesus, as our author's interpretation of them, he regarding them

as the expiring cry of Jesus as He felt His life-strength fast ebbing away. That the writer intended to say that the divine part of Jesus was now finally withdrawn from the human and corporeal part, and that the appearances of the forty days were omitted from his Gospel, cannot surely be maintained in view of the fact that Jesus as dead and risen is still, as before, styled "Lord" (*Κύριος*), and that evidently the story begun, where the fragment closes, about the disciples fishing in Galilee, embraced some at least of the early appearances of the Risen One, it may be even out of their proper order, some of those of the great Easter week. It should be noted that Peter unhesitatingly affirms a resurrection: "He is risen and gone away" (ver. 56), and even the redactor, supposed to be more inclined to Doketism, asserts that His body, which had lain in the tomb, is gone (ver. 57). The only other doubtful saying is that which speaks of the silence of Jesus on the cross as like that of one who experienced no pain (*πόνος*). It should be noted here that this statement is a reflection by the writer on the recorded fact of the silence, his own offered explanation of that fact. It is given for what it may be worth. The silence might result from freedom from pain; but evidently the Jews, if we adopt the interpolation theory, and drop out the three verses which follow the statement now under consideration, accounted for this silence on the supposition that He was obdurate, and that His defiant attitude was insulting to them. Instead of being intended doketically, we should regard this little comment of our author as another indication of the anti-Jewish prejudice. Pain these Jews very well knew He suffered in its extremest form, and they had not magnanimity enough to admire the heroism that bears and says nothing.

There seems indeed to be nothing in this fragment to warrant the supposition that the Gospel of Peter was deliberately prepared with the object of favouring a Doketic heresy. It is the work of one who had before him our four Gospels, which he knew to be generally accepted as authoritative. From these, therefore, he drew his materials, giving, however, free play to his imagination in grouping, explaining, and amplifying the statement of facts thus obtained. Some peculiarities of personal taste and feeling are probably enough to account for the legendary additions and corresponding modifications of facts and arrangement by which

his work is differentiated from the canonical Gospels. Though extremely interesting as a specimen of an early free paraphrase of the evangelical narrative, it furnishes no additional detail such as we might expect from a history made up of selections from sources from which the selection known

to us in the four Gospels was made. The want of any steady aim in its divergences from the authoritative sources of church teaching, what we might call its whimsicality, rendered it unacceptable to any considerable body either within or without the Church.

Christ in Islam.

SAYINGS ATTRIBUTED TO CHRIST BY MOHAMMEDAN WRITERS.

By D. S. MARGOLIOUTH, M.A., PROFESSOR OF ARABIC, OXFORD.

(From *El-Ghazzali's Revival of the Religious Sciences—continued.*)

63. iv. 157. Christ said: Look not unto the wealth of the people of this world; for the glitter of their wealth takes away the light of their faith.

64. iv. 173. Christ said: Four things can be attained only with toil—silence, which is the beginning of devotion; humility; constant prayer; and poverty.

65. iv. 182. Jesus used to take with Him nothing but a comb and a pitcher. One day, seeing a man comb his beard with his fingers, He cast away the comb; another day, seeing a man drink out of the river with his hands, He threw away the pitcher.

66. iv. 256. Jesus was asked, Why dost Thou not buy an ass to ride? He answered: I am too precious with God for Him to let an ass interrupt my thoughts of Him.

67. iv. 272. Jesus passed by a man who was blind, leprous, crippled, paralysed on both sides, and with his flesh scarred from elephantiasis, but was saying: Praise be to God, who has kept me free from that wherewith He has afflicted many of His creatures. Jesus said unto him: Sir, what form of affliction is that which has been kept away from thee? He answered: O Spirit of God, I am better off than those into whose hearts God has not put that knowledge of Himself which he has put into mine. Jesus said: Thou hast spoken truly; give me thine hand. He gave his hand, and straightway became the fairest and best-looking of men, for God had healed him of his afflictions. So he accompanied Jesus, and shared His devotions.

68. iv. 279. Jesus asked the children of Israel: Where does the seed grow? They answered: In the mould. He said: Of a truth I say unto you, wisdom grows not save in a heart like the mould.

69. iv. 281. Ibn El-Jala said: God revealed unto Jesus: When I examine a man's heart, and

find not therein any love for this world or for the next, I fill it with love of me and sedulously guard it.

70. *Ibid.* Jesus was asked: What is the best of works? He answered: Resignation to God, and love of Him.

71. iv. 284. Jesus said: Blessed is the eye that sleeps and thinks no evil, and wakes unto sinlessness.

72. iv. 298. The apostles asked Jesus: What action is just? He answered: That of him who works for God without desiring that any one should praise him for it.

73. iv. 313. Jesus said: Actions are of three sorts—those which are evidently right, which ye should ensue; those which are evidently wrong, which ye should eschew; and those which are doubtful, which are to be referred to those who know.

74. iv. 332. On the authority of Ta'us: The apostles asked Jesus, Is there any one on earth to-day like Thee? He answered: Yea; whosoever has for his speech prayer, and for his silence meditation, and for his vision tears, he is like me.

75. iv. 354. When Jesus thought on death, His skin dripped blood.

76. iv. 362. Jesus said: Ye company of apostles, pray unto God that this cup (death) may be easy for me; for I fear death with a terror which is like the pains of death.

77. iv. 363. Jesus, passing by a skull, kicked it with His foot, and bade it speak by the will of God. It said: O Spirit of God, I was a king in past time. One day, when I was seated in my kingdom on my throne of state, with my crown on my head and my armies and courtiers around me, the Angel of Death appeared unto me. Then each of my members fell apart, and my spirit went forth to him. Would that all those armies had been but one troop! Would that all that dense company had been solitude!

Contributions and Comments.

A New Coptic Grammar.¹

DR. STEINDORFF'S new grammar supplies a need which has long been felt of a simple introduction to the study of Coptic. It is a work which will be of permanent service not only to students of Egyptology, but also to many who are interested in biblical and ecclesiastical literature. He has thought it best to present a single dialect to the beginner; and the dialect which he has chosen for the purpose is that which is now known by the name of Sahidic. He could not have made a better choice. Philologically, it serves as a good—perhaps the best—introduction to the older language and to Coptic literature as a whole, whilst from the literary point of view it is the most interesting of all the dialects. To the grammar is appended a useful list of the more important literature relating to the subject, and specimens of Coptic are added, together with a vocabulary. These specimens are carefully chosen for the use of a beginner, and are generally simple in style. The most remarkable feature of the book is the manner in which Dr. Steindorff works out the connexion of Sahidic forms with those found in the earlier language. In the section dealing with consonants (pp. 7–13), he gives a list of the changes which letters underwent in passing from old Egyptian to Sahidic, and throughout his work he traces again and again the manner in which later forms are derived from earlier. The different forms of the noun and the verb are both clearly and systematically classified in groups based on philological grounds. Specially interesting in this connexion are his remarks on the use of open and of closed syllables, his arrangement of the tenses, and the manner in which he deals with the use of “second tenses” in a participial sense. Even if fresh knowledge of the earlier language should modify some of his results, yet the general method in which the subject is here approached will serve as a model to future grammarians. The whole book is marked by a simplicity and clearness which it is not easy to achieve in a work of this kind. Occasionally, however, there is a

tendency to state a rule somewhat too dogmatically. Thus, on page 75, *he* preceded by the definite article and followed by a substantive is given as meaning “also.” This, however, is a rule to which there are exceptions. Twice in his Coptic extracts (pp. 19*, 44*) it is used in the sense of “other.” Cf. St. John xx. 2, 3 (Sahidic and Bohairic), Gen. xxix. 27, Cod. Sah. Borg. 120, where the same expression as in St. John is used, and “De Morte Josephi” (Sah. xv., xxiii.). Would it not have been better to note this less frequent use of *he* on the page where the rule was given, rather than to append the note found on page 19* of the Extracts? Again, the rule given on page 123 that before a noun subject the third future is not used in Sahidic seems to be contradicted by lines 7 and 8 of the extract from the Eulogy on Victor. There, as in Ps. xix. 2, 4, 6, a form of third future occurs before a noun subject. In a grammar which is intended for the use of beginners, exceptional forms cannot often be noticed. But sometimes alternative forms are omitted where we should have expected to find them mentioned. Thus on pages 120, 126 the forms *er* and *ar* might have been noticed as possible forms of the 2nd sing. fem. of the second present and second perfect. Cf. Cod. Sah. Borg. 120 for both forms (rightly transcribed by Revillout, *Apocryphes Coptes*, pp. 21, 22). Instead of this, we only have a note on page 15* of the Extracts. In the passages which are given for reading, the spelling has been altered in certain cases. Dr. Steindorff has not made these alterations without a reason (cf. Preface ix.), but they are on the whole to be regretted; for a student learns more from a faithful transcript of a MS. than from a text however well corrected, unless the fact of a correction being made is in each case noted. Thus, on page 5*, would it not have been better to have noticed the form *lupe*, which is found elsewhere (see Z. 306, 324)? In dealing, however, with the text published by M. Bouriart, he has obviously been compelled to introduce some important corrections; though here again some of the changes in spelling were perhaps unnecessary, and in one case he has altered a grammatical form which might almost have been allowed to stand (p. 44*, line 17, second word; cf. Stern, *Koptische Grammatik*, section 426). If our

¹ *Koptische Grammatik mit Chrestomathie, Wörterverzeichnis und Litteratur*, von Georg Steindorff. Berlin, 1894. (London: Williams & Norgate.)

knowledge of Sahidic is ever to be perfected, the spelling and forms occurring in different MSS. must be carefully given.

The work is of such value that it ought not to be allowed to remain long untranslated. Such a translation would be made still more useful if an index to grammatical forms were appended. A few misprints and omissions may be conveniently noticed here for correction in a second edition, or in an English translation.

Page 44, line 2, for "40" read "49."

„ 136, last line, for "Matth. 10, 5" read "Act. 23, 22."

„ 136, last line, for "Z. 325" read "Z. 323."

„ 163, „ for "Z. 291" read "Z. 292."

„ 166, „ for "1, 12" read "1, 11."

„ 182, „ for "Z. 304" read "Z. 305."

„ 189, „ for "Z. 396" read "Z. 296."

„ 195, „ for "Z. 343" read "Z. 344."

„ 1*, the second selection is from "Z. 303, not "Z. 305."

„ 60*, the last line of Ps. 90 is omitted, though it is given in *Pistis Sophia*, 142.

„ 215, we should expect a reference to Revillout's *Apocryphes Coptes* in this place, as they are mostly Sahidic.

„ 216, a reference to the two New Testament fragments in the Akhmim dialect given in Crum's "Coptic Manuscripts" might be added under "Achmimisch."

On page 164 the text of the passage from Z. 346 is wrongly given. For the right text see page 18*.

The importance of the book has seemed to justify a somewhat lengthy notice of inaccuracies, but it is not intended in any way to depreciate the excellent work which Dr. Steindorff has done, for which Coptic students will owe him a deep and lasting debt of gratitude.

FORBES ROBINSON.

Darius the Mede.

ALL readers of THE EXPOSITORY TIMES must be thankful to Mr. Buchanan Blake for his interesting note on Darius the Mede in the July number.

He suggests that Darius here is a title of office or empire, like Pharaoh, Agag, Lucumo, Cæsar, Kaiser, Tzar.

The occurrence of Darius (Darayavush of the Monuments) in the Cuneiform Inscriptions renders it improbable that it really is a title and not a name.

Even as the word is used by the author of the Book of Daniel, it does not seem suitable to

translate it emperor or ruler. In v. 31, vi. 1, ix. 1, and ix. 11, it is perhaps quite suitable, but in vi. 6, 9, 25, and 28, it does not appear to be at all a suitable equivalent.

In vi. 28 Cyrus is mentioned after Darius as if Darius was the predecessor of Cyrus the Great in the kingdom. In ix. 1 Darius is called the son of Ahasuerus, whom Mr. Blake identifies somewhat curiously with Astyages, the maternal grandfather of Cyrus. Thus it comes that Darius the Mede is none other than Cyaxeres II.

Behrmann, one of the most recent expositors of Daniel (*Handkommentar zum A. T. herausgegeben, von D. W. Nowack; Das Buch Daniel übersetzt u. erklärt, von Georg Behrmann, Senior des Ministerium, Hauptpastor zu St. Michaelis, Hamburg. Göttingen: Vandenhöck and Ruprecht, 1894*), makes Ahasuerus, Xerxes; and accordingly makes Darius the Mede, Darius Hystaspis, who is not the son, as is erroneously stated, but the father of Ahasuerus (Xerxes).

According to profane history, it was this Darius who divided his kingdom into satrapies.

In Behrmann's opinion in chaps. v. and vi. a double confusion has taken place.

Gobryas, a general of Cyrus, after the fall of Babylon, was made governor of Babylon. Previously he had been governor of a portion of Media near Arbela. This circumstance might readily account for the term "the Mede." This Gobryas the governor is confused with Darius Hystaspis the king. Not only are two persons confused, but two events also are confused—the taking of Babylon by Cyrus, with Gobryas as general, and the taking of Babylon by Darius Hystaspis eighteen years later. Twice indeed during his reign had Darius, the son of Hystaspis, to fight for his throne. He had to retake Babylon from the rebels, Nidinta-Bel and Arakha.

Chap. v. 30 is unhistorical in any case. Granting that Belshazzar could be called king, Babylon opened its gates to Gobryas long before Cyrus came near the city; he entered Babylon and took possession of it without a blow. The siege of Babylon, described by Herodotus, belongs evidently to the reign of Darius Hystaspis, and has been by tradition transferred to that of Cyrus.

The conquests of Babylon by Darius Hystaspis were only secured after much hard fighting.

Be it remembered further that Gobryas is the father-in-law of Darius Hystaspis.

This double confusion has then taken place somewhat naturally.

Gobryas the Mede and the governor of Babylon is confused with Darius Hystaspis the king; and the entering into Babylon by Gobryas, Cyrus's general, is confused with the bloody conquests of the city by Darius Hystaspis.

Considering the date of the book (about 164 B.C.), no stress can be laid on chap. vi. 28, where Darius occurs before Cyrus the Persian. Cyrus was no Persian, but an Elamite king; and Darius here may be Gobryas, who would precede Cyrus as he entered Babylon first, and who might be said to reign, inasmuch as governors had both civil and military powers. On the other hand, if it were possible that Daniel lived so long, Darius [the Mede] may be Darius Hystaspis, and the "and" might quite well be equivalent to "as well as."

Some confusion must have taken place, as "there is no room in history" for a Median Darius as the immediate predecessor of Cyrus the Great.

ANDREW GRAY.

Dalkeith.

The Lost Lord.

ISA. lv. 6.

To "seek the Lord while He may be found" implies, among other things, this, that the Lord is lost by and to those thus called to seek Him. If He is to be sought, if He may be found, then certainly there is a sense in which He has been, or may be, lost. We speak of a *lost sinner*; we may with equal truth speak of a *lost Lord*. The lost sinner and the lost Lord are correlative. The sinner is lost, because he has lost the Lord. The Lord's finding the sinner, is the sinner's finding the Lord. It is not that the Lord has ceased to be, to govern the world, to support His creatures. His providence indeed is exercised (Acts xvii. 27, 28) that men should seek the Lord, if haply they might feel after Him, and find Him. Nor is He far from every one of us, for in Him we live and move and have our being. But the Lord is lost in this sense, that He is practically lost as Father, Friend and Portion, God and Guide, not recognised and accepted as Lord, by sinful men. In a moral and spiritual sense He is lost, lost to the fallen race and to the individual sinner. He is lost by them as well as to them, until they seek and find Him, and unless He come near and put

Himself in the way of being found by them. Man has withdrawn himself from God and God's fellowship, and God has withdrawn Himself from man, and driven man from His fellowship. Apart from redeeming grace, the sinner is hopelessly lost to God, because God is hopelessly lost to the sinner. The evidences of this loss are many and various. The providential rule of God over men is carried on, as Paul tells us, that they "might seek the Lord, if haply they might feel after Him, and find Him." The whole scheme of grace rests upon, as it was rendered necessary by, men's loss of God. It is not merely God's plan for seeking lost men, but God's plan for coming near to men and being found of them. Jesus Christ is God manifest, God come, in the flesh, that men might find Him whom they had lost, and be near again to Him from whom they had gone and been driven away. The commands and revelations of the gospel presuppose that men have lost God, and are to seek and find Him while He may be found, as He has come back and near to them in His mercy.

Or, if we look at men themselves, it is evident that, to all that have not found Him in His appointed way of grace, the Lord is lost. Witness the conscious or unconscious expression of this loss, in manifold ways and forms; in men's corrupt, crippled, miserable condition, their restlessness and aimlessness, their hunt for substitutes of the lost Lord, their self-righteousnesses, their strange discontents, until they seek and find the Lord. Is not the Lord lost out of men's hearts, creating by His absence a void there which only Himself can fill; out of men's consciences, so that the fear of man has more authority and power with them than the fear of God; out of men's minds, so that God is rarely, if ever, in all their thoughts, or is misunderstood and misinterpreted, and spiritual things cannot be discerned or welcomed; and finally, out of their lives, so that men can live and love without Him, can live to themselves, can live as though there were no God.

This is the greatest loss of all. What more has a man, if he has lost the Lord, and has not again found Him, in a world where the Lord is needed so much, where nothing else can make good the loss, and where yet the lost Lord may be found? How welcome to men should be the voice from heaven that tells them that the lost Lord has come near, and may be found, and how and

where and when; that bids them just "seek the Lord while He may be found"; that promises that they shall find Him, if they seek Him with all their hearts.

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A Roman to Romans.

Brief Notes on Romans iii. 4, 19, v., vi. 1-10, vii., viii. 15-17.

SOME interesting notes have appeared on the Epistle to the Romans, especially with reference to chapter vi., on the very important passage concerning the death unto sin.

I cannot help feeling that great help might be given, and considerable light thrown on St. Paul's methods of thought and argument, if the good old rule familiar to commentators were always carefully borne in mind, of considering what persons were specially addressed in any given case. "To whom written," would sometimes open a passage as by a magic key.

On the surface of the English version it is not, of course, to be expected that all allusions to local customs, thoughts, or modes of speech, should be obvious to the reader. But in St. Paul's epistles we find a very decided colouring drawn from the language and imagery of the law of the Roman empire as widely applicable in his day. And though but a brief note or two is possible here, it will be something if a suggestive line of thought is started.

The teaching and arguments which form a large and most important part of the writings of this apostle, are found to be indebted, to a remarkable degree, to the terminology and juridical principles of the laws of Rome. There may be distinguished in the writings of the New Testament three broad elements at least—a strong Semitic element, an Oriental or Greek element, and a Roman element. It was the "fulness of time"; and all mankind had to be reached by the universal gospel.

In the Epistles both to the Galatians and the Romans, the apostle makes free and even elaborate use of the apt and striking examples of law and procedure presenting themselves to the observation of all who lived under the rule of the Roman Empire, in pointing and enforcing the great facts of Christian doctrine.

In will not be necessary to follow in detail every

argument of St. Paul as he takes up first one idea of law and then another. From chapter ii. (for the Romans had their "Jus Naturale," or Law of Nature) to the ninth chapter, the apostle is reasoning with Romans, distinctly on grounds of their own. He enters much into forensic trains of thought, as well as those relating to the "Patria Potestas," Inheritance, the Law of Marriage, etc. It is not always that these are closely followed out; but rather that they offer such apt similitudes, and supply so expressive a vocabulary, that the great principles and truths he is enunciating find an easy and felicitous expression through them.

For example, the term *δικαίωω*, which we meet so often, is distinctly a Greek technical and forensic term. In iii. 4, the passage, though, it is true, a quotation from the Hebrew Psalter, is distinctly forensic, and falls in at once with the Apostle's present line of thought. The Deity is not, here, regarded as a Judge, but is represented rather as a party impleaded. The defendant, if cleared of blame, may well be said *νικᾶν* (to overcome), since he it is who carries his cause. God is shown to be, when reproving or condemning men, altogether *just*; in fact, to be vindicated even in the eyes of objectors, as the "Justum Judicium."

Again, in the very next verse, the *μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν* is spoken "after the manner of men"; and we may perhaps see the thought flashing back to the primitive notion of human justice and retribution, when personal wrongs were sufficient ground, under varied circumstances, for varied and extreme forms of *vengeance*. *κατὰ ἄνθρωπον* (is God unjust)? "The earliest administrators of justice simulated the probable acts of persons engaged in a private quarrel. In settling the damages to be awarded, they took as their guide the measure of vengeance likely to be exacted by an aggrieved person under the circumstances of the case." The *manifest* and the *non-manifest* thief suffered very differently. The hot blood of the injured party was allowed as full play in the law of the Twelve Tables as in many other rude codes. There may doubtless be injustice in the case of a *man*. But with the Deity, not so, even though He "taketh wrath," for He "*judicabit mundum*."

Further on, from the nineteenth verse, we are again in the forum. The whole atmosphere is law; the majesty of condemning justice sits supreme. The very "Lex" heretofore spoken of finds its only

place here as handing over the guilty race to the inexorable sternness of a law which is condemnation upon all. Then there arises yet another "Lex," supreme over both these; the "Lex Fidei," which puts out of court the "Lex Factorum." And this law has principles of its own, so perfect and adapted, that it is vindicated by its own nature as a "Lex" indeed, to which the mind of one "scientis legem" cannot but agree; a law which actually triumphs in the complete justification of the criminal, and that, so justly, that it re-establishes the old law which had been dishonoured.

And so also the spirit of much of the next chapter, the softening light of grace and paternal love being fortified in its action by thoughts of satisfied and honoured justice.

The fifth chapter moves into another atmosphere. Here we have what Sir Henry Maine refers to when he shows how "the nature of sin and its transmission by inheritance—the debt owed by man and its vicarious (representative) satisfaction—the necessity and sufficiency of the Atonement"—were the points which the Western or Roman Church took up with peculiar avidity (*Anc. Law*, p. 357).

In chapter vi. we again advance. Here high moral principles are appealed to, and consistency of life is urged, upon the soundest logic, again springing from legal premises. "He that has died is justified (*δικαιώται*) from sin." He is not only freed from it as a mortal condition, and one of servitude, but is *acquitted of its claims and penalties*. He has done with it for ever, and left it as a country to which he is never to return. Do we not here see another analogy suggesting itself? In the first place to the citizen. As Christ by His death passed out of the "Dominium" of the mortal state, so must His followers too, even as by the "Postliminium Jus" of the Romans, the former condition of the citizen was absolutely suspended, and if he died without returning, was altogether annulled. By direct reasoning it is Christ who is dead to the one state, and alive beyond the border to a new and different one. By a reflection of thought it is the "Lex Peccati" that has lost its rights by banishment, and men are now free from its control. *Let nothing bring back that now dead dominion*. Secondly, the analogy is to the slave. The "Servus" has changed his "status" (vers. 16-23) by manumission, and is

exhorted to continue in the service of perfect freedom. And the chapter winds up with a magnificent appeal to the principle so familiar to every Roman, of "legal consequence united to legal causes by an inexorable necessity," and to the "Juris vinculum quo necessitate adstringimur alicujus solvendæ rei."

In the seventh chapter the apostle appeals in a direct manner to his readers' familiarity with legal forms and obligations. "I speak to them that know the law." The sanctions of the laws of marriage supply an apt example and a powerful argument for the Christian to live evermore as alive to Christ and dead to sin. Here again perhaps there is a shadow of the "Jus Postliminium" in the background. The dread of a return to the dominion of sin is felt as that of a possible return to a practically dead tyrant might be, who, by the "fiction" of the law referred to, would be able to call back to life all his former rights over one who seemed to have escaped them by exile and banishment, or, by reflection of thought, by *its* exile and banishment.

In chapter viii. we pass into yet another element of law. Here we are lifted into a clearer and brighter atmosphere than has yet been attained. From ver. 14 to the end, the law of adoption is the ground of the argument. Now, in England, though we use the term colloquially, and sometimes "adopt" in a free way of our own, there is no real *law* of adoption. But it was a very important feature in Roman law. By it the extension of the legal family was accomplished. The adopted son was as truly and really representative of his adopted father, for the purposes of succession, as a son born in the "matrimonium justum." The adopted son took a higher place even than mere blood relations. If there was no male heir, adoption or arrogation would accomplish the same end. In the Epistle to the Galatians the *redemption of the slave*, in order that he may be *placed in a position* to be legally adopted, with a view to heirship, is dwelt upon; here, it is assumed, and the "spirit" of slavery and the "spirit" of adoption are placed in strong contrast; the hope of the Christian being led up to by logical sequence. "If sons (by adoption), then heirs; heirs of God; (but more) joint-heirs with Christ" (the Son by right, and our Redeemer into sonship). The law of inheritance, consequent on adoption, now plays its part. St. Paul teaches men to "suffer with Christ" by the

example of co-heirs. The heirship to which the apostle alludes is Roman, not Hebrew heirship. It accompanies adoption, and is a *joint and equal* heirship. "The testator lived on in his heirs, or in the group of his co-heirs. He was in law the same person with them." "The moment a child was born he was his father's heir. The word 'heres' originally means 'lord' or proprietor. There is a species of co-partnership in the family property between a father and his children." Nor is it necessary for the heir to wait for his father's death. He is already a participator. And the father does not die, in that he lives on for ever in his family. The phrase, "heirs of God," is a most vivid presentation of the eternal union between the believer and his God.

"Co-heirs with Christ; if so be that we suffer with Him, etc." The condition of the inheritance is, suffering with the Heir-in-chief. "We must bear the charges with Him, if we would also share in the emoluments."

Much more might be added, for the analogy is very large and interesting. We cannot glance at the "Spirit bearing witness" (ver. 16), though it would be deeply interesting. The Roman will was really a covenant; a contract "inter vivos"; a contract before witnesses; then, in the case of the Prætorian will, a contract sealed. The Spirit is a witness; the Spirit seals.

Thus do the hard and practical principles of the law of Rome come in as willing servants to impress the high and consoling truths of the gospel of Christ. If the law of Rome had not already existed, these and other beautiful passages could never have taken their present form.

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Romans i. 5; xvi. 26.

"OBEDIENCE of faith among all nations (or Gentiles)." This expression begins and ends this epistle. It sums up the object of Paul's apostleship, the special grace he had received, the end for which he had been ordained of God.

What, then, does it exactly mean? First, obedience means the submissive hearing and acting on the command of another. Thus, of our Lord it is said, that He, though Son of God, yet learned obedience by the things which He suffered (Heb. v. 8). In what did this obedience and

suffering consist? "Sacrifice and offering (of bulls and goats) thou wouldest not, but a body didst thou purchase for Me. So I am come to do Thy will, O God." So in this epistle Paul says (v. 10) that we were reconciled to God through the death of His Son. Further on he explains (v. 19), "For as through one man's disobedience, the many were made sinners; even so, through the obedience of one shall the many be made righteous"; that is, one man, obeying his own will, brought sin and death to himself and all mankind; the other, obeying the will of God, and suffering the death rendered necessary by the first's disobedience, brought life and righteousness for all. This was our Lord's obedience. What obedience was it that Paul was made Apostle of the Gentiles to accomplish? His account of his ministry to the elders at Ephesus is that he testified both to Jews and Greeks "repentance toward God and faith toward our Lord Jesus Christ." In chapter vi. 16 he says that men are slaves of that which they obey, "whether of sin unto death, or of obedience unto righteousness." Is, then, this righteousness produced by acts of obedience? Not so, for we find (ix. 30 and elsewhere) that the righteousness that he has in view is a "righteousness of (springing from) faith." Thus the obedience required by Paul *consisted in faith*. And this faith again was effective for justification by means of the "redemption that is in Christ Jesus, whom God set forth to be a propitiation through faith, by His blood."

And this obedience, consisting in faith, was to be preached "among all the Gentiles" who (Eph. ii. 12), though formerly alienated from the commonwealth of Israel, were reconciled to God in one body "through the cross."

The obedience Paul preached was faith in the efficacy of the cross of Christ; already we also are crucified to the world. Thus also, in 1 Peter i. 2, obedience is coupled with the "sprinkling of the blood of Jesus Christ."

As put in the Apocryphal Gospel, "Hast thou preached obedience to them that are asleep," and a reply was heard from the cross, "Yea."

T.

Is Zoel a Unity?

WITHOUT making any claim to special competence to handle the subject in all its bearings, I would

respectfully submit to Old Testament scholars a few considerations pointing *primâ facîe* to dual authorship as the true solution of a much-vexed problem.

1. Is there any *inherent* connexion between chs. i.-ii. 27 and ii. 28 to the end, *i.e.* the first two and the last two chapters in the Hebrew? "And it shall come to pass afterward" is a very external link, and might well be that whereby a prophet affiliates his message to that of a spiritual predecessor.

2. Are there not certain points of *apparent* affinity between the two parts which might suffice to encourage the second author to make such an attempt, or to lead an editor to unite two prophetic portions of such superficial similarity under one name—to wit, that borne by one or other of them? As Dr. Robertson observes of *Obadiah*, "it was not unusual for prophets thus to adopt and enlarge earlier oracles."

3. As there has been so much modern debate as to the meaning of "the day of the Lord . . . a day of darkness and gloominess," as induced by "a great people and a strong" (ii. 1, 2), or "the northern (army)," may it not be that the exact nature of the events here in question was obscure or open to more than one interpretation in the mind of another prophet, a few generations subsequent to the times which were the adequate commentary on this prophecy as originally delivered? In this case the later prophet has put a deeper and larger meaning into his own use of "the day of the Lord," in striving to sustain the hopes of his people amid conditions both different and more enduringly grievous than those contemplated by his predecessor (ii. 28, 31, iii. 1, 2). For the very heart of the difficulty is that one cannot see the calamity of the earlier part of our book blend into and fuse with that which is the background of the later portion.

4. When we come to look at the linguistic features of the book in this new light, we note that certain phrases are characteristic of either portion, and of it alone. Passing by the presence of "the Almighty" (Shaddai) in i. 15—though it may help towards the dating of the earlier part—we observe that "Judah and Jerusalem" though prominent in B (chs. iii., iv. in Heb.) are totally absent from A (chs. i., ii.), although "the land" (i. 2, etc.) referred to in A seems practically identical with Judah. For the "Israel" of ii. 27 is already that relative to

"the children of Zion" alone (ii. 1, 15, 23). Again, for the simple "Zion" of A, we have in B "Mount Zion and Jerusalem" (ii. 32, cf. iii. 16, 17, 20, 21), and "the children of Jerusalem" (iii. 6); while "the children of Judah" (iii. 6-8, cf. 18-20) become the explicit subject of deliverance, as the true "children of Israel" (iii. 16). The phrase "inhabitants of the land" which recurs in A (i. 2, 14, ii. 1) is thus entirely superseded in B. These, or some of these, may be thought hardly worth mention; but in their totality they count for something as corroborative of a theory framed on far stronger grounds.

5. The main argument against a dual origin would rest on the degree of unity in style pervading the book. This has yet to be gone into thoroughly in the connexion now suggested. But, if only to stir up others, I would hazard two remarks, based upon the careful study by my colleague G. B. Gray, in the *Expositor* for last September, upon "The Parallel Passages in Joel."

The underlying idea of Mr. Gray's paper is that the style of the book is based upon a most careful study of the earlier prophets. The writer is, however, so saturated with their modes of thought and phraseology, that he uses these spontaneously and without painful effort. But I observe that the primary parallels which he cites to prove such dependence come in the main from portion B, those in A being both fewer and less striking. Hence one might infer that the comparative unity of style in "Joel" is due to a common dependence on earlier models—a dependence, however, which is less marked in A than in B; and this fact would suggest that A was the earlier in date, arising ere the habitual study of the prophetic classics had its full effect.

6. This theory of two post-Exilic constituent elements, the one earlier by an indeterminate period than the other, helps to remove almost the last objection that can be urged by upholders of the ninth century theory, which has itself for some time served rather as a refuge from critical extravagances than as a satisfying basis for exegesis.

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